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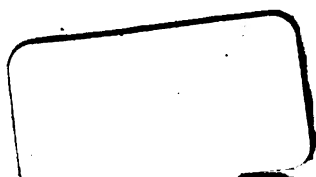
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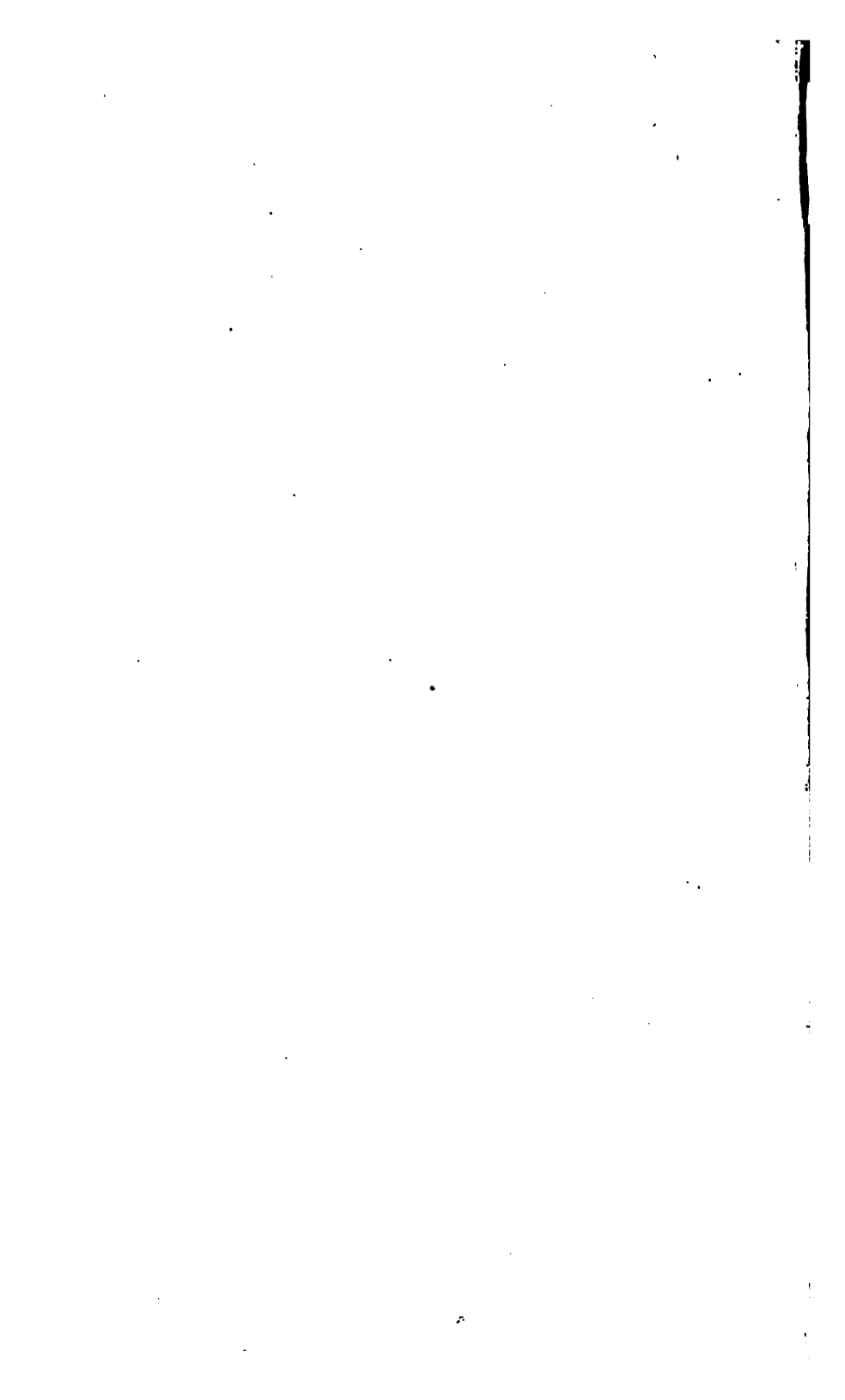
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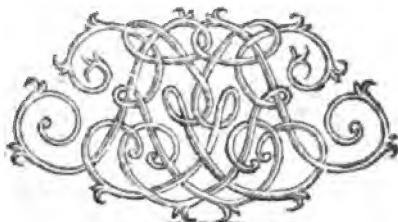


THE
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By SEVERAL HANDS.

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T H E

MONTHLY REVIEW,

For J A N U A R Y, 1768.



*Debates in the Parliament of Ireland continued; See Review for
December.*

AS it is impossible for us, in the compass of our pamphlet, to take notice of every minute motion and debate, we shall select those of the most public concern.

On the eighth day of the session, Mr. T. M. (supposed to be Thomas Mahon, member for the county of Roscommon) brought in a petition of Margaret Asleworth widow, praying aid to carry on the manufacture of printing linen, cotton, callicoe and paper; and moved that it might be referred to a committee. Upon which Mr. E. S. P. who is supposed to be Edmund Sexton Perry, Esq; member for the city of Limeric, objected; because this would be the occasion of introducing many petitions of that kind, which they were not able to grant. To which Mr. M. replied; and said, amongst other things, that he did not know why he should not have his *JOBS* done as well as another. Mr. P. in reply to this, said, if he could bring himself to submit to do a *JOBS* at all, he would do his *JOBS* as soon as any man's. This gave occasion to Dr. L. to remark upon this debate, saying, 'I am now unfortunately seated between two gentlemen who have bandied the word *JOBS* from one to another in a sense and manner, which makes it justly to be apprehended, that we have lost not only virtue, but shame. The very air which conveys such sounds is contaminated. The word *JOBS* is not only an odious, but a pestilential monosyllable; and I most sincerely hope, that I shall never again hear it mentioned in this house, without the most opprobrious epithets that can possibly be invented, as none can sufficiently express its turpitude and malignity.'

On this Mr. R. F. rose up, and, in a very uncommon speech, drew a picture, intirely in the style and spirit of Cebes; in
Vol. XXXVIII. B which

which he ingeniously carried on the following allegory:—
 ‘ This monosyllable, says Mr. F. is the name of a certain illegitimate child of *public spirit*, whom the world has agreed to call *JOBB*. He is well known in this house, and, I am sorry to say, has not been ill received in it. Permit me therefore to give some further account of his descent and family, his character and qualifications. His mother is *public spirit*: this lady, though she is deservedly esteemed for many great and good qualities, is known to have a *freedom of principle* and a *warmth of constitution*, which, concurring with opportunity, specious pretences, and solemn assurances, have frequently subverted her chastity, and seduced her to the embraces of the meanest and the most unworthy wretches in the world. Among these was *self-interest*, by whom *public-spirit* has a numerous issue, distinguished by the name of *JOBBs*. How they came to be so called, I shall not at present enquire; but, it is certain, that, as to their outward appearance; they greatly resemble their mother, and, that, in their principles and dispositions, they are altogether like their father. Their resemblance to *public-spirit* has enabled them to do much mischief, by executing the projects of *private interest*: they have been dispersed all over the world, and have acted in every sphere. They have established great empires, and brought them again to destruction: they have placed monarchs upon a throne, and banished them to a desert; they have appeared in the characters of *Alexanders, Bourbons, and Ravilliacs*. They have been active both in church and state, from the minister to the contractor, from the archbishop to the curate, from the judge to the Newgate solicitor, from the commander in chief to the quarter-master, from the court physician to the itinerant quack. They have always flourished in proportion to the wealth and generosity of the country where they have resided: and though *this country* cannot boast to have been visited by many of the offspring which *public-spirit* has born to a worthy father, yet many of the *jobbs*, her children by self-interest, have come over hither from a neighbouring kingdom, and have, with great success, played, both upon our virtues and our weakness. They have flattered us by telling us we were rich; and they have amused us by pretending to increase our riches. They have applauded our generosity; and to give us an opportunity of shewing that we deserved the compliment, have been very free in soliciting favours; and this opportunity we have seldom failed to improve. We have lavished upon them whatever they required; and they in return have gone off with their booty, exulting in their own cunning, and despising our simplicity.’—

On the ninth day the debate which had begun upon Mr. Longfield's motion, was resumed; and on the fifth day, Dr. L.

expressed himself with such freedom, that he was called to order by several members, particularly for saying, that the court of Exchequer, great and respectable as it is known to have been, has lost its dignity and is fallen into contempt; an event equally unhappy and unavoidable, when such persons as the present preside upon the bench: but afterwards he explained himself in this manner, 'The court of Exchequer consists of the chancellor, treasurer, chief baron and two judges. These persons, five in number, act in a judicial capacity; and if from these five judges, two are eventually taken away, by appointing two persons to fill two of the places, who do not act, whether from want of inclination or ability, surely no gentleman will pretend to to say, by such diminution, the court has not fallen from its dignity. Will not five judges of ability give the court, in which they preside, more dignity than three? at least, will not a court, which, by its constitution, is to consist of five judges, lose its dignity if two of them are cyphers? When five judges were appointed to that court, it was surely intended that five judges should act; and by what contrivances the places of two of them have been made sine cures, I do not know: but this I know, that we pay them very large salaries for doing a duty which they do not do? and I should be glad to know, if the business of that court can be effectually done, and its dignity effectually maintained, by the acting of three judges, why we are to pay five? As I believe, no gentleman present can deny, that two of these judges are cyphers, nor that a court loses its dignity, by having such judges, I conclude that I might, in this sense, without reproach, say, that the court in question has fallen from its dignity, and that every gentleman here is of the same opinion.'—Here the ingenious Dr. seems to have brought himself off very adroitly.

On the tenth day, in the committee for examining the national accounts, Mr. R. F. said, 'Before this committee is adjourned, I think it incumbent upon me to take notice of, a very important object of their attention, as it relates to the public income and expences, with respect to an article, upon which, in my opinion, the very being of our constitution in a great measure depends. In the first place, Sir, I am extremely sorry to say, that though our revenue has, of late years, very considerably increased, yet our expences very considerably exceed our revenue. This circumstance is the more alarming, as no national advantage is procured by this increase of expence, and as it has arisen at a time when our public affairs were in the same situation as they were when our expences were greatly less than our income, though our income was far less than it is. This, Sir, seems to indicate, at least, an injudicious manage-

ment in the disposal of public money, and lays the foundation of a public debt, which, by a continuation of the same management, must perpetually increase. I may perhaps be told, that the sum annually added to this debt, will be but *small*. But I answer, that we could not possibly support it if it were large, and that as large and small are relative terms, a debt that would be *small* to another nation, will be *LARGE* to ours.—It is unhappily too true that the commerce of this country lies under very great disadvantages and its home trade, or manufactories, are very much restrained by a mistaken policy, which is perpetually operating in favour of a sister country. Our people, in general, therefore, must necessarily be poor, and unable to support taxes, like other countries, to pay interest for a public debt. On the contrary, it is necessary that we should be able to make some savings from our public revenue, in order to counter-balance our national disadvantages by pecuniary encouragements, for the increase of our manufactories, and the improvement of our trade. Upon this view of our situation, and I appeal to all that hear me, whether it is not a true one; it is manifest that a national debt comparatively very small, will to us, be total ruin: and give me leave to say it would be so, if our trade and manufactures were in a much better state than they are; because our money, what we have of it, does not circulate among us, but is drained off by *absentees*, and squandered on the other side of the water.—I have with some pains and trouble made a very exact calculation of our income, and our expence, for some years back, and I find there was in the year 1757, a saving to this country, after the demands of government were satisfied, of 86,095 *l.* to be laid out in improvements. There was also in the year 1759, a saving of 96,184 *l.* but in the year 1761, though the revenue was then considerably increased, the demands of government exceeded it no less than 79,181 *l.* and in the year 1763, though the revenue still continued to increase, yet the exceedings amounted to 66,680 *l.*—This increase in our expences, being so great, notwithstanding an increased revenue, as, instead of leaving us a surplus of 96,184 *l.* to bring us in debt 79,181 *l.* in one year, requires a particular examination. One article is obvious, the *PENSIONS*; sums, large sums annually paid to persons for performing no public service; persons who have never contributed to the honour or the advantage of this country, the value of a mite: from whom it cannot receive the least degree of either, and from whom it is not even pretended that it will. But besides this, there is a much larger sum than formerly allowed for the *concordatum*: the allowance during the late reign, was 5000 *l.* but in the present it increased to 10,000 *l.* and to that there has since been an additional

additional increase of no less than 16,000 *l.* more: so that the whole increase, in this one article, is no less than 26,000 *l.* But there is an increase in another article, that seems more extraordinary still; and I cannot mention it without some degree both of shame and indignation—*Secret service*.—Of what nature, Sir, is this secret service? We have no treaties to carry on with other nations, no secret intelligence to procure from abroad; nor do I know of any intelligence at home, which it is necessary secretly to procure, and secretly to communicate to government: I should therefore think, that a very small sum would suffice for this article. 2,991 *l.* was found sufficient in the height of the war, for two years, the years 1759 and 1760, and yet, for the two last years, when the exigencies of state must certainly have required less, we are charged 2,109 *l.* more, the whole charge for those years being 5,200 *l.* This, Sir, appears extremely mysterious to me, and I dare say does so to every gentleman that hears me. The increase in the pensions is immense, for, at present, they amount to no less than 42,627 *l.* 19 *s.* 2 *d.* more than the civil list. I therefore humbly move, that this *fact* may be recognized by this committee, and that it be the resolution of this committee that the pensions do exceed the civil list 42,627 *l.* 19 *s.* 2 *d.*

To this Mr. P. T. (supposed to be Philip Tisdal, Esq; Attorney-General) replied, ‘As the computation by which the pensions appear to exceed the civil list, is intirely an arithmetical operation, I think it is proper that every gentleman should have time to satisfy himself of the result of it, before he concurs in a resolution by which that result is declared. The honourable gentleman who spoke last says, it has cost him some pains and trouble, to make this computation, and therefore it is reasonable to suppose, that other gentlemen cannot make it without; so that if they are not to take it implicitly from him, some time must be allowed them, and I think the time of the committee may be better employed, as I do not see what end the resolution proposed will answer, when it is made.’

Mr. R. F. (in reply.)

‘Though the computation cost me some time and trouble, as it was necessary for me to state the article, both of our income and our expence, and then to compare the amount, it may now be done with the greatest facility, because the accounts ready drawn up and stated, lie upon the table; so that nothing more is necessary than to write down two short lines of Figures, and by the most simple and easy operation in arithmetic, to deduct one from the other. I therefore desire that the chairman may make it on behalf of us all, and report it, which, I apprehend; will, at once, put an end to doubt, and carry universal con-

viction with it. The mere conviction of the truth of the fact, is not, however, the intent of my motion, which I think it now the more necessary to explain, as the honourable gentleman, who spoke last seems wholly at a loss to guess what it may be. My view, Sir, in the resolution for which I moved, is, with all possible duty and respect, to lay before his Majesty the sense of this house, with respect to the great increase of the public expence, in an article from which we can derive no advantage, and to a degree, which by gradually burthening us with a debt, that we are wholly unable to bear, will terminate in our ruin. This, I think, we owe, as an act of duty to his Majesty: and, as our votes are printed for the information of the public, I think this fact, in which the public is so nearly interested, should appear in them. I would not, however, have it supposed that I am an enemy to all pensions indiscriminately, for I think that gentlemen who have distinguished themselves in the service of their country, have a right to a gratification, and I think it is the interest of their country that they should have it. To reward merit is to produce it. The public, therefore, will purchase greater advantage by thus stimulating individuals to signalize themselves in its service, than by expending the same sum in any other manner. All that I mean is, to shew that this article is swelled beyond its due bounds, and that the disadvantage of contracting debts, the interest of which can only be paid by the imposition of taxes, which cannot be borne, is greater than even the reward of merit itself can counter-balance: and I am confident, that if his Majesty was apprized of the weight of our burthen, he would not suffer us to bear it.'

After some further debate upon this question, Mr. P. T. informed the committee that 'the Lord Lieutenant, upon his first coming to the administration here, represented the state of this country, with respect to pensions, in such a light to his Majesty, as induced him to take them into consideration, and I am informed, added he, that his Majesty's secretary of state has since written a letter to the Lord Lieutenant, which came to his hand last night, empowering him to communicate to this house, his Majesty's intention, not to grant pensions upon this establishment hereafter, except upon very extraordinary occasions, either for life or years.'

To this Mr. I. F. (supposed to be John Fitz-Gibbon, member for Newcastle, in the county of Dublin) replied, 'I beg leave to observe, that, in my opinion, the intelligence communicated by the honourable gentleman who spoke last, is premature, and contrary to order. It is premature, because when it is known that a parliamentary enquiry is immediately to be made, concerning the legality of granting away a very great part

part of the sum annually paid in pensions, it is improper to anticipate, in this committee, a debate, which is to come on at a meeting of the house: and, it is contrary to order, to mention any intelligence of this kind in a committee at all. Besides, it is at all times improper, as well in the house, as in a committee, to mention the king or his ministers, in a manner that may, in the least degree, influence the determination of this part of the legislature, in a question, upon which the public interest so essentially depends. When his majesty intends us the honour of a message, and it is brought to us by the proper officers, at his command, it is our duty to receive and consider it: but when we are deliberating upon a question, that comes properly before us as representatives of the people, we are not to be told that his majesty has said *this*, or his minister has said *that*, much less are we to regard the whispers of a levée, or any thing that a minister thinks fit to drop in a select junto, with a view to have it reach this house, in the course of its circulation. I express myself with the greatest zeal, on this occasion, as it certainly behoves us not only to avoid, with the utmost care, *all royal or ministerial influence*, but even the appearances of it.

Mr. P. T. — A. G.

‘ Not to controvert what has been offered to shew that the intelligence just communicated to the committee is premature, or contrary to order, it is sufficient for my own justification, to repeat what I said before, that I did not intend to communicate it, and that I had not received any authority so to do; but as some hints had been thrown out, I thought it better to explain the whole matter, than to let gentlemen go away with uncertain surmises, and conceive prejudices, which it might afterwards be difficult to remove.’

Mr. R. F.

‘ Admitting what that honourable Gentleman has said, with respect to his Majesty’s intention, and that his intelligence was properly conveyed, I think it should by no means preclude the resolution it is supposed to render unnecessary: for I observe that the Royal Intention, as it has been reported to us, relates only to pensions for lives or years; whereas the great burthen upon this establishment is pensions *during pleasure*, which we seldom see revoked, because they are generally effectual for the purpose intended. It is manifest, from the uniform conduct of those to whom they are granted, that their influence is more certain, and, therefore, more dangerous, than that of others, and for this reason, as to their immediate tendency, more worthy to be the subject of an address.’

Mr. J. D. (supposed to be James Denis, Esq; Member for Rathcormuck, in the county of Cork) made use of some arguments

ments in favour of the adjournment. And the question for the adjournment being put, was carried in the negative, 80 against 71. The question was then put for the motion, and passed in the affirmative.

When this was reported to the house, on the 11th day, it occasioned a long and most affecting debate. But the question being put for the proposed address to the King, concerning the pensions, it passed in the negative by a small majority.

The Judges, in Ireland, had always held their places only during the King's pleasure. This necessarily gave the crown great influence in the judicial determinations of these magistrates. It is a well-known saying of King James the first, "that while he could make Judges and Bishops, he would have what Law and what Gospel he pleased." And the consequences of that Royal Prerogative were very apparent, both in church and state, in his own reign, and in the reigns of his three immediate successors.—On the fourteenth day of this session, therefore, Mr. L. O. (supposed to be Lucius O'Brien, Esq; Member for Ennis, in the County of Clare) made a motion, (which he introduced with a very judicious and eloquent speech) that leave be given to bring in heads of a bill for making the Commissions of Judges, *quamdiu se bene gesserint*, which was ordered accordingly.

On the fifteenth day Mr. R. F. observed, that, considering the distressed situation of *Ireland*, at that time, it was a matter of the highest importance to enquire into the extraordinary increase of the military establishment, before the supplies were granted; that instead of thirty regiments upon the establishment, there is now no less than forty-two, with the same number of men, twelve thousand. 'This, said he, is extremely dangerous to the constitution; first, by increasing dependents; and, secondly, by increasing expence. The expence has increased no less than 150,000 l. a year, since the year 1757, which this country is, by no means, able to bear: and this establishment, at present, amounts to 100,000 l. a year more than in the height of the war; besides military contingencies and barracks, which amount to a very considerable sum.'—He added, that the staff of general officers in Ireland, amounted to 22,000 l. a year, though in England it amounted to no more than 11,000 l. so that the expence in that article was just double;—which, he said, was surely surprising, as, in this town, [Dublin] there are seldom general officers enough to make a board.

November 16, the 18th day of the Session, being the day appointed for considering the state of the pensions, and how the increase of them might be prevented, a great debate arose; at the end of which, the question was put, Whether the enquiry should,

should, or should not, be put off for a long day, and it was carried in the affirmative 126 to 78. In this debate Mr. W. B. said, ‘ Mr. Speaker! Give me leave to say, that we have as yet been guilty of no *inconsistency*, and I cannot believe that we shall. But in what light shall we stand if the following *facts* should be alledged against us ?’

‘ On Wednesday the ninth of November, we agreed that the pensions charged on this civil establishment, were an intolerable grievance. On the same day we passed an unanimous resolution, That, on the Tuesday following, we should take that grievance into consideration. On that Tuesday, we passed another unanimous resolution, that we would consider the grievance on the next day ; and on that very next day, resolved, that we would not consider the grievance at all.’

Mr. T— Le H— (Thomas Le Hunt, Esq; member for the town of Wexford) offered many arguments to shew the impropriety of making use of his majesty’s name in the debates of that house; and said he should be very much shocked and surprised, if, after an unanimous resolution of the house for an enquiry into so alarming a grievance, a contrary resolution should take place, and no enquiry should be made. He said, such a change of conduct could not possibly be imputed to a change of opinion; and must therefore give occasion to surmises highly detrimental to the honour and dignity of the house, wholly incompatible with the independence of its members, and the true interest of the country they had been chosen to represent.

On the 21st day, the house resolved itself into a committee, to consider the supplies, and the Lord Lieutenant’s speech; when Mr. P. T. laid before the committee an account of the supplies that would be absolutely necessary to carry on the king’s business: and he particularly distinguished the sums necessary for the military establishment, the civil establishment, and for the payment of interest on the national Debt; and, after a speech, made this motion, “ That it was the opinion of the committee, that the national debt was 520,000 l.” which was, after some opposition, agreed to.

A motion was then made that the committee should agree to grant the *usual* supplies; which produced a long debate: and Mr. E. S. P. moved that the word *necessary* should be inserted instead of the word *usual*. This occasioned many notable speeches, in which the state of the nation, and particularly of the military establishment, is fully laid open. But at length it was carried in favour of the word *usual*.

On the 23d day, the report was made from the committee of the whole house, appointed to consider of the supplies, &c. And besides *those* which they thought necessary for the public, there

there were several resolutions of theirs reported, for considerable sums, to carry on improvements and manufactures in the country; from which sums there were great deductions made by the house, for which deductions the A. G. was always an advocate. Upon this Dr. C. L. spoke to the following effect. ‘I cannot but highly commend that vigilant attention to the public treasure, and that spirit of public œconomy, which have so eminently distinguished the gentleman on the floor over against me, this day: neither can I help expressing my concern and surprise that he should stop short. He has been very zealous to prevent the laying out public money in the improvement of the country, but he has very quietly acquiesced in its being squandered away in pensions to foreigners: nay he has not been less eloquent as an advocate for this expence, than as an adversary to the other. As I had no reason to expect so uncommon an inconsistency of conduct, I did not think it would have fallen to my share to move, as I now do, that 25,000*l.* be struck off the list of pensions. I flatter myself that every gentleman present will cheerfully concur in this motion, at least every gentleman who has distinguished himself in favour of œconomy, and, that as, it is evident, the nation will be a gainer, it is not necessary to enquire who will be losers. Except three or four, I believe they are all equally undeserving; and if the whole reduction was to fall upon the pensioners of this house, there would be no reason to regret it: for it would certainly be better for the constitution, if no man in it had either pension or place. I should, indeed, be sorry to have it thought necessary, upon this occasion, to enquire who the pensioners are, because, I believe, it would puzzle the most knowing man in the kingdom to tell us: the very finding them out, to remit them their money, is attended with difficulty and trouble; and I cannot help considering many of them as not having so much as a name.’—But this motion was withdrawn.

On the 25th day Mr. E. S. P. said, ‘I think one of the greatest disadvantages arising from the grant of pensions, is the enriching aliens with the treasure of our country. I shall communicate a fact to this house, from which it will appear, that the grant of pensions to aliens, is supposed to be contrary to the sense of the nation, even by the advisers of such grant, and therefore not *avowed*, though made. There is a pension granted nominally to one *George Charles*, but really to monsieur *De Veröis*, the Sardinian Minister, for negotiating the peace, that has just been concluded with the minister of *France*. I must confess, Sir, that in my opinion, this service deserved no such recompence, at least on our part: so that in this case, our money is not only granted to an alien, but to an alien who has no merit to plead. If it be thought a defensible measure, I should

be glad to know, why it was not avowed; and, why, if it be proper that we should pay 1000 l. a year to monsieur Verois, we should be made to believe that we pay it to George Charles. In short, Sir, as pensions are *indiscriminately* given for all purposes, upon all occasions, and to all persons, both for lives and for years, I think it is a duty incumbent upon this house to address his majesty on this occasion, and to represent to him the real state of the kingdom, &c.' This proposal occasioned a long angry debate, which was thus concluded by Dr. L. 'I am extremely surpris'd, Sir, at some of the objections that I have heard made against the laying our complaints before the throne, by an address. We have been told that it is a delicate matter, and that we had better conciliate good will, than provoke resentment. Some oblique threatenings have also been thrown out, and an attempt has been made to over-awe us, by the dread of some evils which it has been insinuated that this resentment may produce. But what opinion must we entertain of his majesty, if we conceive these evils to be real, and this dread to be well-founded? It has already been observed, that his majesty has not the *power* to hurt us, being innocent; and, God forbid that we should suppose him to have the *will*. What can be more injurious to that amiable and beneficent character, for which he has ever been distinguished, than to imagine that if we humbly apprise him of our sufferings, he will, not only leave us without redress, but punish us for complaining! His majesty, I am sure, would be greatly troubled if he thought we had dishonoured him by so unworthy an opinion, and our sister country would certainly consider our timid acquiescence in public grievances without complaint, and our voluntary receding from our constitutional dignity and privileges, as a reproach to us, and a bad omen to herself: for as we form together one aggregate, whatever weakens a part, must necessarily diminish the strength of the whole. I think, therefore, that, in duty to our constituents, in friendship to Great Britain, and in honour to the crown, we should consent to this address.'

The question being then put, it passed in the negative 124 against 55.

Mr. P. then moved, 'That an humble address of thanks be presented to his majesty for his gracious intentions towards this kingdom, concerning the not granting of pensions for lives or years, upon this establishment; signified by one of his majesty's principal secretaries of state to his excellency the lord lieutenant, and by him communicated to one of his majesty's principal servants in this kingdom, and by him to this house.'

Mr. P. T. the A. G.

'It is certain that no such address can be presented, consistently with propriety, or the rules of parliament, for the subject of
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it is not regularly before the House, nor was ever intended to be so. I thought it my duty indeed, to declare what I knew of a particular transaction, when I was called upon so to do—I did not say that any assurance came by order of the King, in a letter from a principal Secretary of State to the Lord Lieutenant [that his Majesty would not hereafter grant any more such pensions, except upon extraordinary occasions] but that his majesty had said so in a private conversation. Now, Sir, tho' his Majesty's gracious declaration, even in private discourse, deserves the greatest confidence, yet surely it is not a proper subject for an address of this house: for it is wholly unprecedented and unparliamentary, to found an address upon any thing that has not, in a public and solemn manner, been communicated to this house !

Mr. P. replied, ' that he could not recollect that the honourable gentleman had been called upon either by himself or by any other member, when he made the declaration in question, but that he did it voluntarily and from himself: that such declaration had most assuredly influenced the house, many gentlemen having declared that their vote had been determined by it: that the mode in which the assurance had been communicated, was a matter of no consequence ; the communication of it had had a powerful effect: therefore as the assurance had been thought to deserve confidence, he was of opinion that it deserved thanks: and that, as their farther proceedings to obtain a redress of the grievance of pensions had been stopped by his Majesty's gracious declarations, it was but just, both with respect to themselves and his Majesty, to let him know it, that he might be sensible of their confidence in him, and, at the same time, that they continued in the same sentiments, as to pensions, after they relinquished their proceedings against them, which they entertained before: and were still of opinion, that they were repugnant to the honour of his Majesty, and the prosperity of his people.'

Mr. H. F. (Henry Flood) then spoke to the following effect—

' As I troubled the house with my sentiments at large with respect to pensions, on a former occasion, I had determined to say no more on the subject; yet I find myself forced from my resolution, for I have this night heard such things as would " cause the lips even of the dumb to speak." I have heard it insinuated, that we ought quietly and tamely to acquiesce in a grievance without complaint, for fear our complaint should be resented as an affront, and punished as a crime. But as I am injured in such insinuations in common with every subject of this free state, and as I am restrained by no such principles of slavish fear, I *will* complain of the injury I have received. To tell us that we *ought* to bend our neck to the yoke, merely because it is held out, is to subvert our honour, and alienate our birth-

birth-right. The whole world, Sir, has a better opinion of the British constitution, and of this national assembly; and, God forbid, that *we* should think unworthily of *ourselves*, that *we* should forfeit *our* privileges, or betray *our* trust! God forbid that we should sink into *voluntary* slavery, by a supine timidity, that will render us contemptible even to our tyrants, and odious to the magnanimous nation which gloriously maintains that independence and freedom, that honour and those privileges, of which we seem not to know the value, and which if we give up, we shall certainly not deserve to enjoy.'

After a long debate, the question was put for the address and carried in the negative.

Mr P. then moved that an humble address be presented to his Majesty, most humbly to beseech his Majesty, that he will be graciously pleased to recall the pension of 1000*l.* a year granted to *George Charles, Esq;* on the 15th day of last July, for the term of 31 years, in trust for the *Sardinian* minister, as a reward for negotiating the late treaty of peace with France and Spain. This also passed in the negative.

Nov. 29, 1763. the 29th day of the Session.

The house resolved itself into a committee to take into consideration the loan bill—for enabling his Majesty to borrow the sum of 100,000*l.* that remained unborrowed of the 400,000*l.* which the crown had been empowered to borrow the last year, if the ordinary supplies should fall short. Mr. L—— O—— spoke thus, 'I rise up to object to that clause which alters the nature of the bill in which it is inserted, from all the bills of the kind that have ever been known before; for it makes it at once a loan bill and a bill of credit. That gentlemen may see how different the credit given now is from the credit hitherto given to government, I shall beg leave to state the progress of that credit in as regular and succinct a manner as I can. In the year 1715, a time when we were involved in all the danger and distress of a rebellion, this house, sensible of the uncommon exigencies of the state, gave an unlimited vote of credit to government; which, I hope, no such danger and distress will ever make necessary again. In 1733 another vote of credit was given; and another in 1741. The late very expensive war, and the danger of an invasion from abroad, compelled the ministry to represent to the lord lieutenant, the necessity of putting the country in a state of defence; upon which, two applications were made to parliament, one in the year 1759, and the other in the year 1761, for the aid of considerable sums, which were accordingly granted. Now, two things are to be considered in the course of this credit. First, It was always given in consequence of an application from the ministry to this house, in times of danger and distress; and secondly, that the bill of aid went regularly

regularly through the committee of the whole house, and through all the forms which have ever been held essentially necessary to a measure of so much consequence to the nation. Neither would the application from government have been effectual, if it had been founded upon imaginary danger or chimerical wants. The house never opened the public purse till it was fully convinced of the reality of the exigencies that were suggested; and, even then, it was done with all the caution, circumspection and deliberation that becomes those who dispose of money that has been deposited, as a trust, in their hands. But how different from all this is our present conduct! We now, when there are neither wars, nor rumours of wars, when there is no danger without: nor any occasion of uncommon expence within; when his majesty has been graciously pleased to tell us, that nothing more than the usual supplies shall be demanded, and recommends to us the lessening the national debt, *we are now*, without the least color or pretence, contrary to all precedent, and, in a most unparliamentary manner, granting an aid of 100,000*l.* without either solicitation or request, by tugging a clause into a loan bill, for that purpose. I am sorry to say, that the introduction of this clause has been managed when the house has been very thin, and when nothing of the kind was expected; and I most heartily intreat that every gentleman of the few that are now present, would consider the fatal tendency of the measure in question. Let us not lightly give up a prerogative on which our very being depends, the power we have over the public money, by letting it, as it were, slip through our hands, and, instead of *giving it*, suffer it to be *taken*. From our tenacious care and cautious disposal of the public money we derive power, both from the crown and from the people; the people think us worthy of confidence, and the crown, of attention. But if we give our money unasked, and unexpected, we undervalue our grants on one hand, and betray our trust on the other: we lavish our treasure merely to make ourselves cheap, and so by one act become both poor and contemptible. Yet we should, even for the sake of the crown, and of our sister-country, keep the power and importance that is still left us, and be faithful over our *single* talent, that in a day of danger and distress, such a day as we have seen, and such as we may see again, we may have it in our power, not only to defend ourselves, but to assist our protectors. But besides these strong, and, in my opinion, irrefragable arguments, against this vote of credit, for so I must call it, passed in this manner, and at this time, there is the danger of the *precedent*, which should by no means be overlooked.—The only pretence for the measure from which all these evils will arise, is, that the duties *may* fall short of the sums that we have voted as a supply. But as it appears from the
closest

closest calculation I can make, that there is not the least danger of such a deficiency, I must put my negative upon the clause.'

Mr. P. T. the A. G.

I entirely agree with the honorable gentleman, who spoke last with respect to the methods usually practised in passing votes of credit; but I am far from considering the clause, empowering his majesty to extend the 100,000 l. unborrowed of the aid granted the last session to make good the supply now granted; if the duties should prove deficient, as a vote of credit. I believe every gentleman must allow that the house is under an indispensable obligation to provide for the civil and military establishment, and for the payment of interest on the loan, besides the sums that have been granted for the improvement of the country: and, notwithstanding the calculation by which the honorable gentleman says it appears that the duties will not be deficient for these purposes, I will take upon me to say that they will be deficient.—What then is to be done? We have but one alternative. We must either lay on new taxes, or we must enable the crown to borrow now what we had enabled it to borrow before, and what, not having wanted, it had not before borrowed! —'

To this Mr. J— Fitz G— replied, in the following terms: 'I am sorry to say that I have the misfortune to differ from the very learned gentleman who spoke last, in every particular. I do not think that we are reduced to what the honorable gentleman is pleased to call an alternative of new taxes, or a vote of credit for 100,000 l. I say a vote of credit, for such it appears to me. It has been insinuated that this vote of credit is to stand in the place of new taxes: but I must beg leave to say, that it will make new taxes necessary; so that it is a sword with two edges drawn against this unhappy and distressed country: it is a new unprecedented, unparliamentary, and dangerous mode of giving the government power over the money of the public: and it is not only a certain source of new taxes, but a probable cause of their perpetuity. Is not interest to be paid for this 100,000 l? and how are we to raise money to pay this interest, but by new taxes? Is not this interest to be an annual burthen, till the principal is paid off? And, is it probable, that, if we proceed as we have begun, we shall be able to reduce our public debt? One of the great evils of what is called borrowing and funding is, that the same taxes must be levied in time of peace as during a war; and that the burthen laid on during the greatest exigency, must be continued on our shoulders, when the exigency is over. It is also equally true, and equally to be lamented, that by borrowing and funding, we shall, in so short a time as twenty years, have paid 40 s. in the pound for all the expences of state, even with respect to that part of the public debt, which we will suppose

pose to be then paid off. If we borrow this year 100 l. to defray the expence of some exigency, and immediately apply it to that purpose, it is manifest that if we pay interest for this sum, after the rate of 5 l. *per cent.* we shall, at the end of twenty years, have paid just as much for interest as the sum borrowed amounts to, and that if we then repay the sum borrowed, we shall have paid just 200 l. for the expences which 100 l. would have defrayed. I shall not however enter further into this subject. That the clause now in question is without precedent, that it is ill-timed, that it is unnecessary, has been proved with such force, both of reason and eloquence, that it would ill become me to use any arguments for the same purpose. I shall only say, that if we are to increase the public debt, at a time like this, I cannot conceive when it is to be lessened. A successful war is just concluded, and all Europe is in a state of profound peace; yet we have struggled in vain against an increase not only of our civil, but *military* establishment, without the least hope of being able to provide for them, since no plan of any extent or consequence has been proposed with respect to our commerce, trade or manufactures, from which a reasonable expectation may be formed, either of population or riches.'—

Many other speeches were made on this occasion. But the question being put, the clause for granting the 100,000 l. was agreed to.

[To be concluded in our next.]

An Essay concerning the Cause of the Endemial Colic of Devonshire, which was read in the Theatre of the College of Physicians, in London, on the Twenty-ninth Day of June, 1767. By George Baker, Fellow of the College of Physicians, and of the Royal Society, and Physician to her Majesty's Household. 1767.

THE *Colica Saturnina*, of Juncker;—*Plumbariorum*, of Ramazzini:—*Pictorum et Figulorum*, of Dubois and others:—*Pistonum*, of Citefius:—and *Damnoniorum*, of Huxham: are all only varieties of the same disease; are marked with the same distinguishing characters; and probably also proceed from the same individual cause, viz. the poisonous qualities of lead.

The names of most of the above diseases denote their origin. As to the *Colica Pistonum*, it has been observed to prevail most

* Though we have taken this essay into our Review, we think it necessary to inform the public, that as yet, it is not printed for sale: the author's present intention being only to oblige some particular friends; and to advertise those, whom this subject more immediately concerns, of an evil, which cannot be too expeditiously removed.

where

where the wines are weak and sour; and has been attributed by some writers to the acid in those wines; by others, to the litharge used to correct this acid, and render the wines more palatable. Zeller takes notice of the revival of the adulteration of wine with Litharge in the Dutchy of Wirtemberg, in the beginning of the present century. He asserts that though the wines in the neighbourhood of Tubinga, were as acid as vinegar, the inhabitants had long drank them with impunity, till this fraud was introduced.

The *Colica Damnoniorum*, or Devonshire colic, has lately engaged the attention of Dr. Baker; and he has very commendably exerted his medical abilities, to find out the cause of this local disease. The result of his inquiries and experiments is this, that the Devonshire colic is occasioned by the lead, with which the cyder of that county is impregnated.

The facts from which Dr. Baker draws this conclusion, are the following. That this disease is no longer endemic in the province of Poitou, and other parts of France and Germany, since the laws of these countries, have made this pernicious method of adulteration, punishable by death.—That it appears from the authority of Dr. Wall of Worcester, that the counties of Hereford, Gloucester, and Worcester, are not, so far as he knows, subject to this colic: that there is no lead, which can give occasion to the disease, used in any part of their *apparatus*: that once indeed, in a plentiful year of apples; he knew a farmer, who wanting casks, filled a large leaden cistern with new cyder, and kept it there, till he could procure hogheads sufficient to contain the liquor; and the consequence was, that all who drank of this cyder were affected by it as the lead-workers usually are: eleven of them were in the Worcester infirmary at one time.—Dr. Wall further observes, that he had lately two or three patients in that distemper, occasioned by their having drank cyder made in a press covered over with lead: but this fact of a cyder-press covered with lead, is a singular, and perhaps the only instance of the kind in this part of England: the bed of the press had been cracked by disuse, and the farmer contrived this covering, to prevent a loss of his liquor.—Dr. Baker finds on inquiry, that the disease is very common all over the county of Devon; but that it particularly infests those parts of the county, where the greatest quantities of cyder are made: that the moor-stones which compose the circular trough, in which the apples are ground, are cramped together with iron and melted lead poured into the interstices; and that the inequalities of the stones themselves at their joinings are filled up in the same manner: that it is likewise common, in several parts of the county, either to line the cyder presses entirely with lead; or to make a border of lead

quite round the press: that in many other places, where these methods are not used, it is common to nail sheet-lead over any cracks or joints in the presses; and likewise to convey the juice from the presses in lead pipes. Moreover, that he is informed, it is the practice of some farmers, in managing their weak cyder, to put a lead weight into the casks, to prevent the sourness of the liquor.

Dr. Baker's experiments on the *must*, or expressed juice of the apples before fermentation, shew that it has lead dissolved in it. The cyder also of the preceeding year gave evident signs of lead, but in less proportion.—Experiments made on the Herefordshire cyder, shewed no such impregnation.—Dr. Saunders, who assisted Dr Baker in the above experiments, made an extract from eighteen quarts of Devonshire cyder, bottled; and from this extract he procured by the assay, four grains and an half of lead.

Such are the facts which are asserted and insisted upon by Dr. Baker. From these he thinks it demonstrated, that the peculiar noxious impregnation in the Devonshire cyder, is lead: and from this source only he derives the PROVINCIAL DISEASE.

Some Observations on Dr. Baker's Essay on the endemial Colic of Devonshire. By Francis Geach, Surgeon at Plymouth, and F. R. S. To which are added, some Remarks on the same Subject, by the Reverend Mr. Alcock. 8vo. 1s. Baldwin.

MR. Geach, in this pamphlet, endeavours to invalidate the facts and experiments advanced by Dr. Baker in his essay on the cause of the endemial colic of Devonshire.—‘Mr. Worth, says he, a gentleman in the north of Devon, and a great cyder-maker, declares, that he never knew any lead at all used in any of the pounds, and yet his tenants and neighbours are more universally afflicted with the colic than any other people, in other parts of the county.’—Again, ‘Mr. Ward, a very reputable farmer near Oakhampton, informs me, that last autumn all the lead in his pound (which was a very small quantity) happened to get loose from the iron spill, and was by the moorstone grinder broken to pieces. This accident was not discovered, till a large quantity of cyder had run off. All this liquor, however, amounting to many hogshheads, and which (according to Dr. Baker's opinion) must have been fully impregnated with lead, has been since used without any ill effect.’

‘But in fact, proceeds Mr. Geach, not one pound in fifty has any lead at all, or not of any consequence in it. All the apples

Apples are compressed in wooden pounds, or ground in iron or wooden mills. Indeed a little lead is sometimes used in moor-stone troughs; and where the stones are not jointed closely, the interstices are filled, not always with lead, but often with clay, lime, sand and stones. It cannot, I believe, be proved that sheet lead is nailed over any press, in any part of Devon (that at Alphington excepted) much less that the expressed juice is conveyed through leaden pipes.

As to the lead which was procured by Dr. Saunders from the assayed extract; it appears from the letters of Mr. More, a very distinguished and experienced chemist, that the cyder from which Dr. Saunders made his extract, was taken out of bottles which had lead shot in them; that from the extract itself several globules of lead were picked out, which could be nothing but lead shot; and that the lead which was obtained by assay from the extract, was probably derived from the same source.

Mr. Alcock in his cursory remarks, asserts, that 'in most places in Devonshire, the cause (assigned by Dr. Baker) does not exist at all.'—'Very few-oats, says he, or cyder presses in Devon are lined with lead, or have a leaden border. I never saw or heard of any such, till this gentleman informed me of one at Alphington.'

We take no notice of the vague observations and hypothetical reasonings which are scattered through this pamphlet. They are of no weight with respect to the point in question.

An Answer to the Observations of Mr. Geach, and to the cursory Remarks of Mr. Alcock, on Dr. Baker's Essay on the endemial Colic of Devonshire. In a Letter from Dr. Saunders to Dr. Baker. 8vo. 1s. Dilly.

WHEN facts are opposed to facts, the weight and authenticity of such facts must be very carefully examined.—Dr. Saunders thinks the declaration of Mr. Worth, much too general; and that of Mr. Ward, inconclusive. Besides the evidence of Dr. Wall with respect to the last of these points, we have here the authority of another gentleman of the faculty. 'Dr. Nooth assures me, says Dr. Saunders, that in Dorsetshire, particularly on the side near to Somersetshire, the cyder-presses are very frequently lined with lead; and that the colica pictorum is most frequent in those parishes where they use the most lead: he knows a gentleman who makes a great deal of cyder, but who uses no lead in his utensils; the colic of Poitou is never in that gentleman's family, though his servants drink large quantities of cyder.—'It is likewise a common practice among the farmers of Dorsetshire, to buy from the apothecaries large quantities of *sacchar saturni*, with which they are known to

sweeten their cyder. This I can affirm from the positive testimony of gentlemen of credit, who reside in that county.'

Dr. Saunders next considers Mr. Geach's own evidence on this subject. "*Not one pound in fifty, says Mr. Geach, contains any leaa at all.*" Mr. Geach, conscious that this is much too bold an assertion, or in other words absolutely false, qualifies it with, "*or not of any consequence. All the apples are compressed in wooden pounds, or ground in iron or wooden mills.*" If all the apples are thus compressed and ground, it is, I imagine to be presumed, that the moorstone troughs, "*in which a little lead is sometimes used,*" are never employed.'—Again, "*It cannot I believe be proved, that sheet lead is nailed over any press in any part of Devon, that at Alphington excepted.*" What will this author say, if I reply, it can be proved, that in the year 1766, there were many such presses, in several parts of the county. It can be proved, by a certificate, which you (Dr. Baker) have shewn me, that in three parishes only, there were at least thirty presses lined with lead. *This is no hearsay or random assertion.*'

As to the fallacy in the affair of the bottled cyder, and assayed extract; hear what Dr. Saunders advances in his own defence.—'About the month of October last, I received from you eighteen quarts of cyder, from which I was to prepare an extract, and make an assay, not doubting but that the quantity of lead detected by you in your former experiments, might be still rendered more sensible. I evaporated the liquor in a stone vessel; to the consistence of an extract, and was somewhat surprised to find in the extract, a small quantity of malleable lead; this I immediately suspected might arise from shot in the bottles; of this suspicion you had the earliest intelligence. I picked out all the lead carefully; and my own private assaying furnace not being in order, I carried it to be assayed at a place where I met with Mr. More: I told him what I was engaged in, and immediately hinted to him my suspicion regarding the accuracy of that experiment, and suggested the propriety, and urged the necessity of repeating it: however, I proceeded in the assay, although I meant to lay no stress on it; this he knew perfectly well, as I told him, I would set about making another extract immediately: *the result of the assay of which is referred to in your fifth experiment.*'

'If the public, however, should still hesitate about the validity of this last assay, as being from bottled cyder, their doubts will be removed, when your papers are published, in which they will see, that an assay has been made, under the eye of several gentlemen of candour and veracity, from cyder taken immediately from the cask, by which a quantity of malleable lead was obtained.'

Thus

Thus we have given our readers the present state of the facts with respect to the lead in the Devonshire cyder apparatus, and its effects in producing the endemial colic; and upon the whole, we apprehend, that the ballance is considerably in favour of Dr. Baker.

Essays Medical and Experimental on the following Subjects, viz.

I. The Empiric. II. The Dogmatic; or, Arguments for and against the Use of Theory and Reasoning in Physic. III. Experiments and Observations on Astringents and Bitters. IV. On the Uses and Operations of Blisters. V. On the Resemblance between Chylæ and Milk. By Thomas Percival, M. D. F. R. S.
8vo. 3s. 6d. Johnson and Davenport.

DR. Percival, in the first of these Essays, is an advocate for the empiric; and in a declamatory kind of style, proposes to point out, the folly, fallacy, and dangerous consequences of theory and reasoning in medicine.—In the second Essay, our author stands forth as a dogmatist: and now the argument is as clear against the empiric, as it was before against the dogmatist.—‘The rationalist has every advantage which the empiric can boast, from reading, observation and practice, accompanied with superior knowledge, understanding and judgment.’ Thus, our author, by supposing himself first of one party and then of the other, endeavours to do justice to both.—We shall only observe to our readers, that these two essays contain some useful and entertaining observations; the argument however, as is not unusual in this kind of writing, is sometimes run a little out of breath.

The third Essay, which treats of astringents and bitters, comprehends a number of accurate and ingenious experiments, from which are deduced some useful, practical observations. Without entering into any minute detail of the contents of this essay, we shall give our readers, Dr. Percival’s recapitulation of the principal facts which have been ascertained.

‘1. The peruvian bark, and many other vegetable bitters and astringents, yield their virtues as perfectly to cold as to boiling water.

‘2. As much of the resin of the bark is dissolved by cold maceration as by coction.

‘3. Trituration promotes and increases the solution of the bark in water.

‘5. Quick lime neither quickens, nor increases the solution of the bark in water, contrary to the assertion of Mr. Macbride.

‘6. The bark will not yield all its virtues either to cold water, boiling water, or rectified spirits of wine, nor probably

to any other *menstruum* singly employed. After thirty cold macerations, and twenty-five coctions in different parcels of water, each *residuum*, though perfectly insipid, yielded a bitter and astringent tincture when digested in rectified spirits of wine. On the contrary, after repeated digestions in rectified spirits of wine, when that *menstruum* acquired neither taste nor colour from the bark, cold water extracted from it a manifest degree of astringency.

‘ 7. Cold water is a more powerful solvent of the bark, than rectified spirit of wine. But brandy is a stronger *menstruum* than water, and Rhenish wine than brandy.

‘ 8. Acids, bitters and astringents neutralise each other, forming what the chemists term a *tertium quid*. When combined together in due proportion, their taste and smell is altered; the acids lose the property of striking a red colour with syrup of violets; and their antiseptic powers in combination are double the sum of them when separately employed. The bark likewise with vinegar hath the property of restoring sweetness to putrid substances, which Mr. Macbride affirms it hath not alone.

‘ 9. The vegetable acids combined with astringents diminish their astringent power on the dead fibre; the mineral acids increase it.

‘ 10. Astringency and bitterness are distinct properties, and are united together in very different proportions in different vegetables.

‘ 11. Neither the taste, nor the power of striking a black colour with chalybeates, nor yet the property of hardening animal fibres, whether singly or collectively taken, are certain criteria of the astringent power of a medicine on the living body.

‘ 12. The power of striking a black colour with green vitriol is not always a test of astringency on the dead fibre; nor is it common to all vegetable astringents. Rue yields a faint black, on the addition of *sal martis* to an infusion of it, and yet is not astringent; Gentian, on the contrary, strikes no black, although it is a pretty strong astringent.

‘ 13. Putrid gall is neutralised by all acids. But those of the native vegetable class alone, entirely sweeten it.

‘ 14. Whatever deprives green vitriol of its acid, whether it be heat, the addition of an alkali, or repeated affusions of water, destroys its power of striking a black colour with vegetable astringents.

‘ 15. An acid, contrary to the opinion of Dr. Lewis, is essentially necessary to the above-mentioned property of green vitriol.

‘ 16. Ink, seems to be a combination of vitriolic acid, iron, and a certain proportion of vegetable astringent matter.’

From

From the doctrine which is laid down in the 8th article of this recapitulation, viz. that acids, and bitters, neutralise each other, &c. Dr. Percival points out the use and operation of bitters in acidities of the first passages: the use also of acids in a redundancy, and depraved state of the bile.——He further observes, that, ‘in a posthumous work of the learned Dr. Boerhaave, published by his pupil Van Eems, it is asserted, that the deleterious effects of scammony, colocynth, and spurge are corrected by vinegar. These are all vegetable bitters, and probably the action of the acids consists in neutralising them. If this be the case, the use of vinegar as an antidote, may perhaps be more extensive than is commonly supposed. For many of those substances, which on account of their virulent and pernicious effects on the body, are termed poisons, have a considerable degree of bitterness; as may be instanced in the *lauro cerasus*, *nux vomica*, *helleborus*, *nicotiana*, *camphor*, *opium*, *euphorbium*, *asarum*, *bryonia*, *elaterium*, *chelidonium majus*, &c. And it is at least as probable, that their noxious qualities reside in their bitter, as in any other part of their composition.’——We shall not particularly examine into the conclusiveness of this manner of reasoning; but as the experiments here related, may be usefully applied in cases where an over dose of opium has been thrown into the stomach, and cannot therefore be too universally known, we shall transcribe them.

On communicating this conjecture, says our Author, to my ingenious and learned friend Dr. Mathew Dobson of Liverpool, he furnished me with the two following experiments in confirmation of it:

EXPERIMENT I.

“ May 21, 1764. Twelve grains of opium, dissolved in half an ounce of water, were given to a pointer bitch, which weighed twenty five pounds and two ounces. The natural state of her pulse was from 110 to 115 pulsations in a minute; and it should be premised, that in making the following experiments, I never examined the pulse, but after she had been in my room 15 or 20 minutes, and was either asleep or lay at rest.

“ Soon after giving her the opium, she looked heavy; flattered a great deal; and appeared to be much offended with the taste of the opium.

“ When at liberty, she went out into the open air, but was dull and moved slowly.

“ One hour after; pulse 75. Very uneasy and distressed. An universal rigour and trembling every five or six seconds.

“ Two hours after; pulse 60. Had run out into the street for half an hour; head rather giddy, with an unsteadiness in her gait;

gait; complains and groans frequently; heavy, but does not sleep much; flavers a great deal.

" Three hours after; pulse 59. In other respects much the same.

" Five hours after; pulse 60. Had been in the open air for more than an hour; rather staggered as she went down some steps; frequently kept her head very erect, but not steady; slept very little; lost all her playfulness; flavers; refuses to eat bread; offended with the taste of the opium; and has still the tremblings and twitchings

" Eight hours after; pulse 80. More brisk, and seems to be coming to herself again.

" Twelve hours after; pulse 86. Had followed the servant for more than a mile; still more herself.

Sixteen hours after; pulse 113. Not much different from her usual appearance.

EXPERIMENT II.

" May 28th, 1764. Twelve grains of opium dissolved as in the former experiment, and with the addition of 30 drops of the acid elixir of vitriol, were given to the same pointer. Much offended with the taste; foams and flavers.

" One hour after; pulse 90. Slavers very little; alert as usual. As she lay asleep in my room, she had a little rigor and trembling.

" Two hours after; pulse 85. There were now given her 20 drops of the elixir of vitriol in an ounce of water; flavered a little after this.

" Three hours after; pulse 80. The slaving soon ceased; is not near so much offended with the taste of the opium as in the former experiment. Rigor and trembling very observable, but only when asleep: 30 drops of elixir of vitriol were now given; and one hour after this, 20 drops more; so that she has had in all 100 drops of the elixir of vitriol, within the four hours.

" Five hours after; pulse 95. Brisk; some of the twitchings, but only when asleep.

" Eight hours after; pulse 120. Not much different from her usual appearance; some very slight twitchings as she lay asleep.

" These and some other experiments were made, in order to ascertain the efficacy of acids in counteracting the deleterious qualities of opium. When an over dose of opium has remained in the stomach for some time, the sensibility of that organ is almost entirely destroyed, so that the most active emetics are ineffectual to evacuate the poison. It is a matter of consequence therefore in this case, to know what class of medicines

we may next have recourse to, with the greatest probability of success. As the opium cannot be rejected from the stomach, relief is only to be expected from such remedies as will change the nature of the opium itself: and how far this end is to be attained by the liberal use of acids, the reader may judge by comparing these two experiments."

The fourth Essay is on the uses and operation of blisters.—It appears from this essay, that Dr. Percival has attentively perused whatever has been advanced by medical writers on the subject of blisters.—He begins with examining the experiments and observations of Baglivi, which are in many respects faulty and defective.—He then proceeds to a general division of his subject, and considers blisters as acting, 1. On the SOLIDS. 2. On the FLUIDS.

The diseases of the solids, in which blisters are indicated, may be reduced to three heads.

1. 'Where the action of the moving fibres is either partially, or universally too weak.

2. 'Where it is irregular.

3. 'Where it is partially too strong.

In the first case vesicatories are indicated, as a stimulus to the languid solids, to rouse them to more vigorous contractions, to support the *vis vitæ*, and to promote the salutary secretions. They tend to quicken the circulation, to raise the pulse, and to animate the whole system.—Hence proceeds our Author, we may deduce their use and operation, 1. In low nervous fevers. 2. In the advanced state of inflammatory fevers. 3. In the small pox. 4. In the apoplexy. 5. The palsy. 6. The gutta serena. 7. The Tympanites. 8. The rickets. 9. Schirrous tumours.—Our author enlarges upon each of these particulars, and quotes the authorities of Riverius, Etmuller, Huxham, Pringle, Sydenham, Mead, Morton, Hillary, Monro, &c.

II. Where the action of the moving fibres is irregular; they are chiefly indicated as *stimulants* or *antispasmodics*.

III. Where the action of the moving fibres is partially too strong.

'It is yet a subject of dispute, says Dr. Percival, amongst physicians, whether epispastics are useful, or detrimental in inflammatory fevers. Hoffman bears the strongest testimony against their application in such cases; and Baglivi from his own experience asserts, "*Quod delirantibus cum febre acuta, lingua arida, et indicij magnæ viscerum inflammationis, si applicentur vesicantia, omnia in pejus ruunt, et magna ex parte moriuntur convulsi.*" Alpinus says, "*Nunquam probare potui, in acutis febribus vesicantium usum, quod calorem febrilem augeant, vigiliis doloremque concitent, et deliria inducant, coctionem impendant, non minus et motui humorum critico obfint,*

absint, quum incertus sit locus ad quem, vel per quam crisis est futura."

Sir John Pringle acquaints us, that his first practice in every inflammatory fever was to blister; but afterwards, when he found that a solution of the fever was not to be procured by such means, he confined the use of epispastics to those states of the disease, in which he could be most assured of their efficacy. Huxham, if I mistake not, observes that to blister in the beginning of inflammatory fevers is to add fuel to the fire; and Dr. Wyatt expressly says, that in fevers, where there is no partial obstruction, or inflammation, vesicatories are of little service, and are sometimes hurtful: unless perhaps towards the end of the disease, when the pulse begins to sink.

On the other hand Sydenham, whose authority must have great weight, from his accurate attention to the *juvantia* and *lædētia* in all diseases, adopted the use of blisters in the continued acute fever, which prevailed in the years 1673, 1674, 1675. The symptoms of this fever, as he describes them, indicate a very high degree of inflammation; and his practice was, first to take away a sufficient quantity of blood from the arm, and then to apply a large epispastic to the neck: at the same time he employed the cooling regimen. Dr. Friend says, that in acute fevers, the safest and most speedy relief is afforded by vesicatories. Nor are we to be too scrupulous about accommodating them to the constitution, or state of the patient; for whatever his habit of body may be, if the fever rages beyond measure, the slight inconvenience of a blister is rather to be endured, than the life of the patient endangered; for in these cases, the only hope is in blisters. They derive the febrile matter from the brain, and assist and promote the other discharges, those especially by sweat and urine. Dr. Glas also, in his learned commentaries, recommends the application of blisters in inflammatory fevers. "*In febribus inflammatoriis, post debitam san- uini. missionem, locum habet id remediij; atque licet motus. arteriarum, etiamnum nimis veloces, ab eo intenduntur, brevi tantum intervallo id fiet, postea quidem, aliquatis densis humoribus, pulsus. sentiantur molliores, et febres erunt leniores.*" "I have more than once in an evening," says Dr. Lind in his valuable papers on fevers and infection, "ordered eight or ten patients to be blistered, and have left them with a quick pulse, great heat, immoderate thirst, a pain, confusion, and heaviness of the head, and what to a physician conversant with such fevers, communicates a most certain knowledge of the condition of the patient, such a lifeless, sunk state of the eyes, as denoted great danger. But the next morning I found these patients with a lively, brisk eye, a calm pulse, and with a desire to get out of bed." Other authorities to the same purpose might be advanced.

How

‘How then are we to determine this dispute? May not the truth in this, as in most other litigated points, lie in the middle way between the opposite opinions? If so, the following conclusion may perhaps be justified: that whenever the inflammatory diathesis prevails strongly, and uniformly throughout the system, and no one part is more affected than the rest, vesicatories are pernicious and detrimental. But when peculiar symptoms of inflammation attack the head, the lungs, &c. and prevail more in those parts, than in the rest of the body, blisters are indicated, and often prove remarkably useful. And in such cases they are found from experience, to lessen the impetus of the blood upon the vessels of the inflamed part, to abate the fever and heat of the body, and to diminish very remarkably the quickness of the pulse. Whatever may have been the original cause of a fever, it will be continued, and often greatly increased, by any particular inflammation, which may happen to have taken rise from it. Under these circumstances, the application of a blister to a neighbouring part, will sometimes produce a resolution of the disease, by lessening the impetus of the fluids on the inflamed part, by making a considerable derivation of serous humours from it, and by rendering the mind less sensible of the painful irritation, which excites and continues the inflammation.’—Hence the use of blisters in all topical inflammations.

We apprehend that when our Author has still further attended to the authority of experience, he will find that blisters are likewise useful in inflammatory fevers *without* topical affection: and that he might have added therefore a 4th head, under which blisters are indicated, viz. where the action of the solids is *universally* too strong. We know from experience, that in cases where there is a general *inflammatory diathesis*, great heat and tension, but without any topical inflammation, that blisters are most powerful *SEDATIVES*.—We cannot therefore agree with our Author, where he says, ‘when the inflammatory diathesis prevails universally, and strongly, without any partial obstruction, every stimulus must aggravate the symptoms; and blisters raised on the skin, by a cataplasm of mustard, or by the actual or potential cautery, where the irritation is confessedly external, *would operate in the same manner as an epispastic of cantharides.*’

Dr. Percival concludes this essay, with some short observations concerning the operation of blisters on the Fluids; considering them as *attenuants and evacuants*.

Essay V. ‘An inquiry into the resemblance between the Chyle and Milk; or an attempt to prove that milk is the chyle unassimilated, and separated from the blood; in nearly the same state as when taken up by the lacteals.’

The learned and indefatigable Haller says ; *Chylus albus suctus est, de alimentis extractus, qui sanguine adfunditur. Ejus natura ex aqua, et olio composita esse videtur, argumento saporis dulcis, naturæ acescentis, albi coloris, quibus dotibus emulsiões mire refert. Farina vegetabili, cum lymphæ, et olio animali, componitur. IN LAC ABIT PARUM MUTATUS* *.—And in another place ; *sanguini mistus chylus non continuo naturam deponit, argumento lactis inde nati* †.—Few experiments have been made upon the chyle itself, there is one fact however in the essay before us, from which it appears that the chyle as it issues from the lacteals, possesses some of the distinguishing characters of milk.—‘ A girl about eight years old, was tapped for an *ascites*. She had also an universal *anasarca* ; and even her face was vastly bloated, and exceedingly pale. Four quarts of liquor were drawn off, which was of a milky colour, full as white as milk mixed with an equal quantity of water. It would not coagulate by heat ; but after standing a day or two, it was covered with a kind of thin cream, and in a few days more, it smelt and tasted sourish. The girl was greatly relieved by this evacuation ; but the tumour of her belly, soon increased again to such a degree, that it was necessary to renew the operation. A liquor the same as before, only somewhat more dilute, was drawn off, the swelling of her whole body subsided, and she recovered her appetite and strength. This girl, before she was attacked with these complaints, was very lively and active, and had a great appetite, in which she was too much indulged. Probably by using violent exercise after a full meal, she had ruptured some of the lacteals.’—With respect to the nature of the chyle, when circulating but not intimately mixed with the blood, Regnerus de Graaf says ; ‘ *boni saporis id lac esse, et castum inde adjuto acido factum* ‡.—And Verduc says ; ‘ *in nutrice verum lac fuit, quod perinde cogeretur* ¶.’

There is added to these essays a good general index, referring to the particular facts, experiments, and observations.

On Card-Playing. In a letter from Monsieur de Pinto, to Monsieur Diderot. With a Translation from the Original, and Observations by the Translator. 8vo. 1 s. Walter, &c.

MR. de Pinto views the amusement of card-playing with the eye of a philosopher and a politician ; and in examining the subject, endeavours to discover what influence this universal mode of pass-time hath had on the manners and morals

* *Prim. Lin. Physiol.* p. 470.

† *Ibid.* p. 475.

‡ *Oper. anæ.* p. 40.

¶ *Verduc, usag. de part.* p. 82.

of mankind, in these later ages,—in the European part of the world, particularly.

It is our Author's opinion that, generally speaking, in Europe, mankind are become more gentle, more social, less wicked, and less unhappy, than they were before card-playing became their favourite amusement; and therefore he attributes this reformation in their manners, to the natural tendency and influence of that kind of diversion: and thus he reasons on the subject:

'Before the epoch of cards, there was less union between the sexes; I mean, they were less together, less in society or company; the men were more so: the meetings in clubs, taverns, were more in vogue; convivial drinking formed more connections, more friendship; the heaviness of time on hand, which is one of the most powerful causes of the unfolding of human perfectibility, excited men to cultivate their talents, to employ themselves, to study, to labour at the arts, to cabal, to project conspiracies: politics were the subject of the conversations which leisure, and a kind of necessity for passing away the time, produced; they censured the government; they complained of it, conspired against it; and there were on such occasions, friends to be found, who might be trusted: the great virtues and the great vices were more common. Then again, the men in those days, not having, by means of the talisman of the cards, the opportunity of satiating their eyes, with the charms of women in full counter-view to them, over the green carpet, friendship and love, were passions: but, at present, thanks to those same cards, there is little more left than gallantry: there may be found plenty of acquaintances, and not a single friend; a number of mistresses, and not one beloved.'

Mr. de Pinto, however, cautions his reader against mistaking his idea, by supposing that he is not aware of 'all the ill which the rage of play has done,' with regard to both sexes; this he admits, and farther allows that while card-playing has freed us from the principal vices of our forefathers, it has also stripped us of some of their greater virtues. But he contends, on the whole, that there have resulted, from the universal prevalence of this amusement, advantages which might balance the mischief, and even preponderate on the whole. 'The sedentary life, says he, to which this eternal amusement reduces the two sexes, enervates the body; whence, both in the natural and moral state of man, there results a new system of manners, temper, and constitution. The magic of card-playing forms the common point of concourse of almost all the passions in miniature. They all, as one may say, find in it their nourishment. Every thing indeed is microscopical, and more illusive than

than the common illusion. A confused idea of good and bad luck presents itself: vanity itself finds its account in it: play seems to establish a false shew of equality among the players: it is the call that assembles, in society, the most discordant, the most incongruous individuals; avarice and ambition are its movements; the universal taste for pleasure flatters itself with procuring its satisfaction by this amusement; the ladies being of the party, that love of which gallantry takes the name in vain, must be of it too: the sphere of our passions becomes contracted, centered and confined to a petty orbit; all the passions put themselves, as one may say, into chains, or evaporate and exhaust themselves far from their spring-head, and wide of their mark. Time, heavy on hand, leisure, laziness, avarice, ambition, and idleness, devour, together in common, a light unsubstantial food, which enervates their force and activity: and as it is from the fermentation of the great passions that there commonly results more of evil than of good, mankind has gained more than it has lost. There are no longer great virtues, but then we do not see so many great crimes as formerly: assassinations, poison, and all the horrors of a civil war, are incompatible with the state of a nation, in which the men and women lose so great a part of their time at cards.'

On the whole, from his various observations on the general influence of this social kind of amusement, [for he chiefly considers it as *amusement*, not as *gaming*, in the worst idea of the latter term] he draws this inference: that card-playing has served 'to prepare the human head and heart for receiving the impressions which the progress of knowledge, and of the new lights thrown upon things might operate on the government, and on manners. Not possibly, in process of time, we may come to do without this scaffolding; and then virtue and reason may take a nobler flight.'

'This paradox,' he adds, 'may not be unworthy of your * reflections. I could almost wish there was a programma made of it, in your academy; viz. "*Whether or no the invention of card-playing, the progress of this amusement, and its universality, have contributed to change the manners in Europe?*"

'There would be ample matter for a learned profound pen to descant on the games or diversions of the antients, their nature, their effects, and their essential differences from the kinds of play, which prevail in the present state of society: then on coming to the epoch of Charles the Sixth, when card-playing passes for having been invented, to follow its progress, and to

* Monsi. Diderot, to whom this epistolary Essay is addressed.

observe the insensible degrees of alteration in the manners, which have, as one may say, attended that progress.'

He acknowledges very sensibly, in his *postscript*, that it required the concurrence of many [greater] causes to polish Europe, and to bring its manners to that degree of civilization at which we see them at present, such as the abolition of the feudal tenures—the discovery of America (by which commerce has been so greatly augmented, and Europe so prodigiously enriched)—the invention of printing, and the general enlargement of the minds of men, by freeing them from religious bigotry, and the horrors of persecution. Yet he presumes 'that among the striking causes, known and acknowledged, there may be found a cause subaltern, obscure and imperceptible, which acting more universally, and incessantly withal, may have served sometimes as a spur, sometimes as a curb to the others: nor is it impossible that this cause may be card-playing.'

The translator of Mr. de Pinto's letter has annexed some observations on the subject of card-playing, which may perhaps greatly mortify such of the devotees to this mode of diversion as may chance to peruse this little piece of spirited declamation. Our sensible translator, thinks much less favourably of this amusement than his author seems to do. Admitting, in some degree, the influence of cards on the manners of mankind which Mr. de Pinto supposes, he questions, however, 'whether that comparative alteration from *bad* to less *bad*, which the ingenious writer allows to the present times, is, at the bottom, so clear an advantage, or so good a bargain to mankind, as the surface of things presents it.'

Not denying that the general prevalence of card-playing may have powerfully though insensibly concurred with other causes to an apparent favourable change of manners in the human kind; still, says he, 'its mode of operation, by weakening at once the vices and the virtues, affords no better idea of such an amendment than of a rake, who, after his having been, by the fire of youth and excess of constitutional vigour, betrayed into the intemperances of debauchery, should grow reformed at the expence of his manhood; reformed not by the strength of his mental powers, but by the weakness of his bodily ones. But surely a man thus lamentably tamed by impotency would no more represent a man essentially made better, than one qualified for an opera-singer, in his half-petticoats, plumes, and paste diamonds, resembles a real man or a real hero. An age rendered less rough by any thing so consummately futile, so effeminate as card-playing, would be soft, but emasculate.

'Nor will any one think the mark is over-shot by treating cards with this contempt, who will but consider that any taste for them is incontestably and eternally, at best, the stamp of me-

mediocrity; since the annals of human-kind may be defied to produce a single instance of a man of true genius, or real greatness of character, who did not heartily despise this frivolous way of murdering time, under the false pretence of relaxation: I call it a false pretence, because the true motive, is an utter incapacity of taste for objects worthy of filling the leisure of a rational creature.'

He proceeds in the same animated strain of resentment against this prevailing fashionable mode of killing time: 'The most elevated understandings,' says he, 'are very wisely allowed, nay, required to unbend at times, nor are even denied a recourse to trifles; but not to such a paltry childish diversion as has not even joy or mirth for its excuse, being solely consecrated either to fill up the dreary void of idleness with something more worthless than idleness itself: or to give sordid avarice the chance of satisfying itself, and ofteneft to both these noble purposes, at once: a diversion, in short, only fit for sharpers, for trifling old women, or for men resembling trifling old women.'

'Any seeming advantage then from such a despicable source can hardly be less illusive than the cards themselves; while the evils which they produce, were it only by the loss of time they occasion, are real and permanent. That light, unsubstantial aliment on which the passions trifle away, at a card-table, their natural appetite to more solid fare, rather weakens than strengthens the powers of the mind, not only to the exclusion of the great virtues, on which alone the happiness of society can solidly rest; but this weakness disposes the slaves of such an habit, not indeed to great vices, but to the little, dirty selfish ones, such as avarice, meanness of spirit, corruption, indolence, worthlessness, which, by the contagion of example, gradually pervading a whole people, becomes a national character, and prepares destruction more slowly perhaps, but doubtless more surely than great crimes and great vices, which are less dangerous from their glare being more alarming.'

This observer, indeed, seems to be no friend to games or diversions of any kind; but to look upon them all as of pernicious tendency, and destructive of both public and private virtue. Even the manly sports of the old Romans do not escape the severity of his censure. 'Nothing,' says he, 'probably, contributed more to the final extirpation of the great virtues of republican Rome than the Circensian games, the amphitheatrical shows, and public sports, with which the ambitious rich amused and diverted that commonalty, in which the strength of the state capitally resided, from an attention to the progress of their conspiracy against its liberty, and legal share of power. These games, these shows, these sports were the *cards* of Rome; not quite indeed so futile. With these wretched lull-a-bies

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began that kind of lethargic insensibility, which ended in what the courtiers of Augustus had the impudence to call better times, only because they had succeeded to the horrors of the civil wars, and of the tables of proscription; horrors which, humanly speaking, would never have come into existence, if those stern and manly virtues, which were the genuine guardians of the Roman liberty, had not been first enfeebled by the great vices and crimes, which, contradictory as it may sound, were nevertheless brought in by a misuse of the advantages obtained by the public virtue; a virtuous mother of an abandoned parricide daughter, luxury. This in her turn, begot that infernal brood of vices and crimes, which broke and disposed the public mind for that turn for trifling which prepared its votaries for slavery; nothing being more apt to benumb, and lock up all the powers of council or action, so as to disqualify them for any great, valuable, or manly purposes.'

Heated, at length, by the glow of his own colouring, in the caricatured picture which he has drawn of this (in his idea) pernicious amusement, he, in his conclusion, appears ready to retract what, at his cooler outset, he seemed to have allowed in favour of his author's hypothesis. Thus he sums up the merits of the question:

'But even,' says he, 'considered in the totality, has mankind much to boast, at bottom, of any mighty advantage from this superficially plausible amendment of society? I do not ask whether the pious murders of innocent persons merely for their dissent in matters of religion are less frequent than formerly, or whether the inquisition has put out for ever those its horrid fires, whence the savory steam of the roast meat of human victims is so consistently supposed to ascend grateful to the nostrils of a Deity all goodness and mercy; but I ask whether the human blood has lately flowed in lesser streams? Half a million of lives recently sacrificed in Germany, to the most false and futile of all motives, all paradox a-part, seem unhappily to prove that men, may be at once frivolous and sanguinary, ridiculous and deplorable.'

A Supplement to Mr. Ferguson's Book of Lectures on Mechanick, Hydrostatics, Pneumatics, and Optics. With the Use of the Globes, and Art of Dialing. Containing thirteen Copper-plates, with Descriptions of the Machinery which he has added to his Apparatus, since that Book was printed. By James Ferguson, F. R. S. 4to. 4s. Cadell. 1767.

THE work before us contains the theory and description of several machines, which the author has lately added to
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those described in his book of lectures, some time since published. The first is

‘The description of a new and safe crane, which has four different powers adapted to different weights.’

Every humane person must feel great satisfaction on being informed that a plain and simple method is discovered of preventing the many shocking and fatal accidents that so often attend the common cranes used on the quays of London, and elsewhere. But how greatly will this satisfaction be lessened, if not turned into indignation, when it is known, that every attempt of this kind has hitherto been rendered abortive, by the indolence, inattention, or obstinacy of those who have the care and direction of those mechanical engines. The labours and inventions of mathematicians and mechanics can be of no use to the world, if those who are to put such discoveries in practice, neglect with the most invincible obstinacy, we had almost said with the most cruel stupidity, every improvement; and even look with contempt on inventions calculated to preserve the lives of the laborious part of mankind. This fact, perhaps, would not find credit with the world, if daily experience did not demonstrate its truth, by instances too fatal and too notorious to be denied.

Some years ago, the ingenious Mr. Padmore of Bristol invented a crane less subject to accidents than that used in common, and, at the same time, much better calculated to answer the various intentions of these machines. These cranes have been approved by every mechanic of eminence, and have, ever since their first invention, been constantly used on the quays of Bristol: and yet this useful contrivance is, as it were confined to the place of its birth; there being, we believe, only one such crane yet erected on the wharfs of London.

But as this invention did not entirely prevent accidents, several other attempts were made to obtain the desired success; and at last a very simple and certain method was discovered by Mr. Pinchbeck, who laid it before the society for the encouragement of arts. This contrivance was ordered by the society to be added at their expence to some crane on a public wharf, that its utility might be known to every person concerned in machines of this kind. It was accordingly added to a crane on Cox's quay, and several experiments made with the machine before the committee of mechanics, and many other persons well skilled in engines of this kind, and found fully to answer the salutary purposes intended: upon which Mr. Pinchbeck was presented with the gold medal of the society; and it was hoped that the contrivance would in a short time be added to every crane on the wharfs of London. But this, like every other improvement, has been totally neglected, though accidents o
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the most fatal kind so frequently happen, and which might be easily prevented, could the calls of humanity be heard, and prevail on the directors to adopt so simple a contrivance.

The crane in Mr. Ferguson's book before us is of a different kind from those in common use, which consist of a large wheel and axle, turned by men walking in the wheels; whereas Mr. Ferguson's has three trundles, with different numbers of staves, which are applied to the cogs of a horizontal wheel, with an upright axle, round which the rope is coiled that draws up the weight. The horizontal wheel has 96 cogs, the largest trundle 24 staves, the next 12, and the smallest 6. So that the largest trundle makes 4 revolutions for one revolution of the wheel; the next makes 8, and the smallest 16. A winch is occasionally put upon the axis of either of these trundles, for turning it; the trundle being then used that gives a power best suited to the weight: and the handle of the winch describes a circle in every revolution equal to twice the circumference of the axle of the wheel. So that the length of the winch doubles the power gained by each trundle.

Whilst the weight is drawing up, the ratch-teeth of a wheel slip round below a catch or click that falls successively into them, and so hinders the crane from turning backward, and detains the weight in any part of its ascent, if the man who works at the winch should accidentally happen to quit his hold, or choose to rest himself before the weight be quite drawn up.

In order to let down a weight, a man pulls down one end of a lever of the second kind, which lifts the catch out of the ratchet-wheel, and gives the weight liberty to descend. But, if the descent be too quick, he pulls the lever a little further down, so as to make it rub against the outer edge of a round wheel; by which means he lets down the weight as slowly as he pleases; and, by pulling a little harder, he may, if necessary, stop the weight, in any part of the descent. If he accidentally lets go his hold of the lever, the catch immediately falls, and stops both the weight, and the whole machine.

Mr. Ferguson has added the method of calculating the force of the machine when either of the trundles are used, and consequently shewn which trundle will be the most proper for raising any given weight. He has also added a very elegant perspective view of the whole crane, by which any common workman may easily execute it.

The second machine is 'a pyrometer, that makes the expansion of metals by heat visible, to the five and forty thousand part of an inch.'

This is one of the most accurate pyrometers we remember to have seen, among the great variety that have been given by

authors ; but it is impossible to explain the construction without the engraving. The Reader therefore who desires to be further acquainted with the instrument must have recourse to the work itself, where he will find it fully described and illustrated with an accurate figure.

The water-mill invented by Dr. Baker, which has neither wheel nor trundle, is the last of the mechanical engines described by Mr. Ferguson. But as a figure and description of this mill have appeared in almost every treatise of experimental philosophy published for several years past, it will be needless to say any thing further on that subject here.

The first hydrostatic machine is a contrivance for explaining what is generally called the hydrostatical paradox, or demonstrating that, on equal bottoms, the pressure of fluids is in proportion to their perpendicular heights, without any regard to their quantities.

The second is a machine, to be substituted in place of the common hydrostatical bellows. And the third,

The cause of reciprocating springs, and of ebbing and flowing wells, explained.

By the two former machines, the hydrostatical paradox is very naturally explained, and the upright pressure of fluids rendered very evident. With regard to the last, viz. the cause of reciprocating springs, &c. explained, there is nothing new in the contrivance, nearly the same apparatus having been already described by several authors.

The first engine in hydraulics, is a contrivance to explain the principles by which Mr. Blakey proposes to raise water from mines, or from rivers to supply towns and gentlemen's seats, by his new-invented fire engine, for which he has obtained his Majesty's letters patent.

Mr. Blakey's engine for raising water by fire is very simple, and the principle on which it acts may be easily conceived from the small apparatus given by Mr. Ferguson. In short it differs from the original fire-engine, mentioned by the Marquis of Worcester, and afterwards erected by Captain Savary, in one particular only, viz. by making use of air as an intermediate body between steam and water. In Savary's engine, the steam acted immediately on the water, by which means it was soon condensed, and consequently its compressive force destroyed. Whereas Mr. Blakey, by making use of air as an intermediate body, has prevented the condensation of the steam, by which means its whole compressive force is exerted on the surface of the water in the receiver.

This engine, says Mr. Ferguson, may be built for a trifling expence, in comparison of the common fire-engine now in use :

use: it will seldom need repairs; and will not consume half so much fuel. And as it has no pumps with pistons, it is clear of all their friction: and the effect is equal to the whole strength, or compressive force of the steam: which the effect of the common fire-engine never is, on account of the great friction of the pistons in their pumps.'

Mr. Ferguson might also have added, that a very considerable part of the force of the steam is lost in the common fire-engine, by the cold water that continually finds a passage into the cylinder, and condenses a pretty large quantity of the steam. Mr. Blakey's engine is certainly free from all these defects; but we fear the ingenious inventor will find some difficulty in carrying his scheme into execution, especially in raising water from mines, where the height is great, the quantity of water very large, and consequently, the compressive force of the steam prodigious. This difficulty, in our opinion, will consist in his finding materials of sufficient strength to resist the amazing force of the steam. Cast-iron has been found insufficient for the purpose; and copper, though in itself strong enough, will perhaps be found inadequate, on account of the joints in the boiler and receiver. Those who have seen a small engine of this kind worked, will probably be of our opinion; though we sincerely wish Mr. Blakey may find means of overcoming this difficulty, which we apprehend is the greatest, if not the only one, that can prevent this engine from being of considerable advantage both to the proprietor and the public.

The two remaining machines relating to Hydraulics, described by Mr. Ferguson, are Archimedes's screw-engine for raising water; and a quadruple pump-mill for the same purpose.

The former has been described by almost every author who has written on Hydraulics, for several centuries past; tho' we think a genuine theory of this famous machine has never yet appeared. The latter is nearly the same with that described in Ramelli's works; but cannot be understood without a figure of the engine.

The remaining part of this treatise relates to dialling, and contains several curious forms of dials, described with great plainness and perspicuity, and illustrated with figures correctly drawn. Those who are fond of this branch of science will peruse Mr. Ferguson's performance with pleasure; but an abstract of it cannot be rendered intelligible, on account of the many engravings necessary to explain it.

The Excellencie of a Free State. By Marchamont Nedham *.
8vo. 4s. Millar, &c. 1767.

MANKIND, by their very nature and constitution, are so strongly disposed to the love of liberty, that an endeavour to prove the excellence of a free state, seems, at first sight, a very idle and needless attempt; but on closer examination we shall find, that it is because men are *individually* so fond of liberty, that there are unhappily very few instances of *national* freedom.

National freedom tends to establish a noble and a generous equality: It leaves little or no distinction between man and man, but what the difference of natural endowments create, and which alone will not furnish any very mortifying examples of pre-eminence. But the love of liberty, which beats so strongly in the breast of every individual, or in other words, every man's self love, makes him abhor an equality. They who appear most enamoured of liberty, often disguise, even from themselves, the true principle of their affection for it. They do not, or they will not, see that their impatience of being controuled, arises from their desire of controuling others. Admit them to a share of tyranny, and the insolence and oppression which they

* Of this WRITER and of his work, the following account is given by the *editor*, in his preface to the present edition.—‘ On the subject of government, no country hath produced writings so numerous and valuable as our own. It hath been cultivated and adorned by men of the greatest genius, and most comprehensive understanding, MILTON, HARRINGTON, SYDNEY, LOCKE, names famous to all ages.

‘ But, beside their incomparable writings, many lesser treatises on the same argument, which are little known, and extremely scarce, deserve to be read and preserved: in which number may be reckoned the small volume I now give the public, written by MARCHAMONT NEDHAM, a man, in the judgment of some, inferior only to MILTON.

‘ It was first inserted in the *Mercurius Politicus*, that celebrated state-paper, published, “ in defence of the Commonwealth, and for the information of the people;” and soon after re-printed in 12mo, under the following title, “ *The Excellencie of a Free State. Or, The right constitution of a Commonwealth. Wherein all objections are answered, and the best way to secure the people’s liberties discovered. With some errors of government, and rules of policie. Published by a well-wisher to posteritie.* London, printed for Thomas Brewster, at the west end of Paul’s, 1656.”

An account of the author may be seen in *A. Wood’s Athenas Oxonienses*, tho’ drawn in bitterness of wrath and anger.

If this volume shall be favorably received, the editor will go on to give other rare treatises on government in his possession, to the entertainment and benefit, as he hopes, of the public.

Reader, farewell,

RICHARD BARON.

Below Blackheath, Jan. 1. 1767.

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withstood before, they will then uphold as necessary to due subordination and good government. Nay, paradoxical as it may seem, some from a love of liberty, will submit to be slaves. For what is the love of liberty, with respect to individuals, but, as has been hinted before, the desire of being superior to the many: Hence, the haughty peer will kneel to the monarch whom he neither loves nor respects, that he, in return, may receive servile homage from a crowd of dependants, who groan beneath his insolence and oppression.

Here we see the foundation of all unnatural and arbitrary government. They who aspire to be tyrants, practise on the infirmity of human nature, and by ensuring wealth, titles, offices, and other circumstances of distinction, to those whom they judge most capable of opposing their ambitious views, they thereby make it the interest of them and their posterity to favour and support the tyranny, thus established on the ruins of national liberty, by the base acquiescence and prostitution of mistaken pride.

In every state therefore, where arbitrary sway is not yet so far advanced, as to make it criminal to desire and recommend the preservation and extension of national freedom, no citizen can render better service to his country, than by pointing out from time to time the most effectual means for attaining so glorious an end: and, in this view, the worthy editor of the treatise now under consideration deserves our warmest acknowledgements.

With regard to the merits of the work itself, it certainly abounds with admirable precepts and observations. But we meet with so many repetitions, that it becomes tedious. We may venture to say that the very same illustrations from the Greek and Roman histories, do not recur less than a dozen times.

It must be confessed however that the rights of the people are well explained and vindicated, if they need vindication. It is shewn that all just power is legally derived from them; that they have a right to confer such power on what terms they please; and to resume it when those terms are violated. In short, the advantages of national liberty, in a political view, are excellently described.

But still the strongest argument, in our opinion, in favour of national freedom, is not sufficiently enforced; which is, the tendency it has to promote the happiness of society, upon moral principles.

The greater the degree of national liberty which exists in any state, the nearer, in proportion, will the equality be among the members which compose it: and nothing is more evident than that the less inequality there is in society, the fewer objects of competition there will be, and the prospects of vain ambition will be more confined.

The more they are limited, the less will pride envy, jealousy,

sy, malice, hatred, and all the long train of mean and malignant qualities prey upon the human mind, and instigate men to the perpetration of the most flagitious crimes, in order to rise superior to their competitors, or bring their competitors to a level with them.

When the powerful temptations of vain and tumultuous ambition are removed, content and serenity will succeed, and leave men at liberty to pursue more rational objects of competition, than those which consist in the pomp and parade of ostentatious luxury. Though the contention for alluring externals should be taken away, yet a noble emulation for more laudable pre-eminence might still be cherished, for, without some kind of competition, men would grow indolent and stupid. In a word, the removing of such baneful subjects of contention, would directly tend to render men more virtuous, and of course more happy.

As the volume before us consists of different treatises, which are nevertheless dependant on each other, it would be difficult to abridge it, without exceeding the limits to which an article of this nature should be confined. But we earnestly recommend it to the perusal of the patient reader, who will find his attention well rewarded.

Conclusion of the Account of Lord Lyttelton's History. See the first article in the last month's Review.

THE second volume of this work, which grows more interesting and instructive the further we advance in it, opens with the accession of Henry Plantagenet to the throne. 'He was besieging a castle in Normandy which had revolted against him, when intelligence came to him that Stephen was dead. The lords of his council advised him to hasten to England, for fear his enemies should use the opportunity of his absence to excite some disorders; but he coolly replied, that they would not dare to do any thing, and could not be persuaded to raise the siege, till the castle had been forced to surrender at discretion, which it did in a few days. Nor was his confidence vain: for he had established his power in England on such a solid foundation, and put the care of his interests into such safe and able hands, that his presence there was not necessary: and this being the case, it was certainly wise in him, not to leave behind him any root of rebellion.'

'Upon the king's arrival at Winchester, the nobles, the prelates, and the gentry of England crowded from all parts of the kingdom to meet him, not only as their sovereign, but as their deliverer. His journey from thence to London seemed to be a continued triumphal procession; and that city itself, which had been always the most devoted to Stephen, received him with
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the highest marks of affection. A few days after, (Dec. 19, 1154.) he and his queen were crowned in Westminster Abbey by the archbishop of Canterbury, without any such capitulation having been offered to him, as had been made with his predecessor, or any term but the usual oath of the kings of England. This was sufficient to bind the conscience of a good prince; and recent experience had taught the nation, that they would not be able to restrain a bad one by any other form that could be devised. Nor was it consistent with reason or good policy, to suffer the oaths of allegiance to be limited by conditions; and declarations to be inserted into those oaths, that they should not be binding, unless such conditions were duly kept; as Stephen had allowed in the homage and fealty, which he received from the bishops and from Robert earl of Gloucester. Indeed, a dissolution of all obligations on the part of the subjects by the sovereign's breaking those in which the relation between them consists, is implied in the very nature of feudal allegiance; nay, I might say, of all government and lawful subjection: but to let out with a supposition that such an odious case will exist, and make an express provision for it, is what the wisest free states have judiciously avoided. Henry therefore would not admit of any such expressions in the oaths taken to him; but brought them back to the usual form. Nor did he distinguish the clergy, in any respect, from his lay subjects, by favours conferred on them, as a body of men who had interests separate from those of the community.—How much his predecessor had injured the commonwealth, and weakened the civil power, by concessions made to the church at the beginning of his reign, he well understood, and avoided every thing which might seem to lay him under obligations of so dangerous a nature. Neither did he deign to apply to the pope, as Stephen had done, for a confirmation of his title; not having any need of such a support, and being sensible that Rome would avail herself of it against the independance and dignity of his crown. The much stronger pillars on which he determined to fix his throne, were the laws of his country and the love of his people.

The first step taken by the king, after his coronation, was the sending away the foreign troops that had been the instruments of Stephen's tyranny. Accordingly, a proclamation was issued, commanding them all to leave the realm, on pain of death, before a certain day, appointed in the edict. When that day came, not one foreign foldier was to be found in the kingdom: all were vanished in an instant, like evil phantoms of the night, at the rising of the sun! Their general himself, William of Ipres, had gone with them, dispossessed of his earldom and other honours in England, the loss of which he bewailed with tears of rage; and, not able to bear this change of fortune, forsook the world, and became

became a monk at Laon in Flanders, where he died very penitent, in the year 1162.

‘ The honour of the nation, as well as its liberty and repose, seemed to be restored by this act, and by the proceedings of Henry in another affair of a like nature, the destroying the castles which Stephen had kept undemolished, against the faith he had given. All those that had been erected in the late reign were now burnt, or levelled to the ground ; except a few, that from their situation, were judged to be necessary for the defence of the kingdom.’

‘ But in his next undertaking continues our noble author, Henry found greater difficulties. Stephen’s extravagance and the insatiable demands of his faction had induced him to alienate so much of the ancient demesne of the crown, that the remaining estate was not sufficient to maintain the royal dignity. Some royal cities and forts of great importance, had been also granted away, which could not be suffered to continue in the hands of the nobles to whom they had been given, without considerably impairing the strength of the crown, and no less endangering the peace of the kingdom. Policy and law concurred in demanding these concessions back again. The ancient demesne of the crown was held to be sacred, and, like the lands of the church, so inalienable, as that no length of time could give a right of prescription to any other possessors, even by virtue of grants from the crown, against the claim of succeeding princes. But all these alienations were of no earlier date than the reign of king Stephen ; and, therefore, the resumption of them was free from those difficulties, and insuperable objections, that must necessarily attend the resuming of grants, transmitted down through several generations.

This grand affair, as might naturally be expected, met with no small opposition from some of the powerful barons ; and in the course of the contests occasioned by their opposition, lord Lyttelton has related a remarkable instance of fidelity and affection to the king. At the siege of Bridgnorth, which was defended by Roger de Mortimer, Henry commanded in person, and exposed himself to so much danger, that he would have been slain, if a faithful vassal had not preferred his prince’s life to his own. For while he was busied in giving orders too near the wall, Hubert de St. Clare, constable or governor, of Colchester castle, who stood by his side, seeing an arrow aimed at him by one of Mortimer’s archers, stepped before him, and received it in his own breast. The wound was mortal : he expired in the arms of his master, recommending his daughter, an only child, and an infant, to the care of that prince. It is hard to say which most deserves admiration, a subject who died to save his king, or a king whose personal virtues could render his safety so dear

dear to a subject, whom he had not obliged by any extraordinary favours! The daughter of Hubert was educated by Henry, with all the affection that he owed to the memory of her father, and when she had attained to maturity was honourably married to William de Longueville, a nobleman of great distinction, on condition of his taking the name of St. Clare, which Henry desired to perpetuate.

Mortimer, the last of the insurgents, being constrained to surrender at discretion, the important and arduous business of resuming the crown lands was concluded; in the prosecution whereof, the king adorned the beginning of his reign with the most illustrious proofs of two royal virtues, by the happy union of which the honour, the peace, and the prosperity of a government are chiefly supported, *great firmness*, and *great clemency*. The undertaking, most certainly, was full of difficulty and danger, even to the mightiest monarch; but besides the personal qualities which enabled Henry to act successfully in it, he was assisted by the general sense of the nation; and with this on the side of government, no strength of private interest ever was an overmatch for the power of the crown, steadily and wisely administered.

The king's administration was in other respects, equally wise, spirited, and useful; and he was assisted, in the conduct of affairs, by a set of able servants, among whom Thomas Becket, the chancellor, whose rise and character are particularly described by lord Lyttelton, soon became a distinguished favourite of his royal master. After Henry had settled the domestic concerns of the nation, and reduced his brother Geoffry to obedience, who had excited some commotions abroad, the next object of his ambition, as well as of the desires of his people, was to re-unite to the kingdom of England all the provinces it had lost to the Scotch and Welch, under the late unhappy reign. Accordingly, Malcolm, king of Scotland, was obliged to give up the possession of the three Northern counties, which had been ceded to his grandfather David; and he even submitted to do homage for the earldom of Lothian. These northern affairs being adjusted, Henry turned his thoughts, and not without inquietude, to the great and dangerous war he intended to make against the Welch. Upon this occasion, our noble author hath favoured his readers with a large recapitulation of the history of Wales, and a full account of the manners of its inhabitants, down to the period treated of by his lordship.

The following circumstances may serve to delineate the character of the king, and the superstitious spirit of the times. The Christmas festival of the year eleven hundred and fifty eight, says lord Lyttelton, being celebrated at Lincoln by Henry, upon his return from Carlisle, he wore his crown, as in such solemnities
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it was customary to do; but held his court *in the suburbs*, from an ancient superstition, which supposed that great calamities would befall any king who should be crowned *in that city*. Stephen had been the first, who publicly despised, and acted against this absurd opinion; but the crown having been afterwards taken from his family, it was confirmed more than ever in the minds of the vulgar. Henry yielded to a folly he could not remove, and, perhaps, in so doing he acted wisely: but although he complied with the people, in this instance, he did not think with them, if we may judge by his behaviour on another occasion. For Giraldus Cambrensis tells us, that as he made some stay at St. David's, on his return out of Ireland, a woman of the country brought a complaint to him against the bishop, which not being instantly answered by him in the manner she desired, she cried out with great vehemence, screaming and clapping her hands, *Avenge us, Lech-laver, avenge our nation, this day, of this man*: nor could she be hindered by the endeavours of those who were present, from often repeating these words. Now, this *Lech-laver*, whose vengeance she so wildly invoked, was a great stone, ten feet in length and six in breadth, which lay across a small rivulet, in the cathedral church yard. Probably it had been one of those consecrated stones, which the ancient Druids erected in many parts of this island; and though christianity had long abolished the worship, the superstition of the Welch might still ascribe to it some miraculous power: but what this woman alluded to was a prediction very famous among them, and supposed to have been delivered by their great prophet, Merlin, that a king of England returning from the conquest of Ireland should die upon Lech-laver. Henry, being informed of this by the persons about him, went and looked at the stone for a few moments, and then passing over it said aloud to all there, *Who will hereafter have any faith in the liar Merlin!* From whence I conclude, that he would not have been afraid of being crowned within the walls of Lincoln, if he could as easily have shewn the vanity of that prophecy, as he did of this; or if he had not judged that the superstitions of his subjects in England required more complaisance from him than those of the Welch.

The war which the king engaged in to support his pretensions to the earldom of Toulouse, furnished him with an occasion of levying a *scutage* in England and his other dominions. 'It is observable, says our noble author, that the first mention we meet with in history of this imposition on knights fees, which became afterwards very frequent, is upon this occasion. Henry the second appears to have been the inventor of it: at least he was the first who brought it into England. It was a commutation for the duty of personal service in *foreign wars*; and those upon

upon whom it was charged contributed then to the expence of such wars, in much the same manner as landholders do now, but with less inequality. The inferior military tenants were eased, by being freed from the obligation of following their lords a great way from their homes, according to the original condition of their tenures; and the service was better done, by the soldiers hired with the money which this imposition produced; because they were not entitled, like those whom they served, to a discharge at the end of forty days, nor were they so intractable to martial discipline, as most of the others. Mercenary forces were thus introduced into the armies of England, designed to serve *abroad*, instead of vassals by knight-service, though still connected with, and dependant on the military tenures; and there seems to have been an absolute necessity for it, to answer the exigence of the many foreign wars which the English were engaged in after the entrance of the Normans, and especially under the family of the Plantagenets; the feudal militia being fitter for the defence of the kingdom, than for expeditions into countries remote from their dwellings.

‘The scutage levied in England for the war of Toulouse was a hundred and fourscore thousand pounds; which, computing the quantity of silver contained in those pounds, and the value thereof in those days, compared with the present, is equal to two millions seven hundred thousand pounds sterling. Yet, considering the distance of Toulouse from England, the liberty of paying this sum, instead of going thither, was a very great ease to the military tenants.’

It is the opinion of lord Lyttelton, that this alteration in the terms of knight-service, which was continued for many centuries, was made with the advice and consent of the parliament held by Henry at Worcester, before he set out on his enterprize against Toulouse. His lordship thinks that, as the king never neglected to consult with that assembly on proper occasions, and this was a most proper one, we cannot reasonably suppose that he would strain his prerogative, to introduce such a novelty without their concurrence, when he might be certain to obtain it with a general satisfaction. However, as this is a matter of mere conjecture, persons will form different sentiments, according to the different views they may entertain of the character and conduct of Henry.

The king had but just accommodated his quarrel with Louis of France about Toulouse, when the attention of both of them was called to a business, which divided the whole Latin church, the double election of the cardinals Octavian and Orlando to the Roman pontificate. A great majority of the sacred college had voted for Orlando, who took the name of Alexander the Third; but yet his election was liable to many objections. Octavian,
who

that race possessed in France, and from their active ambition, which, seconded by the enterprising and warlike disposition of all their nobility, rendered the English name respected and illustrious abroad. But whether this honour was not purchased too dear, by the loss of that peace, which the situation of England, especially if united with Scotland and Wales, might have secured to it under the government and *island-policy* of the Saxons, may well be disputed. Besides the constant expence of blood and treasure, one great mischief, occasioned by it, was the taking off the attention of many of our kings from the important objects of agriculture, manufactures, and commerce. Yet, on the other hand, it is certain that foreign wars, by exercising the valour, increase the strength of a nation, which, remaining long unemployed, is very apt to decay, and sink into an infirm and effeminate softness; particularly where the people are much addicted to commerce; the mercantile spirit prevailing over the military more than is consistent with the safety or virtue of a state. To keep up the energy of both these spirits in a proper degree, and without prejudice to each other, is a very important and very difficult part of political wisdom, which has been performed in few governments, either ancient or modern.

In Lord Lyttelton's enquiry into the orders of men of which the English parliament was composed, he embraces the opinion that the commons did, from the most early times, constitute a part of the grand council of the nation; and he has maintained this opinion by a variety of weighty arguments. He observes, however, that it is a question which can never be so absolutely decided, as to put an end to any difference of sentiment about it; especially if the controversy should be supported and sharpened, (as it has formerly been) by the spirit of party; or by what is no less unfriendly to the discovery of truth, attachment to a system. 'Happily, says he, the enquiry is rather matter of curiosity than real importance; because the right of the commons to a share in the legislature and national councils, even according to the hypothesis of those who are most unfavourable to them, has antiquity enough to give it all the establishment which can be derived from long custom, and all the reverence and authority, which time and experience can add, in the opinions of men, to the speculative reason and fitness of wise institutions. I therefore treat of this question, rather as it is a necessary part of my subject, than as worthy in itself of any very anxious investigation: nor do I pretend to do more than draw together some rays of light, scattered in a few important records, and in some passages of the most authentic contemporary historians, submitting the result of them to the
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judgments of the reader, with very great diffidence of my own.'

Our noble Author concludes his account of the civil and political state of the kingdom, during the times of which he writes, with two remarks; first, that the privileges granted, or confirmed to the nation, within that period, though often violated by our Kings, were perpetually reclaimed, and restored, from time to time, by new confirmations, the last of which was *the bill of rights*, that great compendium of our ancient, constitutional liberties, the glory of this, and the envy of every other state: Secondly, that for some ages after the settlement of our government by King Henry I. the high spirit of the nobles, and the ferocity of the people, were stronger fences to both against oppression and tyranny than laws or charters; but, at the same time, had such a tendency to disturb the tranquillity and order of society, that these could hardly be preserved, even in the reigns of good princes, without some such exertions of the royal authority, as approached too near to an illegal and arbitrary power. But in later times, as the temper of the nation grew milder, the same rigour in government was no longer requisite, or fit to be used; and liberty ceasing to border upon anarchy, the regal part of our constitution could, with safety to the public, be set at still a further distance from absolute monarchy. In the present state of our whole political system we have nothing to wish, but that the spirit of liberty may be moderated with such discretion, and supported with such firmness, as that we may never again find it necessary to seek a remedy against anarchy in an extension of prerogative; nor yet be drawn by the corruption and dissoluteness of manners, which too naturally attend a high degree of politeness, to relax the ancient British vigour and dignity of mind, which hitherto neither violence has been able to subdue, nor prosperity to enervate.

The third Book of Lord Lyttelton's history, besides several other events of Henry's reign, contains the attempts of the king to bring the clergy into a dependance upon the civil government, the proceedings with regard to the constitution of Clarendon, the opposition of Becket to those constitutions, and the whole conduct of that factious, turbulent, and rebellious prelate, down to the time in which he was murdered. In this book, there are many things that merit peculiar attention. It displays, in a very striking light, the malignant nature of Popery, and the happiness of being delivered from the dominion of that detestable system;—but, having extended the present article nearly as far as our limits will permit, we shall only give the character of Becket, with which our noble Author finishes his second volume.

Rev. Jan. 1768.

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Thus in the fifty third year of his age, was assassinated Thomas Becket; a man of great talents, of elevated thoughts, and of invincible courage; but of a most violent and turbulent spirit; excessively passionate, haughty, and vain-glorious; in his resolutions inflexible, in his resentments implacable. It cannot be denied that he was guilty of a wilful and premeditated perjury; that he opposed the necessary course of public justice, and acted in defiance to the laws of his country; laws which he had most solemnly acknowledged and confirmed: nor is it less evident, that, during the heat of this dispute, he was in the highest degree ungrateful to a very kind master, whose confidence in him had been boundless, and who from a private condition had advanced him to be the second man in his kingdom. On what motives he acted can be certainly judged of by him alone, *to whom all hearts are open*. He might be misled by the prejudices of a bigotted age, and think he was doing an acceptable service to God, in contending, even to death, for the utmost excess of ecclesiastical and papal authority. Yet the strength of his understanding, his conversation in courts and camps, among persons whose notions were more free and enlarged, the different colour of his former life, and the suddenness of the change which seemed to be wrought in him upon his election to Canterbury, would make one suspect, as many did in the times wherein he lived, that he only became the champion of the church from an ambitious desire of sharing its power; a power more independent on the favour of the king, and therefore more agreeable to the haughtiness of his mind, than that which he had enjoyed as a minister of the crown. And this suspicion is increased by the marks of cunning and falseness, which are evidently seen in his conduct on some occasions. Neither is it impossible, that, when he first assumed his new character, he might act the part of a zealot, merely or principally from motives of arrogance or ambition; yet, afterwards, being engaged, and inflamed by the contest, work himself up into a real enthusiasm. The continual praises of those with whom he acted, the honours done him in his exile by all the clergy of France, and the vanity which appears so predominant in his mind, may have conduced to operate such a change. He certainly shewed in the latter part of his life a spirit as fervent as the warmest enthusiasts; such a spirit indeed as constitutes *heroism*, when it exerts itself in a cause beneficial to mankind. Had he defended the established laws of his country, and the fundamental rules of civil justice, with as much zeal and intrepidity as he opposed them, he would have deserved to be ranked with those great men, whose virtues make one easily forget the alloy of some natural imperfections: but, unhappily, his good qualities were so misapplied, that they became no less hurtful

hurtful to the public weal of the kingdom, than the worst of his vices.'

The third volume of Lord Lyttelton's history consists entirely of notes, and of an appendix containing state-papers. Some of the notes are curious and important; especially those which relate to the antiquity of the Commons in parliament; and to the ancient constitution of the kingdom.

Upon the whole, our noble author's history of Henry the Second, so far as it has been carried on, is a performance of great merit. It gives a fuller and more enlarged view of the transactions of that monarch's reign, and the events connected with them, than can be expected in our general historians; and it is founded on the most indubitable authorities. His Lordship is particularly commendable for the uniform regard and attachments which he shews to the cause of national religion and of civil liberty. His style is generally clear and manly; and some parts of the work are wrought up in a very masterly strain. There are, however, various instances wherein the language might admit of an amendment in point of accuracy, perspicuity and elegance. The amendment, too, might, in several cases be easily effected, by merely transposing the members of a sentence, or by other such slight alterations, that, it is to be hoped, they will not be neglected in a second edition. The public, we doubt not, will be glad to be favoured, as soon as possible, with the remainder of the history.

Short Hymns on select Passages of the Holy Scriptures. By Charles Wesley, M. A. and Presbyter of the Church of England.
12mo. 2 Vols. 6 s. Bristol printed by E. Farley.

HAVING been frequently called upon, by a correspondent who signs himself CANDIDUS, for an account of the Rev. Mr. Charles Wesley's *Hymns*, printed in 1762; and having at length, by means of this correspondent's directions, procured a set of these delectable hymn-books,—we shall now (without troubling the public with any apology for having so long overlooked so important a publication) proceed to give our Readers some idea of the manner in which Mr. Wesley has spiritualized both the Old Testament and the New, from Genesis, to the Revelations.

In the ninth hymn, composed on Gen. ii. 21. *God took one of his ribs, &c.* Mr. W. thus takes occasion to manifest his high regard for the fair-sex:

Not from his head was woman took,
As made her husband to o'er-look,

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The stubbornest and strongest beat
 With violence of resistless zeal,
 And separate from the sacred wheat,
 And chafe the cursed chaff to hell :

The author of the learned treatise on the Bathos, would have been much delighted with Mr. W's having so well improved on the ingenious bards who alternately made the most sublime of all Beings a chemist, a baker, a fuller, &c. &c. Here we have him transformed to a *thresher* ; and, in the subsequent hymn he is a *Smith* :—' Jer. xxiii. 29. *Is not my word like an hammer ?*

If thou dost thy gospel bless,
 If thou apply the word,
 Then our broken hearts confess
 The hammer of the Lord :
 Fully, Lord, thy hammer use,
 Force the nations to submit,
 Smite the rocks, and break, and bruise
 The world beneath thy feet

What strange imagery has the good old Prophet innocently put into the head of this poetical mystic ! but, to make the indignant reader some amends, we shall next present him with something in the *Jolly, Bacchanalian strain* :

Ye thirsty * for God to *Jesus* give ear,
 And take thro' his blood The power to draw near,
 His kind invitation, Ye sinners, embrace,
 The sense of salvation Accepting thro' grace.

Sent down from above Who governs the skies
 In vehement love To sinners he cries,
 " Drink into my Spirit, Who happy would be,
 " And all things inherit By coming to me."

O Saviour of all, Thy word we believe,
 And come at thy call, Thy grace to receive ;
 The blessing is given, Wherever thou art :
 The earnest of heaven Is love in the heart.

To us at thy feet The Comforter give,
 Who gasp to admit Thy Spirit and live :
 The weakest believers Acknowledge for thine,
 And fill us with rivers Of water divine.

The foregoing specimens will, probably, be thought sufficient to shew the manner in which Mr. W. like his Moravian brethren, hath unhappily, though doubtless, undesignedly, burlesqued the sacred writings.

Seriously, (for though it is sometimes difficult to refrain from laughing at the absurdities of fanaticism, it is really shocking to see religious subjects thus exposed to ridicule) may we not ask

* Parodied from '*If any man thirst, let him come unto me and drink.*'
 John vii. 37.

these rhyming enthusiasts how they dare to take such liberties, and use such indecent freedom, with the holy WORD of GOD! nay, with the GREAT CREATOR HIMSELF! Are they not apprehensive of the fate of Uzzah, who was so exemplarily punished for rashly presuming to touch the ARK of the COVENANT with unhallowed hands!

Indeed, the irreverent treatment which the bible continually meets with, IN THIS PROTESTANT COUNTRY, from the swarms of Hackney commentators, expositors and enthusiastic hymn-makers, would almost provoke the rational Christian to applaud even the Church of Rome for the care she has taken to secure it from vulgar profanation:—And much, perhaps might it conduce to the honour and credit of our religion, could any method be thought of, towards attaining so valuable, so important an end, *without infringing the common rights of the Christian world.*

The Connexion of the Roman, Saxon, and English Coins, deduced from Observations on the Saxon Weights and Money. By William Clarke. M. A. Rector of Bucksted, and Residentiary of Chichester. London; printed for William Boyer. 4to. 15s. 1767.

WE have lately had occasion, on account of Mr. Bryant's Dissertations, to assert the honour of the present age, and of our own country in particular, with regard to the existence among us of the profoundest literature. A fresh reason for maintaining the same claim is furnished by the work now before us, which is as eminent as Mr. Bryant's for its great learning, though exerted and displayed in a different way.

The subject which Mr. Clarke hath chosen, promises, upon the very face of it, much curious and difficult enquiry; but he has extended his views still further than could, at first, be expected. Some of his disquisitions might, indeed, on a hasty judgment, be thought to fly too far from his main point; but, when we take in the whole object he has in view, we shall find that they rise out of it, and are connected with it in a peculiar manner.

The appearance of the following sheets from the press, says our learned Author in his preface, is entirely owing to the discovery, made by the late Martin Folkes Esquire, of the old Saxon pound. Without this previous knowledge, any work of this kind had been but a vain amusement, or very little more than arbitrary and precarious conjectures. For had there been no standard to have recourse to, no sure ground for forming the necessary calculations, how was it possible to take a single step,

that could give any tolerable satisfaction? But upon this opening, I thought it would not be very difficult to throw a little more light upon this obscure subject, the *Saxon money*; and vindicate an authority, which had been for some ages almost entirely given up, or at least understood in such a manner as was very far from its original intention; I mean, Archbishop Aelfric's account of the Saxon coins; who distributes them into three classes, the MANCUS, the SHILLING, and the PENNY.'—

'Embarking upon this narrow bottom, I little thought of being carried so wide off the point, from whence I first set out: but, in passing on, I soon found that this was unavoidable. As the Saxon money had some connexion with the Roman, there was a necessity of comparing its weight and value in those instances with the Roman coins, and stating the usual Saxon methods of payment upon that plan. This, however, was far from being a disagreeable office: it was enquiring into the customs of politer ages, and discovering, what perhaps was not much expected, the incredible poverty of the greatest empire in the world, even when in its full power, long before its division, and much more its final dissolution in the west. Closing the account at this period would have saved me a good deal of trouble, if the prospect that lay before me would have suffered me to stop here: but there was another disquisition to be made, and that, by traversing much darker regions. There was no discovering the weight and origin of the Saxon gold coins without passing through that most intricate and confused labyrinth, the accounts given of the *Aurei* in the middle ages, from the Roman to the Norman times. Here I was prepared to expect and meet with very considerable difficulties. For perhaps all the materials, that are now left, are scarce capable of forming such conclusions, as will carry with them a full and absolute conviction. But I have endeavoured to bring such as occurred to me into some order, made them at least intelligible, and by this means applicable to some useful purposes. For the subject of this enquiry is not quite so inconsiderable, as it may appear to be at first view: it has a near relation to those parts of history that are more interesting. The revenues of princes, the fines and penalties of their laws, the tributes imposed by conquerors, the subsidies stipulated by allies, and even the expences of private life, with which the manners and characters of an age must be unavoidably connected, will be but imperfectly understood, without being competently well acquainted with the value of their money.

'Having gone through the necessary parts of this enquiry, the dry detail and estimates of the *Aurei* in those barbarous ages, I was willing to indulge myself in making a few more agreeable excursions; persuaded that the present age, which
has

has made such a progress in illustrating our own antiquities, would not be displeased with any rational researches upon that subject, and especially any modest attempts towards setting the origin of our own *nation*, our *parliaments*, and other *national customs*, in a juster light. Besides these, such incidental points, as have fallen within the compass of these disquisitions, may, to the friends of politer learning, furnish a more agreeable amusement. In opening the connexion of the Roman customs with our own, I have, as occasion offered, corrected and explained several passages in their ancient writers, or restored them again, from the hands of critics, to their true reading.

‘ The analogy between our old Saxon weights, and these of a more remote antiquity, led me into a very particular enquiry upon that subject; and convinced me, that a more concise and satisfactory account of the ancient nummulary and commercial pound might be easily drawn up. For who is not lost in that variety of ancient pounds, which the very learned Dr. Edward Bernard has given with such elaborate precision? Or, who is satisfied with the *librae, minae, antiquae, mediae, immunitae*, of other celebrated authors, without knowing when they altered, or what was the difference? The great and obvious agreement in the divisions, uses, and proportions of these ancient weights, is a strong presumption that they were originally formed upon the same plan, in imitation of one another; and that we should not fall into any very considerable mistakes, if we supposed that the ancient accounts of money, whether of *Jews, Greeks, or Romans*, might be taken at a common estimate. In this view, I have ventured to give a new valuation of all the Jewish money in the Old Testament, from the most ancient and respectable authorities; which has the appearance of removing all those difficulties and objections, with which this subject has been attended.’

Mr. Clarke, having thus explained the nature and extent of his plan, begins his first chapter, which is upon the different accounts of the Saxon money, with remarking, that it is not much above two centuries, since ancient coins were considered as any part of the antiquities of a country; ‘ but, says he, when the arts improved, and coins began to be collected, they soon grew into esteem. It was observed, that they were capable of furnishing materials for most parts of history; that their evidence was original and authentic; and therefore whatsoever light might be drawn from them, even in the most barbarous countries, it was an acquisition not to be despised. For this reason there has been, ever since the revival of polite learning, a great variety of writers upon the subject of ancient coins: many large collections have been published: most of the European

pean nations have had the pleasure of seeing one very entertaining part of their antiquities exhibited in these remains.' Among the authors of our own country, several of whom are here mentioned, Mr. Folkes tell us, what was "the weight of the Saxon pound; and that the coins of the two first kings after the conquest agree, as near as can be judged, in weight and goodness, with the pennies of the Saxon kings, their immediate predecessors." 'The weight of the old Saxon pound, continues Mr. Clarke, was a new and considerable discovery, and gave such an opening, as hath induced me to carry these enquiries something higher; to observe how the Saxon coins were first introduced; from what models they were taken; and whence that custom of computing by pounds, shillings, and pence, which has distinguished our money-accounts for so many ages, was most probably derived. It may be possible, by tracing these customs from one age and country to another, to find out their true sources.'

Our learned Author would not, however, have thought of searching into the rude remains of the Saxon government, in its earliest and darkest period, if one advantage had not been entirely overlooked. 'The Saxon money, says he, lies in a sort of intermediate state, between two extremes, that are tolerably well known: it must therefore have some relation to both those extremes, with which it is connected. In the conclusion of this government, this connexion is very plain: the Saxon and Norman money is almost the same thing: it has the same weight and fineness of the metal, the same rudeness and want of skill in the execution. These coins differ only, as coins of the same age and country, in the different heads and legends of the princes and persons by whom they were struck. No doubt there was almost the same agreement between the Roman and Saxon coins at the beginning of this period; though for want of better evidence it is not easily discovered. Who would think, that the current money of his present Majesty had any sort of relation to that of Edward the Confessor, if all the intermediate evidence was destroyed? But as it is not, we find that the mint-masters and moneyers, though they introduced many occasional, gradual, and necessary alterations, as the public exigencies or opulence required, went upon the same plan. There is still the same number of pence in the English pound, that there was in the Confessor's time: our divisions in the pound are not in the least different from his, though the pound itself, from being a real, is become a nominal valuation; almost two thirds of it are vanished. The number of shillings is reduced from sixty to twenty; and yet the present shilling is within a few grains of the same weight and value, as the shilling of the later Saxon Kings.'—

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‘ The case of the Roman and Saxon coins cannot be very different from this; they passed currently together, or the one succeeded the other almost immediately in the same country; and as far as there was any occasion to exchange the several sorts of coin, the weight and fineness of them must establish a regular proportion, as the foundation of this traffic. Besides, the Germans were no strangers to the Roman customs. We learn from an observation of Tacitus, that they were as good judges of the value of the Roman money, as the Romans themselves.— Rome had for some ages been obliged to furnish annual subsidies to the German princes.’ This Mr. Clarke hath proved, by a detail of several curious particulars, and then proceeds to observe, ‘ that Princes who had such a continual intercourse with Rome, must be extremely well acquainted with the Roman money, which had passed in commerce, or been taken in pay or plunder, for many ages. It was undoubtedly the most current money upon the frontiers of their own country; and when they struck any coins of their own, they must pass according to that value and currency which the Roman coins had established. For gold and silver had, by the common consent of all nations, acquired a known and settled valuation. It was made the balance of trade, which would not entirely submit to the mere will and pleasure of the most arbitrary princes. The Saxons indeed, when they arrived in Britain, came into a province, which by the rapine, or ambition of its governors, had been much plundered and oppressed; but not quite exhausted either of men or money. And though they made no great figure at their first settlement, yet, when all their petty governments were united in one kingdom, they were a rising people; they began to encourage trade; to form connexions with those parts of Europe which had been Roman provinces; and even with the remains of that empire, from whence many of their customs were imported. Hence, therefore, we may well imagine, that the Roman money, which had been for so many ages the current cash of all Europe, was the standard by which the value of their gold and silver was adjusted; and the model, which they would be most inclined to follow in making their own. From this source it was most probably derived; and though our coins have taken very different forms, as they came down to us through a long succession of Northern princes, yet, if we examine their original, they will appear to be, like the King’s own family, of ROMAN EXTRACTION.

Our learned Author passes on, from these observations, to consider what the Saxon coins were; and observes, that Dr. Hickes has given us the best account of their money. This account he has presented to his Readers, and, after pointing out the

the mistakes and defects of Hickes, Fleetwood, and Hooper upon the subject, he shews that the Saxons, like the Egyptians, Greeks and Romans, divided their money-pound into twelve ounces. "But, continues Mr. Clarke, to know the division of their pound would be a matter of very little consequence, unless the weight of it was known. We should otherwise have no certain standard by which we could examine their coins, or judge of the proportion they bore to those of other nations. We are much indebted to the late Mr. Folkes for this discovery; he has given us two estimates of the Saxon pound, both of which I shall produce in his own words. *Table of English silver coins*, p. 1. 2.

"It is reasonable to think that William the Conqueror introduced no new weight into his mints; but that the same weight used there for some ages, and called the pound of the Tower, was the old pound of the Saxon moneyers before the Conquest. This pound was lighter than the Troy pound by three quarters of an ounce Troy."

"Mr. Folkes gives us this estimate of the Saxon pound from very good authority, from a verdict relating to the coinage, 18 Henry VIII. 1527, now remaining in the exchequer, in which are the following words: "And whereas heretofore the merchantaunte paid for coynage of every pounce towre of syne golde, weighing xi oz. quarter Troye, ii. s. vi. d. Nowe it is determined by the Kings highness, and his said counselle, that the foresaid pounce Towre, shall be no more used, and occupied; but al maner of golde and sylver shall be wayed by the pounce Troye, which maketh xii. oz. Troye, which exceedith the pounce Towre in weight iii. quarters of the oz." He refers us likewise to another authority much older, taken from the register of the chamber of accounts at Paris. The difference of the several pounds then made use of in that kingdom is there computed, and the proportion between the Troy and English pounds is thus estimated. "Ou royaume souloit avoir iv Marcs: c'est assavoir le Marc de Troyes, qui poise xiv Sols, ii. Den. esterlins de poix. . . . le Merc de la Rochelle, dit d'Angleterre, qui poise viii S. iv. Den. esterlins de poix."

"This account was most probably taken about the beginning of Edward the Third's reign, not long after A. D. 1329; and as the proportion is here given by Mr. Folkes, the weight of the Rochelle or English pound will be found 451,76 English grains, something heavier than the former*.

* As Mr. Clarke has here expressed himself differently from what Mr. Folkes has done, we shall beg leave to subjoin Mr. Folkes's own words. After having produced the authorities quoted above, he observes, that "from hence it follows, that the weight of the Tower pound was 5400 Troy grains, and that of the ounce, or the twelfth part

‘The difference between these two estimates is so inconsiderable, that either of them will answer our purpose, and shew, if not exactly, yet very nearly, the weight of the old Saxon pound. But of the two I should prefer the last, because it was so much nearer the Saxon times; and estimating the weight of the several pounds, was not an incidental point, as in the former case, but the very business of the writer; and because (which Mr. Folkes did not seem to suspect) the Troy pound had been established in our mints; and the old Tower pound quite disused, some years before that estimate of Henry the Eighth was taken. But both these computations are so near each other, that they were certainly taken from the same pound, and have in proportion a much greater agreement, than the coins which were struck out of it.’

It is no wonder indeed, that the Saxons were very far from being exact in the weight of their coins, when the Romans themselves, in much more elegant and polite ages, were almost as careless in this particular. The inaccuracy of the Romans, the Saxons, and even of the English moneyers in later times, with regard to this matter, is fully displayed by our Author; which shews, says he, how precarious those conclusions must be, which determine the weight of the pound from the weight of any particular coin. How many different Saxon pounds would be produced from such calculations? How ridiculous would it be to expect an exact agreement in the weight of their money, when their Anglo-Norman successors, and even the Romans themselves, were so careless in this respect.

The business of making exact calculations, was a point very little practised or understood in those ages. We see this in our most public acts; where the wisdom and justice of the nation were concerned, they did not give themselves the trouble of carrying the rules of proportion to any critical exactness. In the famous Statute of 51, Henry III. made to regulate the the assize of bread, where an exact proportion between the price of wheat and the weight of bread was most probably intended; it is, however, very seldom observed. The Statute says, ‘That when a quarter of wheat is sold for a iiii shillings and vi pence, then a wastel bread of a farthing shall weigh two

part thereof, 450 like grain. The weight of the Rochel, or English ounce, as taken from the marc above mentioned, will be found 451: 76 Troy grains, if the corresponding marc of Troyes is supposed exactly to coincide with the English Troy weight; and the present weight of the *Colonia ounce*, as stated by John Gasp. Eisenichmid, from his own experiments, in his tract *De Ponderibus et Mensuris* is 550 Paris grains and a quarter, which make, when reduced, 451: 38 Troy grains.’ Folkes’s Table of English Silver Coins, p. 4, 5.

pounds

reverend gentlemen; but not so hard as do the Editor's arch, ironical comments on the letters of both parties. There is also a copy of Mr. Fuller's expostulatory letter to Mr. H. dated Mar. 26; 1766; and of a very affecting letter from the unhappy Kimpton to a friend in London, dated Dec. 15, 1767; in which he relates the extreme distress to which he and his family were then reduced; and which he justly pleads in excuse for the delay of his answer to Mrs. Monk's pamphlet: see Review for last November, p. 390.

Art. 17. *Strictures upon Modern Simony, and the Crime of Simon Magus; or, an Enquiry into Mr. Madan's Account of Simony, in his late Answer to the Faithful Narrative, &c. &c.* 8vo.

1s. Vernor and Chater.

There was little occasion for this pamphlet; Mr. Madan having been sufficiently corrected, with regard to his explication of our ecclesiastical laws concerning simony, by the ingenious author of '*Aldwinckle, or a Candid Examination**, &c. This, indeed, the present Writer acknowledges; apologizing, at the same time, for the publication of his remarks: part of which, he says, were in the press, when *Aldwinckle* came out; otherwise they would not have appeared at all. He takes the same side of the argument with the *candid examiner*; and very sensibly endeavours 'to shew the fallacy of Mr. Madan's reasoning upon the ecclesiastical laws, and the error of his conscience concerning the *sanctity* of ecclesiastical preferments;' but we think he has deviated too far from the subject immediately before him, in his numerous 'observations on the kingdom of the clergy, comparing it with the kingdom of Christ:'—in the course of which he shews too much of the narrow spirit of a rigid dissenter from the established church, which he treats with a severity that even borders on indecency.

* See Review for last month, p. 465.

Art. 18. *The Dramatic Time-piece: or perpetual Monitor. Being a Calculation of the Length of Time every Act takes in the performing, in all the Acting-plays at the Theatres Royal, as minuted from repeated Observations, during the Course of many Years Practice. As also the Time of Night when Half-price will be taken, and the certain Period when any Play will be over.* By J. Brownsmith, Prompter to the Theatre-Royal in the Haymarket. 8vo. 1s. Almon, &c.

Mr. Brownsmith is of opinion that 'the utility of this piece is manifold.' Recourse, says he, being had to this book, any gentleman, &c. who may have carriages or servants in waiting, or appointments to attend at any particular hour, may, at all times, (within a few minutes) be assured of the time, as punctually as if minuted by their watches, only by allowing for incidental entertainments, between the acts, such as songs, dances, &c.' He also observes, that by duly attending to this book, gentlemen may prevent their cattle from getting cold, by waiting too long at the doors of playhouses, in bad weather, and that it will likewise be a means of their servants staying at home, till within a very little time of their attendance, instead of assembling in public houses, or houses of ill fame, to the destruction of their morals, properties, and constitutions. And, farther, that it may be of service to those whom business may prevent from attending a play till after the third

act,

act, or what is called *the latter account*.—Thus, we see, that a compilement which, from a cursory perusal of the title, might seem of no consequence to any body, may prove useful to many persons; inhabitants of the great city, and its environs; to whom the play-houses are objects of no small importance.

ART. 19. *The Complete English Brewer, or the whole Art and Mystery of Brewing, in all its various Branches.* By George Watkins, who has practised brewing in all its Branches, upwards of Thirty Years. 12mo. 3s. Cooke.

We have no faith in this Mr. Watkins, because he sets out with a bouncing fib, in his very title-page. He says he has practised brewing, *in all its branches*, upwards of thirty years. Now, is not the porter-manufactory a branch of the brewery? Mr. Watkins will not deny this, for he professes to teach the art of porter-brewing; on which he has three distinct chapters: but, unfortunately for his reputation in point of veracity, in one of these three chapters, he confesses himself indebted for the information he has communicated to his readers, concerning the ingredients used in porter-brewing, to his having had some ‘talk with a gentleman once concerned in this trade, but who now, adds he, having left it off with a fair fortune, is above deceiving me, &c.’ This is, indeed, an unlucky slip of Mr. Watkins’s pen;—but we shall bestow no farther animadversion on a man who, as we much suspect, carries sgercy and fiction in his very name.

ART. 20. *A short Examination of the Laws lately made for the Amendment and Preservation of the public Highways and Turnpike-Roads; clearly shewing that the various Restraints and Penalties laid upon the Farmers respecting their Carriages, must ever enhance the Necessaries of Life, without having the least tendency to amend and preserve the public Roads of this Kingdom.* 8vo. 1s. White.

This Examination contains many shrewd and apparently valid objections to the present reformation of our highway laws; and shews that in the instances quoted, they must prove really oppressive to that most useful class of people, the *small farmers*; whose importance to the nation, in comparison with the opulent renters of large farms, is here placed in a striking view. One undoubtedly good object in view of the legislature, was, as is expressed in the late statute, to reduce into *one act*, the several highway laws; nevertheless, some parliamentary alterations have already taken place with respect to this act; and it is to be apprehended, that it will soon be branched out by *explanations and amendments*, so as to defeat the clearness and brevity aimed at by the late reduction.

ART. 21. *A concise Account of the most remarkable Antiquity of Great Britain, vulgarly called Stonehenge, and the Harrows round it, situate upon Salisbury Plain: with Views, Plan, and Elevation of the whole Structure, both as it appears now, and when in its original State, according to Inigo Jones, Dr. Stukely, &c. with their Opinions concerning it. Compiled for the Use of those whose Curiosity may lead them to see this famous Monument of Antiquity.*

REV. Jan. 1768.

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or to read an *Account thereof*. Small 8vo. 1s. Salisbury printed, and sold by White in Lincoln's-Inn-Fields.

A very useful compendium for all who would acquire an idea of this venerable druidical monument, on easy terms both as to attention and price : and more especially useful for those who intend an actual survey, of what without some such guide will appear an unmeaning, stupendous heap of confusion.

Art. 22. *A Letter to Lord Clive, on the great Benefits which may result to the Public from patriotically expending a small Part of a large private Fortune : particularly in promoting the Interests of Agriculture, by forming an experimental Farm. Containing a practical Course of Management, with Estimates of the Expences and Profit. Illustrated with a Plan of the Farm.* 8vo. 1s. 6d. Nicol.

Taking it for granted that Lord Clive will realize a considerable part of his monied property in land, this Writer persuades his Lordship to purchase barren land, from the opportunity it will afford for improvement ; rather than rich land, which affords no such prospect. Of such land is proposed to be parcelled out, a large experimental farm, and an estimate is formed of the expences of its cultivation, and its produce ; which promises as fair as estimates of this nature generally do. His Lordship's reputed annual income however, the Author supposes, will not render him anxious for profit, as he does not suppose his Lordship to take the proposed trouble, to discover means of increasing his fortune ; the advantage accruing, the Writer would therefore appropriate to premiums for the promotion of British and Irish agriculture. Persons possessed of large fortunes are indeed the properest to engage in expensive projects, and perhaps those in agriculture do not require the least ; but whether public and personal calls to engage in schemes, however meritorious or patriotic, may be the likeliest to succeed, may admit of a doubt : as a dictate in the face of the world, asserts the first and principal claim to the merit of the proposal.

Art. 23. *Considerations on the illegality of presenting such as are unacquainted with the Welch or British Languages to ecclesiastical Benefices, in those Parts of Wales where that Language is in general Use, and understood.* By a Gentleman of Wales. 8vo. 1s. Harris.

In the discourse introductory to these considerations, the ingenious author offers some historical remarks on the Welch language, its affinity with the dialect spoken in Little Britanny in France, and the Erse language in Ireland, Scotland and the Isle of Man. He observes, that the English used many means to eradicate the language used in Wales, particularly by the act of union (the 27th of Henry the 8th) whereby 'no man that used that language could enjoy any office or fees under the crown of Great Britain.' He observes likewise, that since the Reformation, by two acts of Parliament (the 5th of Elizabeth, and the 13th and 14th of Charles the 2d) the Welch language 'is to be used in all the churches in Wales, where that language is in common understood.' He afterwards quotes two cases of law, wherein *all the justices* were of opinion, that want of knowledge of the Welch language in the presentee,

is a good cause of refusal. After having established the illegality of these presentations from the articles of the church, acts of parliament, and cases of law, he proceeds to enumerate the detrimental consequences arising from such presentations. He says, that the gentlemen of that country have no other provision for their younger children, but church preferment; as they are excluded from all commerce, by their situation, and unconnected with men in place and power; and that if English and Scotch bishops are promoted there, they will prefer their own relations and countrymen, and neglect those that have been curates in Wales their whole lives.

He says, that the churches have been neglected by the introduction of English service, and promoting of such as do not understand Welch; and that the Methodists, Moravians and Papists increase, which he attributes to that cause.

This is briefly the substance of these considerations; as to the merit of the performance, it may be said in general, that it is written in a manly and nervous stile. In some places, what he says is too severe, as 'that the broad road to ecclesiastical preferment, is by venal and simoniacal means, by borough interest, by pandering for the pleasures of great men, and a spaniel like adulation, that is a disgrace to humanity.'

The following description of the Welch, is picturesque and pleasing. 'The greatest part of the principality of Wales, by its situation, and the great distance it is from the metropolis, is almost entirely excluded from all the beneficial advantages of commerce. The produce of their own country is their chief, and almost only support. What remains, after supplying the home consumption, is exported; the money they receive in return for their commodities, serves them for the purposes of hospitality, not luxury: As money is not otherwise valuable, than as it is the means of acquiring the necessaries and conveniences of life, they know no other use for it. If accumulated quantities of gold and silver are the only criterion of wealth, they are poor, if plenty, they are rich. Happy in finding an asylum among those impregnable fortresses, built by the hand of nature, which were formerly their security against the power, and since against the luxury, of the English. Environed on all sides by these, they enjoy tranquillity without indolence, liberty that degenerates not into licentiousness, and plenty without luxury. Thus they enjoy a happiness unknown in better cultivated countries, which opulence cannot purchase.'

The author of this pamphlet has fallen into some mistakes, particularly where he says, that Dr. Bowles was the first person that ever was presented to a living in the diocese of Bangor, who was unacquainted with the Welch language. There have been two or three presented before Dr. Bowles, amongst them a nephew of Julius Caesar, the Master of the Rolls. But this, and some other small mistakes, affect not the argument.

This is a subject of the most interesting nature to the whole principality, well worthy the consideration of men in power, and treated by this author in a nervous eloquent stile, and with strength and perspicuity of reasoning.

* * The gentleman who so obligingly wrote to us on the subject of the foregoing performance, will see by the article, what use we have made of his letter.

Art. 24. *Rhetoric, or a View of its principal Tropes and Figures, in their Origin and Powers. With a Variety of Rules to escape Errors and Blemishes, and attain Propriety and Elegance in Composition.* By Thomas Gibbons, D. D. 8vo. 6s. Buckland.

Those who are of opinion that the systematic or technical study of rhetoric may contribute to the attainment of eloquence, will find this copious book a work after their own hearts; for it is abundantly explicit on the several rhetorical terms and distinctions made use of in the schools.—For our parts, who believe that every aid of this kind is vain, where genius has not given the stamp of eloquence, and equally burthensome and superfluous where it has, we cannot make any works of this nature an object of our attention.

Art. 25. *A new Pocket Dictionary of the French and English Languages. In Two Parts. I. French and English. II. English and French. Containing all Words of general Use, and authorized by the best Writers. As also distinguishing the several Parts of Speech, with the Gender of Nouns in the French Language. To which are added, the Accents of the English Words for the Use of Foreigners, and an alphabetical List of the most common Christian Names, with their usual Abbreviations. Carefully compiled from the most approved Dictionaries, French and English, particularly from that of the Royal Academy at Paris.* By Thomas Nugent, L. L. D. Dilly.

This little work, which is intended as a portable repository of the French and English language, contains a very large collection of words, and will doubtless be useful in schools, where a master can always explain any difficulty that may occur; but we apprehend it would have been far more useful, had not the Author abridged it too much. He appears in a great measure to have destroyed his own intention, that of facilitating the study of the French and English languages, by giving only one sense to each word. Every person, the least conversant in either of the languages, must know, that any dictionary, whatever care may be taken in the compilation, can never answer the intention of removing the difficulties attending the study of a language, unless the various senses of each word are given. Instead of assisting the scholar to understand the sense of an author, it will often cause him to misunderstand it. Some few of the French words, which are remarkably equivocal, are explained in their different significations. Had the Author pursued this method in general, his dictionary would have been very useful, and the additional pages with which it would have augmented the work, would have been additional acquisitions to the learner, and consequently would have enhanced its merit.

Art. 26. *A Grammar of the French Tongue, grounded upon the Decisions of the French Academy, wherein all the necessary Rules, Observations, and Examples, are exhibited in a Manner entirely new. For the Use of Schools.* By John Perrin. 12mo. 3s. Law.

The elements of every branch of knowledge should be delivered with the greatest care and circumspection, as being the foundation on which the whole superstructure is erected. Nor can these elements be properly

explained

explained but by those who are well acquainted with the science; for in order to know the best method of laying down those elements, we must have a previous knowledge of their use and various application.

The work before us, intended to explain the grammar or elements of the French language, appears to have been executed by the hand of a person who has thoroughly studied it, and who was at once both able and willing to communicate the fruits of his enquiries to the public. It is both concise and comprehensive, and will, we are persuaded, remove every difficulty that can attend the study of this fashionable language. It is therefore with pleasure we recommend it to those who are desirous of becoming masters of the French-tongue.

Art. 27. *A Portuguese Grammar in Four Parts. Containing, I. Rules for the Modification and Use of the different Parts of Speech. II. The Syntax, in which are explained, after a more copious Manner than hitherto attempted, the peculiar Uses of the Portuguese Particles. III. A Vocabulary, more particularly containing the Terms of Commerce, War, and Navigation, with a Variety of Phrases and familiar Dialogues, taken from common Conversation and the best Authors. IV. Various Passages extracted from the most approved modern and ancient Writers, with a View to facilitate the Reading of the ancient and most valuable Portuguese Books.* By Anthony Vieyra Transagano, Teacher of the Portuguese and Italian Languages. 8vo. 6s. Nourse.

The above title-page will be sufficient to give the Reader an idea of what he may expect to meet with in the work before us. It will therefore be sufficient for us to say, that it is executed with judgment and propriety, and cannot fail of proving very useful to those who apply themselves to the study of the Portuguese language.

Art. 28. *A Letter to Lord B. With an Address to the Town.* 8vo. 6d. Flexney.

In the half-title of this pamphlet, and in the public advertisements, it is styled *an apology for Lord B.* It is, however, nothing more than one of those common catch-penny grubs that are produced by every remarkable new occurrence which engages the public attention. The Author, in short, knows nothing of the matter about which he writes; but he is a Grubbeian of uncommon honesty: for he candidly acknowledges that he is entirely ignorant both of the 'circumstances of the transaction' to which his pretended apology relates, and of the 'persons of the parties.'—We are at a loss which to admire most, the honesty or the abilities of this worthy advocate for the violation of female honour and innocence.

Art. 29. *Memoirs of the Seraglio of the Bashaw of Merriland.* By a discarded Sultana. 8vo. 1s. 6d. Bladon.

This, like the foregoing article, is a low and despicable performance; founded on the same occurrence, and calculated to make the most of the public eagerness, curiosity, and credulity.

Art. 30. *The History of a late infamous Adventure, between a Great Man and a Fair Citizen.* In a Series of Letters from a

Lady near St. James's to her Friend in the Country. 8vo. 1s. Bingley.

This differs from the other catch-penny publications, on this subject, in nothing but in being more smartly written. It is not, indeed, to be expected that any person will dare to publish the *real* particulars of the supposed infamous adventure here alluded to, though ever so well acquainted with the facts, till those facts are *legally* authenticated.

POETICAL.

Art. 31. *The Rape, a Poem.* Humbly inscribed to the Ladies. 4to. 1s. Steare, at No. 93, in Fleetstreet.

A rhyming invective against a nobleman who is said to have lately forced a young milliner. This nameless Bard takes the fact for granted, and abuses his Lordship with the rage of Oldham, and in the rugged verse of Cleveland.

Art. 32. *Miscellanies in Prose and Verse, original and translated.* By the Rev. William Rayner, B. A. of Caius College, Cambridge, and Curate of Worlingworth, in Suffolk. 4to. Ipswich printed for the Author, and sold by Subscription.

This is a moral and decent collection of poems, published by subscription, in which respect we hope they have answered the Author's end, and that he has prudence and judgment enough to expect nothing more from them.

Art. 33. *The Cheerful Companion: or Songster's Pocket-book. Containing the most approved Songs, Odes, Cantatas, &c. in the English Language.* 12mo. 3s. Kearsley.

Some prefatory hints of general advice to singers, and the music to several favourite tunes, distinguish this collection of songs from others of the like kind: of which we have great variety, selected according to the respective tastes of the different compilers.

Art. 34. *Britannia, a Poem, with Historical Notes.* 4to. 1s. 6d. Millar.

There are several very good verses in this poem, and the genuine spirit of liberty and virtue breathes through the whole. But there is likewise an uncouthness, or want of ease and perspicuity, which greatly takes off from the general merit of the piece.

Art. 35. *The Troublers of Israel, in which the Principles of those who turn the World upside down are displayed. With a Preface to the Rev. Dr. —. To which is prefixed a short introductory Description of Modern Enthusiasts.* 4to. 1s. 6d. Keith.

The Troublers of Israel is a kind of methodistical opera most profanely foolish, and most enthusiastically incoherent. How much does poor Religion suffer from the ridiculous zeal of these blind fanatics!

Art. 36. *Merit, a Poem, inscribed to his Grace the Duke of Grafton.* By James Hollway. 4to. 1s. Lewis.

This production is absolutely not English, and therefore does not, at this time, come under our review.

Art. 37. *Cooper's Well, a Fragment written by the honourable Sir John Denham, Knight of the Bath, and Author of the celebrated Poem*

Poem of Cooper's Hill, found amongst the Papers of a late noble Lord. Dated in the Year 1761. 4to. 2s. Moran.

This is an obscene poem, and might be supposed to be the production of Rochester, rather than of Denham, had it wit and fancy enough to entitle it to such an extraction;—but some particular allusions and parodies seem to prove it of a more modern date.

Art. 38. Patriotism, a political Satire. By Cato Redivivus. 4to. 2s. Williams.

Old Cato is brimful of zeal, and rhymes very stoutly, though not very harmoniously, for the good of his country.—After venting his indignation against the apostacy of some of his brother-patriots, he settles the ministry in the following manner:

T-mples and Gr-ntham, as chief scribes, shall guide,
And Egm-t, o'er the adm'rakty, preside;
Polite with dignity, with knowledge stor'd,
Great L-telt-n shall grace the council board.
Str-ge, N-rth, and C-nw-y shall the commons lead,
And H-I-f-x adorn the board of trade.

We make no doubt, but, in consequence of this publication, the above arrangements will speedily take place.

Art. 39. Candour, an Enquiry into the real Merits of the Salisbury Comedians. 4to. 1s. Horsfield.

This weak and foolish production is as impertinent as the subject is insignificant. Of what consequence is the merit or demerit of the poor strollers at Salisbury to the rest of the public?—It may be some consolation to them, however, that though they had all the defects which are censured in this silly pamphlet, they could not make them so ridiculous as the Author has made himself.

Art. 40. An Epistle to the Author of Candour. By the Author of The Prospect of Liberty, The Country Spy, &c. 4to. 1s. Wilkie.

“ Thus one — lolls his tongue out at another,
And shakes his empty rattle at his brother.”

Art. 41. A Collection of the most esteemed Pieces of Poetry that have appeared for several Years, with Variety of Originals, by the late Moses Mendez, Esq; and other Contributors to Dodsley's Collection, to which this is intended as a Supplement. 12mo. 3s. sewed. Richardson and Urquhart.

The collectors of poetry have generally made strange confusion, and interfered with each other, because they have observed no rules or method of selection. They ought in the first place to have confined their compilations to a certain period of time, and then they would have done nothing that others had done before them: in the next place they should have selected no poetry that had been published by the author in a volume or volumes, because in such a form, works of merit were in no danger of being lost. The Compiler of this book, for instance, might as well have taken Mr. Maſon's whole volume of poetry, as his Elegy on the Death of Lady Coventry; but perhaps he had some quarrel with Mr. Maſon, and has taken this method of revenging himself by selecting the very worst piece of poetry he ever wrote. So much

for the skill, the judgment, or the candour of the Compiler. With respect to the originals of the late Mr. Mendez; we are sorry we cannot say so much in favour of the poet as we could truly say of the man, who was an *Israelite indeed*, and rhymed for the amusement of those hours which men of his fortune too often spend in more guilty dissipations.

D R A M A T I C.

Art. 42. *The Widow'd Wife, a Comedy; as it is acted at the Theatre-Royal in Drury-Lane.* By William Kenrick. 8vo. 1s. 6d. Davies, &c.

We do not find, in this comedy, so much wit, or humour, or ingenious conduct of the drama, as we expected, from the known abilities of the Author. It is, however, a performance of considerable merit, and has been acted with more success than the generality of our modern stage productions have met with, or deserved.

Art. 43. *The Royal Merchant; an Opera, founded on Beaumont and Fletcher. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. 1s. 6d. Griffin.

We cannot well judge of the merit of this transformation of Beaumont and Fletcher's comedy of the *Royal Merchant* into an opera, having never seen it performed. Some of the airs are not ill-written; but what kind of music they were set to, is best known to the connoisseurs who heard it.

N O V E L S.

Art. 44. *The Adventures of Miss Lucy Watson.* 12mo. 3s. Nicoll.

Although this is not an highly finished performance, there is uncommon merit in the writing; in some parts of the work, we mean: for it is not equal throughout. The story of the unfortunate and amiable Miss Watson is such as cannot fail to touch the breast of every humane reader; and her final catastrophe affords a striking example (to young female readers, especially) of the fatal consequences of that *peculiar indiscretion* for which no compensation can be made, either to the world or to themselves.

Art. 45. *The Continuation of the Life of Marianne. To which is added, the History of Ernestina; with Letters, and other Miscellaneous Pieces.* Translated from the French of Madame Riccoboni. 12mo. 3s. Becket and De Hondt.

This is not the first attempt that has been made to carry on the unfinished Life of Marianne, written by the celebrated Marivaux; but it is a less successful one than that of any English writer*; who, about 20 years ago, translated Marivaux's work, and also brought the story to a conclusion: under the title of *The Virtuous Orphan*. There was likewise another translation, made about the same time; entitled 'The Life of Marianne: or the Adventures of the Countess of ***'; but, in this version, the story remains in the same unfinished state in which the

* Mr. Joseph Collyer, author of *Letters from Felicia to Charlotte*; and translator of the *Death of Abel*.

French Author left the original.—As to Madam Riccoboni's *continuation*, it still leaves the tale *incomplete*, and is not the best of her performances.—The other pieces contained in this miscellaneous volume will give the reader more satisfaction, as they are independent of other publications. The History of Ernestina is a pretty little novel.—On the whole, this Lady is a lively, agreeable writer, and may rank with St. Aubin, and our famous Mrs. Haywood: perhaps, too, with Mrs. Lennox, and Mrs. —, who translated the Letters of Ninon de L'Enclos.

L A W.

Art. 46. *The Law of Physicians, Surgeons, and Apothecaries; containing all the Statutes, Cases at large, Arguments, Resolutions and Judgments concerning them.* 8vo. 2s. 6d. Griffin.

Compiled, as the remainder of the very verbose title-page sets forth, for the use of such gentlemen of the faculty as are enemies to quackery, in order to point out the defects in the law, as it now stands, relative to those professions, and to prosecute such expedients for remedying them as they shall think necessary,—in order to apply for an act of parliament for regulating the practice of physic, and suppressing empirical nostrums.

POLITICAL and COMMERCIAL.

Art. 47. *A Hue and Cry after national Blood and Treasure: or, the Canvassers canvassed, with a Touch on Corruption and Septennial Parliaments.* By a Freeholder. 8vo. 1s. Norwich printed; and sold by Wilkie in London.

The spirit of this Writer is patriotic, independent, and commendable; but his style is very indifferent.

Art. 48. *An Enquiry into the Reasons for and against Inclosing the Open Fields. Humbly submitted to all who have a Property in them; and especially the Members of the British Legislature.* 8vo. 1s. Coventry printed, and sold by Johnson in London.

Agriculture is a subject of a far more extensive nature than is generally supposed, by those whose observation is confined to the management of a single farm; and if a person not immediately engaged in the cultivation of land, should not be able to acquire and unite in himself the practical knowledge of husbandry, so various in various situations and soils; the real farmer, when he writes, is too apt to establish general principles from local experience. Under this dilemma, all that an intelligent reader can do, is, after consulting the whole evidence which offers, to draw those inferences from the collective view, which are seldom to be accepted from single writers.

Many have been the causes assigned for the dearth of provisions, by those who thought themselves happy in the discovery of them; but however they may have failed as to the main design of their investigations, the public have thence derived the knowledge of many facts which though not chargeable with all the evils we complain of, may nevertheless deserve attention. With regard to the main question, it is presumed that no one who consults the ingenious writer of *Thoughts on the Causes and Consequences of the present High Price of Provisions*, mentioned

tioned in our last Review, p. 470, will hesitate long with respect to it: we will now attend to the Writer before us.

The Author of this Enquiry is a strenuous advocate for open lands, and of consequence an enemy to inclosures. It is not incumbent on us, nor have we either room or inclination to examine the merits of all he produces against inclosures; which no doubt may occasion some temporal inconveniences to individuals upon the immediate alteration; but as a principal argument which he depends on, is that land inclosed cannot be so well improved, nor will produce such valuable crops, as in its open field state; the validity of this position will be better understood by consulting the face of the country under both circumstances, than by verbal controversy.

As our Author will not admit inclosing to be favourable to the improvement of land, so neither does he agree that it will encourage the growth of timber. It is true, plantations of timber are not so frequent as were to be wished, but it is imagined that any one who rides through an inclosed country, may discover a good quantity of timber in the hedge rows, though these hedges are not so close as to prejudice the corn, as this Author imagines: on the contrary, in certain situations, they prove exceeding good shelters to the crops, from the keenness of cold winds.

Our late inquirers into the causes of the high price of provisions, have complained greatly of the turning of pastures into arable land; the subject of our Author's complaint, on the contrary, is, that the inclosed lands are generally laid down for pasturage: on this head he exhorts us to 'set the plough a-going, and all will have at the same time employment and bread; which all ought to have, both for their own sakes, and for the sake of the community. Instead of that, many lordships have not 50 acres ploughed yearly, since they were inclosed, in which fifteen hundred, or at least a thousand, were ploughed before; and scarce an ear of corn is now to be seen, in some that bore hundreds of quarters.'

If this allegation is to be depended on, which is wrote to us from the country, butcher's meat ought to be cheap, whatever price grain bore; but other writers tell us, that the reason why we do not find it so, is the ploughing up pastures and converting them into arable.

Inclosing of land we are informed is also injurious to the roads. Our roads now are not those close lanes they have been, nor can any made under our late regulations be such. Nevertheless it may not be quite so evident that it is of such utility to throw a road quite open from all occasional shelter. Trees and hedges placed so as not to obstruct passage, are not only of advantage to travellers surprized by sudden storms, but render travelling warmer in winter, and are agreeable company on the road: and all this may be, and yet leave a road open sufficiently to keep it dry. And if, as is said to be in Russia, and in some other places in the north, trees were planted at proper distances along the roads over our extensive commons and downs, where the eye is tired with an eternal sameness of open prospect, much timber might hereby be raised, and such roads be rendered pleasant in summer, as well as safely pointed out to the distressed traveller bewildered by winter snows.

On the whole, the several objections raised against inclosing lands, in this pamphlet, appear to be many times partially, as well as mistakenly, represented.

represented. Though where the writer shews the ill-consequences to cultivation and population from the laying farms together, he is undoubtedly justified. Nor is he perhaps without reason dissatisfied with the *extensive powers* granted to commissioners appointed to carry inclosing plans into execution. Such powers, if any tenderness is due to private property, cannot be too cautiously granted to any bodies of opulent men, (entrusted with public undertakings) over their fellow-subjects.

Art. 49. *Considerations on the Effects which the Bounties granted on exported Corn, Malt and Flour, have on the Manufactures of the Kingdom, and the true Interests of the State. With a Postscript, containing Remarks on a Pamphlet lately published, intitled, Thoughts on the Causes and Consequences of the present high Price of Provisions.* 8vo. 2s. Cadell.

Among the many enquirers on the subject of provisions, several have incidentally complained of ill consequences from the bounty on exported corn; and we have occasionally ventured to justify that measure, so far as respected its encouraging the growth of grain, and carrying off the surplusage to foreign markets, and no more than the surplusage: for to talk of exportation of corn at large, is foreign to the question. The writer now before us, however, goes far beyond others in the consideration of this point, and confidently charges all our popular complaints to this cause; and to make good his charge

Imagination plies her dang'rous art,
And pours it all upon the peccant part.

This gentleman sets out by lamenting, and perhaps with some justice, that 'ideas have been too long entertained of a separate, landed and trading interest; though none could ever be warranted by real experience or sound reason.' The union of these interests must be allowed indispensable to the forming a flourishing state. Yet, in his prefatory advertisement, he also laments another general mistake, 'that fertility of soil and agriculture, are in a country the foundations of commercial prosperity,—whereas the real truth is, that commerce is not known ever to have flourished highly in more than three fertile countries, since the beginning of the world; which are England, France, and Flanders.' To admit this fact, which, however, appears to be produced to shew a general incompatibility between agriculture and commerce, it is not necessary to suppose any incongruity between them, since the commercial prosperity of a people requires a concurrence of other favourable circumstances, beside a kind climate and a happy soil; of which a view of the political state of some of the finest countries we know, will easily convince the attentive observer. Hence, where a people, either finding themselves at ease from political restraints, or as refugees from oppression, are fixed on scanty unfavourable spots; urged by a necessity of cultivating commerce to supply themselves with those advantages nature has denied them; they have generally made greater advances that way, than the oppressed natives of more extensive and fertile countries. But in such a country as Britain, blessed with a favourable soil, and a government co-operating with its industrious natives, there, if any where, commerce ought to be expected to flourish to the greatest extent. Since from its internal resources it can derive, not only its own subsistence, but

but many of those articles of trade to manufacture, which a more limited and crowded people are forced to purchase from their neighbours. While an increase of population, gives it all that strength, which an industrious people without territory enjoy.' But even in this view there are not wanting writers who doubt whether commerce may not be carried to an extremum, dangerous to the happiness of a country; so that we shall drop this theme, and attend to what our author advances on the subject of the bounty.

He enumerates the principal arguments in favour of the bounty, undertaking to refute them severally. In this attempt he complains of 'the appropriation of too many lands to agriculture, on the view of exportation, and the prodigious increased breed of horses for home and foreign use;' which he says have been of fatal consequence to our manufactures, trade, and even navigation. How, in a commercial nation, too many lands can be appropriated to the production of necessaries, does not seem easy to comprehend, unless it were admitted that they might lie waste and uncultivated to greater profit to the nation and the private possessors. With regard to the article of horses, he asks,—— 'would it not be better,—that the exportation of them was entirely prohibited, or at least the sending them out of the kingdom charged with a considerable duty?' And he adds, that 'the abundant use of them for meer pleasure at home, is become a most pernicious species of luxury, and of course a just object of taxation; especially if made a substitute for some of those that are become grievous to poverty, industry and trade.' The breeding so many horses, has often been urged as one cause, from their vast consumption of grass and hay, for the advanced price of butcher's meat; and perhaps with reason, for they are really become a general and expensive article of luxury: in which points of view, some check to the excessive breeding of them, might undoubtedly be good policy:—but no tax, operating as a check, can be a proper substitute for any tax on necessaries, whose consumption is a security for the fund raised; until a reduction of the expences of government can take place, which at present cannot perhaps spare any of its supplies.

That the bounty on corn may have given rise to some designing arts, practised in the corn trade, no one will pretend to gainsay; and it might be difficult to instance any branch of trade, wherein fraud will not sometimes introduce itself. That grain is so generally cultivated in this country, is perhaps not to be ascribed to any other cause principally, so much as to the co-operation of the bounty, with other causes. Our Author, when he argues for the taking it off, says, that then— 'proportionally as our views may be shortened toward exportation, they will become extended toward home consumption; which is the very object they should be directed to for national advantage, as every landed man's wishes must then correspond with the common good.'

Were the foreign trade of grain to die away, it might perhaps be difficult to keep a brisk cultivation of it on foot: and what is to be understood by extending our views toward a home consumption, will then not be very easily conceived. Since no great increase in the consumption of bread can be expected to take place, among a people already familiar to the use of it. And though our Author complains of our ill-policy, 'of being ploughmen to such states as have the superior wisdom to apply their own lands to better purposes; as for example, madder, which

which employs so many more hands for cultivation and cure, than corn does for growing and putting in a marketable state; and for which we are said to pay the Dutch at this time no less than three hundred thousand pounds a year, after their having doubled the price of it to us: yet, we have land enough for all such purposes, even were more of it appropriated to agriculture, the quantity of which he complains of already. On a scanty territory, indeed, the Dutch are justified in purchasing their corn from foreigners, and applying their land to more profitable articles of cultivation.

But however much our Author may depreciate agriculture, yet he admits that—'a free trade in all kinds of provisions, is the best security we can have of a continual plenty, and also of their being kept at natural prices, which are those of Europe in general, and at which our rivals in trade are supplied: such being all that the owners of land have a right to expect, and all that can be needful for the prosperity of the state. This has long been the practice in Holland, and all other trading republics; is become that of France; and should be adopted by us, for the real welfare of the kingdom.'

He proceeds, in another place, to pronounce, that whatever any writer may say of the 'comparative value of money at the time of the conquest, in the reign of Henry II. or at any other period of time, with that of these days; or of the comparative prices of corn before and since the granting of the bounties, is all foreign to the purpose: the comparative prices of corn and other provisions at present, in this and other countries, and particularly such as are our rivals in manufacturing, being the single object of consideration, with regard to common justice, national policy, and the welfare of the state in such matters. If other nations have provisions cheaper than ourselves, they will from thence be enabled to underwork and undersell us; therefore it must be amputating our own limbs, or cutting our own throats, as manufacturers and traders, to tax ourselves, in order to make provisions dear at home and cheap abroad. To these right considerations let the question, as it ought, be confined: and then if a man will own that he cannot see on which side of it true policy lies, he deserves to be despised; but if he proceeds to quibbling, prevaricating, and evading truth and reason, he will then merit detestation.'

Without prevarication or quibbling, it seems clear, that the encouragement given to the exportation of corn, has encouraged the production of it; therefore produces plenty and cheapness, as the chronological accounts of its price must evince; in which the alteration of the value of money is not so foreign a collateral argument, as this writer would persuade his readers. Again, the corn we export cannot supply all Europe; nor at that dangerous cheapness he alleges: for if the bounty tends to keep our corn at a medium price at home, where it is bought, it cannot have a direct contrary tendency on the same corn carried abroad; the point on which this argument turns,

If the injurious effects of the bounty are admitted, what are the obvious tendencies of the free trade above recommended? If by a free trade he means, as the words seem to imply, an unlimited free importation, as well as exportation; in seasons generally bad, as they often affect the continent much more severely than our island, the better market abroad, would, in all probability, drain the nation of its grain, to the

the great distress of its people, to be brought back again at much advanced prices, to the great emolument of jobbers and factors in that branch of commerce : which was a late subject of complaint, until it was stopped by an expedient which also gave much displeasure. On the other hand, in plentiful years, those articles which would bear importing into a country where every article bears its proportion of the public burden in the price of it, the market would be reduced so low, as to discourage raising provisions at home, to the ruin of the growers and landlords, to the advantage of our neighbours, and our factors negotiating between us. In both which cases, we should be alternately so distracted by the fluctuation of prices, that our poor could not sustain it.

When our author undertakes to prove the bounty a nominal, rather than a real advantage to the landed gentleman, he builds much upon that principle so often quoted from Mr. Locke, that all taxes do ultimately fall on the lands : but with all due deference to so respectable an authority, if this gentleman were to consult the ingenious Sir James Steuart's Political Oeconomy, b. v. c. 3. he might, on perusal, be induced, perhaps, to hesitate at this principle, which he uses as a foundation for his reasoning.

From these few observations which occurred in going through this tract, where so long a train of reasoning is carried on, from premises, which at best appear doubtful, our readers may be enabled to form their own judgment of the main argument on which it turns. In the postscript, as the title promises, some remarks are offered on the *Thoughts, &c.* on the high price of provisions, mentioned in our last p. 470. But whether that complaint springs primarily from the causes therein mentioned, or from the bounty on corn, as this gentleman would make us believe ; every intelligent person, not interested in the support of a hypothesis, will quickly determine, from obvious considerations, which we have neither room nor occasion to enlarge upon.

Art. 50. *An Answer to a Pamphlet, entitled, Thoughts on the Causes and Consequences of the present high Price of Provisions : in a Letter addressed to the supposed Author of that Pamphlet.* By a Gentleman of Cambridge. 8vo. 6d. Bingley.

There are few persons in any measure conversant with public and literary occurrences, who are ignorant to whom the little pamphlet, above referred to, is attributed ; and this reply, is a point blank shot levelled directly at that identical gentleman : for whoever reads it through, will perceive that it is not so much an answer to the pamphlet, as the title-page professes, as an *argumentum ad hominem*, in the most literal and strict sense of the expression. This gentleman, it seems, enjoys a respectable seat at a certain board ; he has told us what is generally credited to be a true representation of our political situation ; and as an individual ; what can he do more ? Can he annihilate the department at which he assists ? Can he new model the frame of our government, and reduce it to a more oeconomical plan ? No ! but he can resign his place, and renounce his own particular emolument ; which this gentleman of Cambridge would perhaps have no objection to accept in his stead. Why truly this might shew him sincere by his self-denial ; but how would it appear that the public would gain by it ? Not, if the board
still

still existed; with many other boards of much more importance in a saving view. And if he was even so far to fulfil our Saviour's precept, as to sell all he had, and give it to the poor; the poor would still remain such, with one more added to their number; nor could such conduct reduce the price of bread half an assize, or produce any thing but general laughter and pity. In brief, truth is acceptable from every hand; and if it should at any time be offered, where it is least to be expected, the value of it is rather increased than lessened.

Art. 51. *Popular Considerations on the Dearnest of Provisions in general, and particularly of Bread-Corn: occasioned by the late Riots. In a Letter to a Member of Parliament.* By a Country Gentleman. 8vo. 6d. Rivington.

This member of parliament is told no more than he must have known long since; these popular considerations, being only a repetition of the popular complaints against forestalling; monopolizing; the bounty on corn; and the laying small farms together.

RELIGIOUS and CONTROVERSIAL.

Art. 52. *Philaletes again! or, Candidus Unmask'd! Being the Second Part of the Humble Attempt of a Layman, towards a Confutation of Mr. Mayo's Pamphlet on Baptism.* 8vo. 1s. Blyth.

In our Review for March last*, we made some mention of the *first* part of this Layman's 'Humble Attempt;' and we then sufficiently intimated, though not in very *serious* terms, our disapprobation of the illiberal manner in which these champions for and against *infant* baptism have carried on their controversy. The battle, however, still rages with the same heat; so that one would think *fire* rather than *water* was the subject of their animosity, and that they were naturally excited to choler by the element they were contending about. Strange—that people should be so unceremonious with each other in a debate merely concerning a ceremony! and stranger still, as Virgil exclaims, that such fury should rage in heavenly minds! That so it is, and so it will be, notwithstanding all the admonitions the Reviewers have bestowed, or may bestow, on the graceless disputants who daily disturb the peace of the religious, the political, the medical, and *sometimes* even the mathematical and the philosophical world.

* See the CATALOGUE, Art. 49.

Art. 53. *Doubts concerning the Authenticity of the last Publication of the Confessional, and the current Editions of certain Books cited in it. Addressed to the Author of that learned Work.* 8vo. 6d. Rivington.

This agreeable Writer charges the author of the Confessional with having made some misquotations from, or false references to, certain authorities which he has occasionally cited in his elaborate work; and with having fallen into several inconsistencies:—but we apprehend they are points of little importance,—advanced, perhaps, merely in order to withdraw, in some measure, the attention of the public from the

main object which that learned, able, and public spirited writer had in view, when he wrote his celebrated *CONFESSIO*NAL. The *Doubter* ironically questions the authenticity of the last edition of the Confessional, on account of the mistakes which he discovers in it; and which, to be sure, he cannot suppose so *learned* and *accurate* a writer could possibly have fallen into: consequently the edition in which these imperfections are found, or the current editions of the books cited in it, must be corrupt, interpolated, or altogether spurious.

Art. 54. *Animadversions on the Rev. Mr. Harwood's Affectionate and Candid Letter * to the Rev. Mr. Caleb Evans.* By a By-stander. 8vo. 6d. Keith.

This Animadverter charges Mr. Harwood with want of candour, charity, and decency, in his attacks on Mr. Evans; and he endeavours to convict him of some flagrant inconsistencies and self contradictions. It is a smart pamphlet; and may afford entertainment to those who can take delight in seeing the combats of our spiritual gladiators.

* See Review for last month, p. 478.

CORRESPONDENCE.

WE are obliged to our Correspondent from Devonshire, for pointing out to us a mistake, as he apprehends, in the 2d edition of "An Inquiry historical and critical into the Evidence against Mary Queen of Scots." It is there said, that Bothwell, at the time of his marriage with Mary, could not have been under sixty: and this is asserted on the authority of Buchanan, Bothwell's cotemporary; who says, that the latter made a considerable figure in the reign of James the Fifth, before his marriage with Mary of Guise, and that he was at that time banished for holding secret correspondence with the English. From this, and other circumstances produced to prove him a man in years at the time of his marriage, the Author, who is an apologist for Queen Mary, concludes, that she did not throw herself into Bothwell's arms from a passion of love. Our Correspondent on the other hand supposes that, at the time in question, Bothwell could be little more than thirty. This he infers from Mary's instructions to the Bishop of Dumblain, where she mentions some instances of Bothwell's valour and prudence; which he displayed before her return from France in the year 1561; when, according to her, he was then *admodum juvenis*. Our Correspondent observes, very justly, that no man above five-and-twenty can with propriety be called a youth: and taking that to have been his age at the time Mary refers to, he could not, he concludes, have been above three-and-thirty, at most, at the time of Lord Darnley's death.

The dispute, in our opinion, is of no great moment; the evidence on both sides being little more than conjectural, and not admitting of any precise determination. Thus much however we must remark, that Mary's apologist robs her of the best excuse that could be made for her unaccountable conduct: for if any thing could apologize for it, it must be the passion of love, which is so over-ruling and irresistible, that all other motives, compared to that, are weak and void of influence.

T H E

MONTHLY REVIEW,

For F E B R U A R Y, 1768.



Conclusion of the Debates in the Parliament of Ireland. See Review for last Month.

DURING this session Mr. E—S—P. made several motions for addresses to the throne, to represent to his Majesty the distressed state of the nation; which were all rejected. But on Tuesday, December 20, 1763, being the forty-first day of the Session, Lord S—, supposed to be Lord Sudley, member for the county of Wexford, moved, ‘that an humble address be presented to his Majesty, desiring leave to renew our unfeigned professions of the most zealous and affectionate attachment to his Majesty’s royal person and government, which this house has been, on all occasions, forward to express; and has, we trust, been manifested by its conduct: humbly to assure his Majesty, that we now think ourselves, in a very particular manner, called upon to make the most solemn and public declarations of our inviolable duty and attachment to his Majesty, when the most infamous and flagitious libels have been published and circulated through his Majesty’s kingdoms, filled with the grossest insults on his Majesty’s sacred person, and royal authority, violating every rule of decency, order and government, and tending to stir up, through all ranks of his Majesty’s subjects, a spirit of discontent and of disobedience to their prince, the laws, and the constitution. That as these audacious and outrageous attempts have been deemed fitting objects for the just and exemplary censure of the legislature of Great Britain, we think it cannot be unreasonable, and we hope it will not be unacceptable to his Majesty, that we also express our utter detestation and abhorrence of such insolent and wicked practices: and that we beg leave, at the same time, humbly to assure his Majesty, that these sentiments proceed, not only from those principles of duty, by which we are bound as subjects, but from the most cordial affection and reverence for those re-

respectable and amiable virtues which are the objects of love and admiration of all his people. That we therefore intreat his Majesty graciously to receive these declarations from us: that we are fully sensible of the many and great blessings we enjoy under his Majesty's mild and auspicious reign; that we are truly thankful to his Majesty for the honourable and advantageous peace, which his Majesty, through his great wisdom and paternal concern for his subjects, hath happily concluded for the benefit of his kingdoms; that it is our firm and unalterable resolution to support the dignity and authority of his Majesty's government, where-soever our influence can extend, against all who shall presume to disturb it; and that it is our most sincere and ardent wish, that his Majesty may reign through a long course of years, blessed with the increase of every public and domestic felicity, and supported by the unanimous voice of all his subjects.'

In the beginning of the session, the house had neglected, in their address to the King, to take any notice of these libels, or of the peace. But they were now given to understand, perhaps by some of their own members, that this was expected from them. This address, therefore, was formed to answer these expectations. The motion for it was seconded, with a very loyal speech, by Sir Wm. Osborne, and then Mr. Wm. Brownlow said,

'Mr. Sp——, I believe it is unnecessary for me to declare that there is no person in this house who has a stronger attachment to his Majesty's person and government than myself, or is more willing to take every proper opportunity of expressing it in the strongest and most explicit terms. I shall therefore take the liberty to say, without scruple or apology, that I am against the address now proposed. It is, in the first place, I think, altogether unnecessary; and, in the next place, by no means calculated to answer the good purposes, which, I am sure, the noble lord, who proposed it, had in his view. As to the detestable and traitorous libels which have been so industriously propagated and dispersed in England, they have already met with the fate they deserved; they have been burnt by the hangman, and I hope forgotten. To rake their ashes together, and revive their memory, even in the country where they might be supposed to have had some influence, would, I think, be imprudent upon every account: it would give them an air of importance, which they could no otherwise acquire, and might spread the knowledge of them where they would not otherwise be known. But to take public notice of them in *this* country, where they were neither produced nor encouraged, with which they had not the least concern, nor are pretended to have had the least influence, would be an absurdity. Why should we disavow what never was imputed to us; or disclaim the seditious declamations

declamations of a faction, which, I dare say, scarce any of us have ever read? That we are hitherto considered as wholly unacquainted with them in our public capacity is certain, for, in our public capacity, we have never received the least hint that any such libels existed, much less have any of them been laid before us. How then can we say, that we are called upon to disapprove them in a formal address? Who, or what is it that calls upon us? How is it become either necessary or expedient? If the address be intended to represent us as taking part in the divisions among the nobility which still subsist in England, it is, in my opinion, intended to a very bad purpose: it is intended to make us reason and address upon a subject which it is impossible we should understand. Besides, we may incline to either side in the dispute, between those who are in power, and those who wish to be so, and yet be most firmly attached to his Majesty's person and government, and to the constitutional interest of our sister-country. Some may possibly think that the affairs of the nation are but ill-conducted by the present ministry, and may wish that the great abilities, and unshaken integrity of a Pitt, the profound knowledge, sagacity and experience of a Legge, and the noble, loyal and persevering spirit of a Devonshire, should be employed for the benefit and the honour of their country. And what, Sir, have we to do with that? God forbid that we should suppose the disapprobation of a minister that is in power, or a regard for the virtues of a minister that is out, should be construed into a disaffection to his Majesty's person and government, or a want of attention to the public interest. It is, I think, both our duty and interest to keep wholly clear of these disputes, and not even to hint at them, by the most distant allusions. Let our attention be wholly turned to the guidance of our own little bark, which, at this time, requires our utmost efforts to steer with safety and success; and do not let us waste our strength in unavailing efforts to direct the course of a magnificent, but unweildy vessel, whose helm we shall never be suffered to approach. As to the *peace*, I think we should be guilty of the greatest impropriety to say any thing about it. Neither this house, nor any member of it, was once consulted upon the subject, concerning which, *this whole nation* was less informed than an English borough, whose representatives had the preliminaries before them, and sat in judgment not only upon them, but upon the definitive treaty. What we think of the peace, now it is made, *is best kept to ourselves*, for the declaring it, can answer no end. A favourable opinion, indeed, will be wholly contrary to our experience, and we have nothing but experience to found our opinion upon. Our expences are as great since the conclusion of this peace, as they were during the war; our public debts considerably in-

crease; the produce of the revenue has fallen short no less than forty thousand pounds; and the honourable gentleman who spoke last, has told us that, in other respects, we cannot hope to profit by the peace, because the jealousy of a sister country has laid fatal restrictions upon our trade. Upon what evidence then, Sir, are we to pronounce this peace to be *honourable and advantageous*, without experiencing either the one or the other, merely, because it is intimated to us, that we *should* call it so, to compliment those who made it. As to the compliment to our Lord-lieutenant, I have not the least objection to that: it has been a custom always to compliment our chief governor; and, I am persuaded, the noble lord who now fills that post, deserves it as well as any of his predecessors have ever done.'

Mr. E. S. P.—then spoke:—'I am sure, Sir, we shall all of us acquit the young nobleman who has introduced this address, of any other design than that of expressing his loyalty and attachment to his sovereign, for he can never be suspected of having had any hand in the artful composition of this *piece*, which smells strong of the lamp, and is distinguished by a very remarkable choice of words, and arrangement of sentiment. It is manifestly the work of one hackneyed in ministerial wiles, who has a point to carry, which he wishes to keep out of sight; and exerts all his art to effect one purpose under the appearance of another. His real view is to procure an approbation of the peace; but he affects to do that only as an appendage to a public disapprobation of certain libels, which have been written and propagated, and talked of, and burnt, on the other side of the water. It is, indeed, to the honour at least of his cunning, that he supposed some management would be necessary to obtain a public and solemn approbation of a peace, which has, in every particular, been the most dishonourable and disadvantageous that ever disgraced the annals of Britain, since peace has been recorded; a peace clandestinely and abruptly made, with no other view than to continue the power, and to hide the inability of those whose vanity and ambition were without bounds; an inability, of which they were secretly conscious: they felt themselves unequal to the arduous but glorious task of continuing the war, with the spirit and success which had distinguished it under other hands, and they knew that their credit would never enable them to raise supplies necessary even for the experiment: their only chance, therefore, to continue in power, was, to have little to do; and, with this view, they hastily huddled up a peace, at any rate, hoping, that as all colours fade alike in the dark, all powers would appear equal in a state of inactivity, and that they should quietly reap the fruit of an uncommon influence, which had procured the dismissal of the greatest and the most distinguished minister that any age or country has produced;

produced ; a minister who, when we were sunk into the lowest contempt by the delay, irresolution, and inconsistency that are essential to folly and guilt, raised us, by the diffusive influence of his spirit, firmness, wisdom and integrity, to a pitch of glory scarce equalled by any other nation, and never exceeded even by our own. How ill this fatal policy succeeded, with respect to its authors, I shall not enquire : how disadvantageous it proved to the public is sufficiently known : and, whatever we may now be prompted to say, it is manifest that we *thought* of it as it deserved. For though the peace was represented in a very advantageous light, in his Majesty's speech, and though it has been an almost universal practice, to echo back every sentence from the throne, yet, in our address we were totally silent on this article ; and were content not to condemn what we could not approve. I should be glad to know what has since happened that could *reasonably* change our opinion ; whether our opinion is changed without reason ; or whether we are to make a declaration that is contrary to our opinion ? Are we to concur in this address implicitly, at the good pleasure of those who consider us at their beck ? I do not mean our chief governor ; far be it from me to impute so dishonourable a conduct to him. I mean a tottering ministry, who, perhaps, imagine that they may stand a day longer, if they can bring this country to prostitute its honour, by professing to approve a favourite measure, which they are conscious it condemns. It is, indeed, not improbable, that the late convulsion which this ministry suffered, and the change which has happened in it, may be the cause of our being now urged to do what we did not do, upon the speech from the throne. But I hope this legislative body will have more regard to its own dignity, than voluntarily to sink into the insignificant state of an English borough, whose chieftain can, by holding up his finger, make them echo his own voice, and present whatever address he shall think fit to dictate.—To that part of the address which relates to the Lord-lieutenant, I can have no objection : neither have I any to that part which relates to the libels, except that it is a mere introduction to what is said about the peace ; and is in itself unnecessary, with respect to this country : upon a proper occasion I would gladly concur in expressing the strongest disapprobation of such proceedings.

In reply to these speeches, the Right Hon. F. A— urged many reasons for expressing the strongest disapprobation of the libels, and offered many arguments to prove, that the peace was highly honourable and advantageous : and he concluded with this encomium upon the minister who brought it about,—‘ The supposed Author of the peace, Sir, has been charged with boundless vanity and ambition, and with having put an end to

the war to prevent his being driven from power, by the public clamour, which he justly dreaded, upon its not being carried on with success. But, Sir, there was no measure so likely to excite a public clamour against him, as the making a peace. If the war had been continued, and had not been successful, we all know that the want of success in war does not imply the want of parts in the commander, much less in the minister. The want of success in war he might easily have imputed to the fault of others, or to those unforeseen but inevitable events, which so frequently disappoint the most penetrating sagacity, and invincible courage. But, for the peace, he knew he would be made answerable alone; and he knew also, that the almost miraculous successes of the war, had raised romantic expectations which it was impracticable to fulfil; and, therefore, that the peace, however advantageous upon rational principles, would be condemned as inadequate to these expectations. It was, however, necessary for the nation to have peace, and expedient to make peace before a reverse of fortune should leave fewer advantages in our power. The disgrace therefore which no other seemed willing to incur, by rendering this necessary and important, though unpopular service, to his country, he voluntarily drew upon himself, and sacrificed to the pleasure of doing good, that, for which only the pleasure of doing good can compensate. The honourable gentleman has waved an enquiry into the success of this minister's project, with respect to *himself*: but I think, in justice to his much injured character, it should be known.—When he had effected the great work in which he engaged, with that quiet fortitude, and that patient perseverance which are the characteristics of a good conscience and a great mind; when the storm which had been raised against him was, in a great measure, spent by its own violence; when no new exigency of state could have been made an occasion of exciting new clamour, he quitted the post that had been so much envied, and parted with the power which the public cause no longer made it necessary for him to exert,——

Sir W— M— desired that the addresses of the commons on the peace of *Ryswick*, *Utrecht*, and *Aix-la-Chapelle*, might be read, to shew, that the words *honourable and advantageous*, were *always* inserted: he then spoke in defence of the ability and integrity of the late prime minister; and concluded by saying, that the nation was happy, not only in the peace, but the peace-maker, and that the only drawback upon that happiness, was, its not thinking so.

Mr. E— S— P. then moved, that the question might be put, that the consideration of that matter might be adjourned till the first Monday after the Christmas recess: and said, that as a change of affairs on the other side of the water, had made them
think

think of an address *now*, which they did not think of at the beginning of the session, it might happen, that before the time of resuming the subject, another change might induce them not to think of it at all.

The question being then put for the adjournment, it passed in the negative.

Mr. P— then moved, that the words, ‘ we are truly thankful to his Majesty for the honourable and advantageous peace, which his Majesty, through his great wisdom, and paternal concern for his subjects, hath happily concluded for the benefit of his kingdoms,’ be expunged from the address.

Mr. W— H—. ‘ Not to enter into the dispute concerning the merits of the peace, or the peace-maker, I think the address proposed is improper at this time, whatever it might have been before: and I think so, because it cannot do now, what it would have done before. To do right is certainly the best way of atoning for having done wrong: but, in this case, presenting an address is not doing right. With respect to us, it would be inconsistent and absurd; and it would not even be a compliment to government. It could not be supposed to express our sentiments, because, if we had thought of the peace, *as we are made to say we do, in this address*, we certainly should have mentioned it in our address on the speech from the throne, when we could not but see, that *something of this kind* was expected: and, if it cannot be supposed to express our sentiments, it can answer no purpose, but to shew, that we are *suppits*, actuated from without; which can never do us credit, nor the peace honour. In short, allowing the peace to be the best that ever was made, we shall, in fact, only shew, that something should have been done, which was not done. I have heard of a military officer, in a certain country, who enlisted the parish-clerk, and, on the review-day, all the company fired at the same time, with great order and dexterity, except the clerical recruit, who, a considerable time after the rest, fired by himself. If he had not fired at all, nobody would have remarked his neglect; but firing singly, and out of time, he betrayed himself: and the officer being greatly offended, Sirrah, says he, striking him on the shoulder, *What do you mean by your AMEN shot?* I should be sorry, Sir, to have this story applied to us; and yet we shall give so fair an occasion, by the address *now* proposed, that I think every gentleman who has the honour of the house at heart, should be against it. The parts of the address, too, are so oddly jumbled together!—In one paragraph, *a traitorous libel*; and in the next, an *honourable peace*, that they put me in mind of another story; “ A lady who had not the fairest skin in the world, employed a limner to draw her picture, but she desired that a little negro girl, who waited upon her, should be

painted with her; doubtless, that the colour of the negro's skin might set off her own." I confess I should be sorry to hear the same artifice imputed to this house, and yet, I know not how we shall avoid it, if this address be presented. In whatever light I view this address, it puts me in mind of some story; if I consider it, as intended to reconcile factions in England, and give a check to popular clamour, the ignorant vanity of this design appears to me as ridiculous as that of a silly justice in the great rebellion, who, hearing that *Cromwell* was in the neighbourhood with thirty thousand men, and that the royal army was not far off, sent out the parish-constables to keep the peace. In a word, Sir, I am of opinion, that we should not appear to think more of ourselves, than our neighbours think of us. If we intermeddle officiously with respect to this peace, we may, for ought I know, be made to intermeddle, more than we are willing, in the next war. Let us leave the consideration of these matters to our betters, who have not asked us to consider them, nor enabled us so to do. Let us keep our little skiff out of the storm, if we can, and shew our dexterity by steering clear of the rocks. I am sorry to say, that some gentlemen seem to enquire where the rocks lie, in order to steer upon them. We have heard a request, that the addresses on the treaties of Ryswick, Utrecht, and Aix la Chapelle, may be read, in order that our present address may be like them. I am sorry to find that any thing relative to those treaties should be proposed for our imitation; and cannot but think very ill of any address, that is to keep such bad company.'

Mr. J—H—H— and the Right Hon W—H—F— spoke for the address, and brought many arguments to prove the pernicious tendency of libels, and the great advantages of the peace. Mr. H. F. then said, that he was much surprised to hear the general sense of a nation stigmatized with the name of a factious and turbulent disposition. It was from the voice of the people, he said, that he and every gentleman in that house derived their legislative capacity, and that their constituents had an undoubted right to their attention; that the first effects of bad measures always fell upon the people, and therefore the people were naturally the first to complain; and that though he was the greatest enemy to licentiousness and riot, yet to popular complaints, however spirited, he was a friend. An attention to these complaints, he said, and a redress of the grievances that produced them, was the only way of preventing licentiousness and riot, which was consistent with a free state: for to enforce bad measures by an exertion of the very power that was intrusted with government for rendering good measures efficacious, was the worst of tyranny. Nothing could more radically strike at the natural rights of mankind, than first

to

to oppress them; then by refusing to redress their grievances, compel them to attempt redressing themselves; and, finally, making that attempt a pretence of subjecting them to new evils, under the specious profession of punishing a seditious and turbulent spirit.—As to the subject in debate, he said, the popular opinion was certainly against the peace; and it was equally certain that this popular opinion was the opinion of the house two months ago. What had happened to change that opinion, he said, he could not guess, any more than what should induce them to make a declaration contrary to their opinion, supposing it not to be changed: so that the address was equally a mystery to him, whether it was, or was not, supposed to be sincere. He said that what he knew to have happened, during the last two months, rather tended to confirm than destroy the opinion of the peace, which was then adopted by the house, for that the stocks had fallen, and he always considered them as the true barometer of public credit. He hoped, therefore, that gentlemen would take this occasion to shew, that as they were free to form opinions contrary to ministerial measures, they had firmness to abide by them, and to appear to abide by them in opposition to ministerial influence, and to the disappointment of ministerial arts.

The question being then put, upon Mr. P—'s motion, for expunging the paragraph, which contained thanks for the peace as advantageous and honourable, it passed in the negative.

A motion was then made, and the question put, that an amendment be made to the motion for the address, by inserting between the words *constitution* and *that*, these words ‘and at the same time to express our general satisfaction and joy at seeing the principles of liberty vindicated and maintained, and the rights of the subject protected from the invasion of power, by the just determination and spirited conduct of one of his Majesty’s judges, and of an English jury.’

It passed in the negative.

Then the proposed question for an address being put, it passed in the affirmative.

On Monday Jan. 23, the fiftieth day of the session, Sir Wm. Osborne moved, that an order should be issued requiring the registers of the several dioceses in the kingdom to make a return of the names of the non-resident beneficed clergymen of the respective parishes of their dioceses. Upon which Mr. Mr. J—

I—spoke as follows:

‘Mr. S— I beg leave to propose, as an amendment of the order, that an addition may be made, to the following effect: ‘Such clergymen who have not proper accommodations in their own parishes, and who live only at such a distance as to be unable to fulfil their parochial duties; and such as having more benefices

benefices than one; reside on any one of their benefices, not to be deemed non-resident." My reason for the amendment, Sir, is to prevent undeserved censure, from falling upon the cloth: for as I think a neglect of duty, in the sacred function, one of the greatest crimes that can be committed, I should be sorry to have it imputed to those who are not guilty. I must, however, farther declare, that though I think the motion well intended, and would most heartily concur in any measure for compelling the clergy to perform a duty so important as that of their calling, and for which, no less than a tenth part of the natural produce of the kingdom is allotted them; yet, I think, it is ill-timed, and that our concurrence in the motion at this time, would be productive of greater evil, than it is intended to remove. It is universally allowed, Sir, that the commotions in the north have been principally directed against the clergy: and the general contempt into which they are fallen at this critical time, is too notorious to stand in need of proof; and as it is of the utmost importance to discourage these commotions, and support the clergy against this contempt, I think we ought, by no means, to lay *any* of them under the public censure of this house, though they have not resided on their livings; nor even to enquire whether they have resided on their livings or not; before our censure has fallen upon the licentious and daring associations, that have been entered into against them. I, therefore, humbly propose that the consideration of this question be postponed till we have received the report of the committee, appointed to enquire into the northern insurrections, and passed our censure accordingly.'

Sir Wm. Osborne.—' Mr. S—, as I cannot be supposed to have any intention of censuring those clergy for non-residence, who either are resident, or would be resident if they could, I think I need say nothing to defend my motion against the defect which the honourable gentleman has been so good as to supply. But against the charge of its being ill-timed, I can irrefragably defend it, by the very arguments which have been brought to support the charge. It has been said that the clergy are fallen into contempt, and that they have been the principal object of the risings in the north, and that for these reasons no enquiry should be now made into their conduct, nor any censure passed upon it, supposing it to have been worthy of censure. Now, Sir, I draw consequences directly contrary from the same premises. If they have fallen into contempt, and become so odious as to be opposed, even at the risk of life, it is, surely, high time for us to enquire whether these evils are not the effects of their own conduct; and if it appears that they have neglected their duty, the most effectual way to establish their credit, is to oblige them to fulfil it. It has been said that we ought first to proceed

proceed against the insurgents ; but surely it is better to prevent crimes than to punish them ; nay, the great end of punishment is to prevent guilt : the worst that is said of the devil, is, that he first betrays into the sin, for which he afterwards torments us ; and, surely, we shall act but little better, if we suffer the clergy to give just occasion for contempt and opposition, without so much as censure, and, at the same time, proceed to punish those who despise and oppose them.'

Mr. Lucius O'Brien.—' It is impossible for me to sit silent when I hear any method proposed to enforce the residence of the clergy of the established church ; for, I have frequently, from the bottom of my heart, lamented the deplorable condition of the inhabitants of the county in which I live, arising from the *total* neglect of those who have *nominally* the care of their souls, and *actually* a tythe of their property. I live, Sir, in the county of Clare, which is one of the largest in Ireland, and extremely well peopled. In this county, Sir, there are no less than seventy-six parishes, and no more than fourteen churches ; so that sixty-two parishes of the seventy-six are sinecures : this surely, if religion is any thing but a name, is such a neglect, not of the temporary, but eternal interest of mankind, as should make those, to whose care they are committed, look inward with shame and horror. But, could it be believed, Sir, that when the number of churches is so small in proportion to the number of parishes, the rectors of most of them are non-resident ; nor is there so much as a curate of forty pounds a-year to supply their place : yet such is the fact ; and so much greater regard have the clergy to the tythes than to the souls of their parish. I will venture to say, Sir, that for every resident clergyman in the county of Clare, there are thirty thousand acres of ground, and at least five thousand souls ; so that the inhabitants of many parishes must either live in the total neglect of all religious duties, or they must have recourse to *papish priests*. The *priest*, Sir, must marry those who would enter into the nuptial contract, the *priest* must baptize the children, and the *priest* must bury the dead ; or they must cohabit like savages in the unenlightened recesses of Africa, the *child* must be considered as a mere denison of nature, under no covenant with God, and the *dead* must be deposited in the earth, without any memorial of a RESURRECTION. I am almost ashamed to observe, that this is bad policy, because it is pregnant with mischiefs so much greater than bad policy can incur. To regret the non-residence of our clergy, upon mere political principles, would be like the sailor, who, when his comrade lost his head, as he was drinking, regretted the can of flip, that was carried away with it. And yet, Sir, as there is too much reason to suppose that the mere political mischief is all that some persons regard,

regard, I may be excused for observing, that the *priest*, who is always watchful in proportion as we are negligent, never fails to improve the influence that he gains by attending the bed of sickness, and of death, to make proselytes to *his church*. I need not shew the political disadvantages that arise to this country from the number of papists among us: it is necessary to lay the papist under some restraints from which the protestant is free, and it is impossible for a country to flourish, in which all the inhabitants are not admitted to immunities and privileges which equally encourage industry, and unite individuals in a common interest. *The children of this world are wiser, in their generation, than the children of light*: and it is a pity, that in this great article, we give no other evidence of our being the children of light, than that we are less wise than others whom we suppose to be the children of the world. One of the bad consequences of this shameful neglect of our clergy, is, those risings which have been mentioned, to the violation of all law and the disgrace of all government: for who can suppose that men will patiently suffer the extortion of a tythe-monger, where no duty, for which the tythe is claimed, has been performed in the memory of man. How can we persuade ourselves that such a demand can ever be thought legal; and if it is not thought legal, how can we expect it should be paid? I know not indeed, how far the legality of it can be proved, for it was certainly never intended either by the laws of God or man, that a mere nominal clergy should be paid the tenth part of our property for doing nothing. It has been said, that to prevent an opposition to such demands, we should put in force our penal laws against those who have opposed them already: but, give me leave to say, Sir, that no penal law, however sanguinary in itself, and however rigorously executed, will subdue the natives of a free country into a tame and patient acquiescence in what must appear to be the most flagitious injustice, and the most cruel oppression. The insurrections, against which we are so eager to call out the terrors of the law, are no more than branches, of which the shameful negligence of our clergy, and the defects in our religious institution, constitute the root: and, I am firmly of opinion, that nothing is more essentially necessary to the support of the religion and laws of our country, and the morals of its inhabitants, than the residence of the clergy, distributed in sufficient numbers all over the kingdom: I shall, therefore, most heartily give my vote for the motion.

Mr. Gore, the solicitor-general, spoke next:—‘Mr. Sp—, I am very sorry to say, that the pathetic and striking representation, which the honourable gentleman has exhibited of the county, in which he resides, is also a faithful portrait of that in which I reside myself. I live, Sir, in the county of *Longford*, and

and I am sure many parishes may truly say, as the disciples at *Ephesus* said to *Paul*, *We have not so much as heard whether there be an Holy Ghost*. Every argument for the residence of the clergy, which that gentleman has so powerfully urged, is, in my opinion, conclusive.—I am so sensible of the advantage that would accrue from the residence of beneficed clergymen, that I would heartily concur in a penal law to enforce it. It is true, indeed, that the superiors of the church have a power already to enforce residence; why they do not exert it, is best known to themselves: but, why it should be taken out of their hands, who do not exert it, or, at least, why it should be lodged where it would be exerted, is, I think, sufficiently known to us.

But the motion was postponed, and there the matter ended; for, however necessary and important the residence of beneficed clergy may be, no measure hath been since taken to enforce it.

On the 12th of May, the Lord-lieutenant came in state, to the house of lords, gave the royal assent to many bills, and, as usual, put an end to the session, by a *most gracious speech from the throne*.

The *parrhesia* or liberty of speech, as it was the fountain from whence all other sorts of liberty flowed, was always highly valued, and freely employed by the ancient Greeks. The great asserters of liberty, in these later ages, enjoy this glorious privilege in a more extensive manner, by that happy instrument the *printing-press*. This makes the patriot's voice be heard from pole to pole; and, like the trump of God, can raise even the dead to life; can rouse and animate the ignorant, the stupid and corrupt, to a life of knowledge, activity, and public virtue.

The Compiler of these Debates has recorded so many eloquent speeches of the patriots of his country, on its most interesting concerns, as, surely, must have the most happy effect on their latest posterity: and may serve as examples how all people should act and speak, either in the legislative or administrative capacity, in every free country. We think them, therefore, of such public utility, that we cannot help wishing, that every gentleman in Britain and Ireland, particularly, would peruse them with due attention.—And we hope that the royal family now reigning happily over these kingdoms will always encourage this free spirit in the debates of our parliaments. This spirit it was that placed them upon the throne; and this spirit alone can keep them on it. It is well known, that, at the demise of Queen Anne, there were threecore persons in Europe, beside the Chevalier de St George, who claimed it in the first place, more nearly allied in blood to the crown than the house of Hanover: what was it, then, that brought this illustrious family

family over all their heads, to the Royal Dignity, but the freedom of parliamentary debates ! These debates it was that put an end to all the pretensions of the several claimants, and gave the crown to him they thought most worthy : and why was he thought the most WORTHY ? Because he was the most likely to preserve to us this freedom which was valued as the most precious privilege in the world. On this tenure, and on these conditions, our present Royal Family possess the throne, and on these terms, this only divine, indefeasible right, long may they possess it !

Letters to married Women. Small 8vo. 3s. 6d. Kearsly.

IN the first of these letters the Author ridicules, in a sensible and entertaining manner, the common prejudices with respect to marks and blemishes, the supposed consequences of longings or frights : and in the second, he endeavours to shew that such blemishes may happen independent of the mother's imagination.

‘ May not these, says he, proceed from hidden, accidental causes in the operations of nature ; are there not excrescences upon trees, plants, and indeed blemishes in every kind of animal !

‘ Do not those blemishes called freckles, and more especially moles which frequently make their first appearance in advanced life, and are often covered with hairs ; I say do not these, with the common excrescences of warts, &c. shew us how easily most of the different colours and appearances may be produced at any age ? And though the cause of these is full as little known as the matter under present consideration, was the effect ever deemed miraculous ?

‘ Now is it to be wondered at, if these sportings of nature should sometimes bear a resemblance to the vast variety of the animal or vegetable creation ?

‘ Or, in fact, if they bear no such real resemblance, cannot the imagination readily suppose they do ; like as when looking upon the clouds we easily discern men, horses, trees, forests, flocks of sheep, armies, and what not ?

‘ Some further rational conjectures might be added, but they would probably in this place be considered as too technical for the generality of my readers ; I shall therefore wave them at present, for I think there has been already enough said upon this subject to check at least, if not entirely to subdue these reigning infatuations.

‘ Now if the doctrine of marks in consequence of frights and longings, should prove to be nothing more than prejudice, ladies will avoid the continual distress which in these circumstances they labour under— for sorry I am to say it, but at present it seems as fashionable to cultivate such dispositions in young married women, as to recommend matrimony itself.

‘ On the other hand, supposing all that has been advanced should prove to be chimerical ; the removing of the apprehension, by which I mean

mean the forboding fears of the mother, will remove the greatest part of the evil—and surely it is time enough at the birth to discern an imperfection.

The third letter treats of miscarriages.—To prevent this evil, the imagination is as much as possible to be guarded; as to exercise, the two extremes are to be avoided; and there ought to be considerable caution with regard to bleeding.—In the fourth and fifth letters our Author is a strenuous advocate for the mother's being the nurse to her own child: the mother's milk, he insists, is the natural and best adapted food; and points out the advantages which are derived as well to the mother as the child, from her taking upon herself this charge.

After these preliminaries, our Author, in the three following letters, proceeds to the management of infants from the birth, till after they are weaned. But as there are some cases in which it is impracticable for the mother to suckle her child, and as our Author is very averse to the looking out for a foster mother, he in the ninth letter lays down the safest method of bringing up children by the hand. He thinks cow's milk the best substitute for that of the breast; that this may in general be given without boiling, and without any other addition than that of a little Lisbon sugar.—The infant which has thus been brought up by the hand, having arrived at the same age, with the infant which had been suckled and weaned; our Author in the tenth letter gives the general management of children, from the time of weaning, until they are about two years old: and in the eleventh, he proceeds with his little charge, from two years old to the time of leaving the nursery.

In the twelfth letter our Author commences moralist, and insists upon the necessity of cultivating the dispositions of children, to render them amiable and virtuous.—Milk is the subject of the thirteenth letter: its properties are examined: the different kinds of milk compared with each other: and their particular virtues explained.—The next letter considers the sick chamber, with directions also for invalids.—The fifteenth and last is to shew, that old age, may by virtue be rendered truly honourable; and that the steps by which we mounted into life, are the easiest and best by which to descend into the grave.

From this short and general account of the little volume before us, our Readers will find, that the several subjects here mentioned, have been repeatedly discussed by others; but the author's manner of treating them is something new; and intended he says, at once to please and instruct.—How far he has succeeded, our Readers may judge from the following extracts.

The proper Method of weaning Children.

* In my last letter I condemned the present erroneous method of suckling and feeding children, and set forth the plain and easy way of rearing

rearing them to six or seven months o'd, upon a rational plan pointed out by nature in many different parts of the creation; and which most probably was strictly followed by mankind in the early ages of the world, e'er luxury, pride, and indolence, crept into society. Antient history never could have boasted of so many strong and valiant men, had not mothers, in their infancy, given strength and vigour to their constitutions; and the cause of the present pusillanimous, feeble, weakly, and diseased race of mortals, may in a great measure be ascribed to the want of this earliest maternal care.

Let us talk with the plain and simple husbandman, who has a nursery of trees under his direction; he will tell us it is not sufficient for the stocks to be good of their kind, for unless they be secured from rude winds, and properly cultivated so that they may receive nourishment, they will never thrive.

It is literally the same in animal life, there are unfortunate mothers who daily and woefully experience the truth of his argument. How many women are blest with fine children, not a blemish nor the mark of a disease about them at their birth; and yet before many months are past, for want of prudent care and proper nourishment, do they not waste away and die? I need not say more, the tears of many of my gentle readers at the unhappy recollection will sufficiently testify the fact. May such tears prove a warning for their future conduct, and, trust me, my honoured matrons, your sorrow will be turned into joy—a joy of the tenderest nature, generous and truly laudable!

Let not man in the vanity of his heart triumph in a superiority over the fair sex, for to them alone it belongs to lay the foundation, not of what he is, but what he should be—healthy, strong and vigorous. You, ladies, form an hero in the cradle, and courage is received from the breast. Gratitude in return demands a protection to you from man. With yourselves therefore it remains to render him capable of that protection. Thus nature, my fair ones, ordained your importance in the creation.

But to return to the husbandman, he will again tell us that when his trees have received their infant strength, and their roots begin to shoot, it is necessary to transplant them from the nursery to a more extensive soil, in order to arrive at their natural perfection. So you, my friends, having brought the child through its infant state, by the tender nourishment of the breast, must at the time of weaning; (which in my opinion is best postponed until it be about a twelvemonth old) transplant your little nursery likewise to a more extensive soil. That is, you must afford it more copious nourishment, in order to bring it to maturer life.

Yet, as great skill, and caution, are required on the part of the husbandman, in this business of transplanting, so great judgment, and care, must be shewn by you, in this your province of weaning children; for custom has so far deviated from nature, as to render the greatest circumspection necessary to point out the happy medium.

A further care therefore at this time demands our attention. Man, according to the present mode, particularly in England, is greatly supported by animal food. A sudden transition from one extreme to another is always dangerous, and every material alteration, to avoid inconveniences, should be brought about step by step. If nature ever intended

intended us to destroy the animals around us for prey, surely we may conclude, flesh never could be designed for our use until such time as we had teeth to eat it.

* Many ill consequences arise from persons devouring their meals too eagerly, and if the stomachs of men are oppressed, by not sufficiently chewing their meat, certainly the weak and tender stomachs of children, who have not as yet teeth sufficient to break it, must be still less fit to receive it altogether whole.

* Flesh then at this time of life is absolutely forbidden, from reason and reflection; but as it is in some measure necessary to prepare them for their future method of living, broths and jellies may be now given sparingly, and as they encrease in strength and age, more plentifully. Hereby the animal juices are received, which contain the only nourishment in flesh, without any labour to the stomachs; and let it be remembered that the juices of full grown animals are to be preferred, to the younger, and fattened kind; but more of this in its proper place.

* Let children at this time be fed once or twice a day with about a quarter of a pint of broth, and a little bread mixed in it. When you give a stiff jelly, a large tea cup full is sufficient, but I would recommend as much warm water, or milk with it, and likewise a little bread. The breast should not be allowed them now so often as when they were wholly confined to it; in short every meal that you thus introduce, should supply one of the stated times of suckling. Thus are they gradually and insensibly weaned from the breast, and accustomed to animal food; without any pining on their parts, or much trouble to the mother.

* Having shewn the proper manner of putting a child to the breast, and likewise the most prudent method of taking it away; we shall in the next letter point out the safest rules for bringing children up by hand; but another observation or two will not be improper in this place.

* The gravy which runs out of meat upon cutting it when brought to table is exceedingly wholesome, being nothing more than the pure juices of flesh. A few spoonfuls of this beef or mutton gravy, mixed with an equal quantity of warm water, and a little salt, make very good broth. I mention this, because parents generally imagine it to be unwholesome for children, and oftentimes when I have recommended it, some good old lady has stoutly opposed me, alledging that it fills a child with humours, when it is the only part of flesh that produces good nourishment.

* Here let me protest against the custom of not suffering children to eat salt, for fear of the scurvy; not making a distinction between salted meats, and salt eaten with meat. In this point also strong prejudices are frequently to be combated with, for many a time have I been told by persons of reverent years, that children were not suffered to eat salt in former days; adding, perhaps with a significant shrug, that the present age think themselves much wiser than their forefathers.

"Flesh which has been any considerable time in salt becomes hard, and requires more force to break and digest it, proper for nourishment, than weak stomachs are capable of exerting; consequently, salted beef, pork, and such like things are improper for children."

‘ Nevertheless, salt in itself is so far from producing the scurvy, that it is now generally supposed to be its greatest antidote; otherwise, why do so many thousands yearly flock to bathe, and drink sea water? There is, further, a certain stimulating quality in salt, that greatly promotes digestion; and whatsoever assists that office, must of course rather contribute to purify the blood than to render it foul; which is the supposed cause, of the present frequently imagined but oftentimes only a fashionable disease—called the scurvy.

‘ I have been frequently thanked for the following information. A handful of salt put into a quart of spring water is a most excellent wash to cleanse the skin. It is this cleansing quality of salt that makes the sea water so useful to those who are troubled with eruptions; therefore by the above proportion, the water is rendered still more efficacious, and will clear the face and neck of heats and pimples, which so frequently disturb the ladies.’

Our Author’s plan of thus weaning children gradually, and almost insensibly, is certainly the best; but the quantity of animal food allowed in broths at this time, may by some be thought too much.

The letter which treats of milk, is plain and sensible, and as it is likewise short, we shall transcribe it.

‘ Milk has been recommended, in several letters, as the proper food for infants, and, in the fourteenth and fifteenth, it is again spoken of, as being equally necessary for invalids, and aged persons. It shall therefore be the business of this letter to examine so far into the qualities of milk, and into the milk of different animals, as may enable us to determine what kind of milk is upon different occasions to be preferred, which will take in every thing, not elsewhere observed, upon this subject.

‘ Milk was before remarked to be a kind of white blood, prepared by the mother for the support of her young; so far we may speak of it in general terms.

‘ In different animals therefore it is reasonable to suppose, and fact confirms our supposition, that the qualities of milk are also different; hence, by first examining into its general properties, and, from those principles, setting forth the peculiar variations in the milk of different animals, we shall arrive at the desired conclusion.

‘ In milk, by stepping into the dairy, we may discern three principal component parts. After it has remained some time in an undisturbed state, the cream floats upon the surface; it is the least in quantity, tho’ most nourishing, of an oily balsamic substance and inflammable in its nature, as the butter which is made from it plainly demonstrates.

‘ A lady, before whom I once made some experiments, asked me why the cream floated upon the surface, for being, continued she, the thickest part, ought it not rather to sink to the bottom? I told her it was the thickest part, to be sure, but at the same time it was also the lightest; specifically so, as oil is lighter than water, and therefore rises to the top.

‘ The cream being taken off, the remaining milk appears bluish, and thinner than before, and when thus robbed of its thick creamy part, is consequently is not so smooth to the palate.

On the addition of runnet, or indeed any acid, a separation of the two remaining parts soon takes place, and we discover the curd. This being the heaviest, when separated from the whey, falls to the bottom. It is the least valuable part of the milk, glutinous in its nature, and composed of the most earthly particles, being also of an astringent quality.

The third and only remaining part, being the whey of the milk, is the largest in quantity, of a diluting and cleansing property.

Let us now by this standard compare the different kinds of milk mostly in use with us, and apply them to the purposes for which they seem best calculated.

The human milk, when drawn from the breast, has exactly the same bluish appearance as cows milk when the cream is taken off. It affords very little cream, and but a small quantity of curd, therefore the whey constitutes the chief part; but the more healthy the woman is, and particularly if between the age of twenty and thirty, the more her milk abounds with rich creamy balsam, and the more it also contains of the curd or earthy particles; probably from her constitution being, at this time, in full vigour, and the digestive powers therefore more perfect.

These observations will point out the best substitute where the breast is denied, and will likewise direct those who prefer wet nursing in the choice of the properest person, for there is, in my opinion, an equal objection against the milk of a very young girl, as against that of a woman almost past child bearing. The cleansing quality, before taken notice of in the breast of new milk, will also, together with reason and experience, shew the propriety of recommending those women who have not been long delivered.

Asses milk is generally allowed to be the nearest to the human, and according to the above experiments we find it so, abounding mostly with whey, and having little of the cream or curd in it. Hence, after a severe fit of illness, where the body is much emaciated, and the stomach weak, or where the blood is loaded with sharp acrid humours, the cleansing quality of asses milk deserves a preference to that of any other animal which is used for this purpose. In consumptive cases, or where there is a slow habitual fever, it is justly to be preferred, until such time as the constitution may have gained a little strength, when the more nourishing ought to supply its strength.

Mare's milk is esteemed to be much the same as asses, but this indeed is in very little use.

Cows milk comes next under consideration. This appears to be the richest, and most nourishing of any of the brutes milk here mentioned. It abounds with a great deal of cream, for after standing twelve hours and being skimmed, it appears equal to any other milk. It contains also a large quantity of curd, and, after all, even the whey is by far more nutritious than any other.

We observed that asses milk, in the experiments, mostly resembles the human. Why then not prefer that to cows milk for the food of children? I do not totally deny the use of this milk for that purpose, but in our part of the country it is very expensive, and cannot be obtained in any large quantity, for which reason it would be impracticable to bring it into general use.

• There is likewise another reason which inclines me to give a preference to cows milk, for notwithstanding the similarity of human milk to that of asses, the first may well be supposed most strengthening, since women usually feed on animal as well as vegetable diet, while the brutes we speak of are confined intirely to vegetables. Whence, if we substitute asses milk, we shall fall short of the nourishment nature designed for us, and therefore, for a young child who requires a heartening diet, the milk of cows, in my opinion, is preferable, as the richness of it is, in some measure, adequate to the supposed difference in the qualities of human milk, and that of other animals.

• The milk of sheep, and goats, consists mostly of the curd, or earthy particles; hence, where the blood vessels are injured by acrid humours, and frequent bleedings happen from this cause; or where children are subject to the rickets, from a weakness of the bones, that milk which abounds mostly with the curd, or cheesy part, seems best calculated to answer the intention; its earthy, mucilaginous, and astringent property, having the greatest tendency to heal such ruptured vessels, and to give a firmness to the bones: but as these milks possess less of the cleansing power, it will, in most cases, particularly in bleedings, be proper to use the more attenuating kind first.

• We have now examined the different milks familiar to us, and from their different properties, pointed out the end each sort seems best calculated to answer; whence every person will quickly be determined which to give the preference to in particular complaints.

• When any one first begins to eat milk, especially if a free liver, it may probably purge a little, but such inconveniences will most commonly be removed by accustoming the constitution to the use of it, and boiling the milk will in a great measure prevent this effect. I have always remarked that those who, by reason of a pampered appetite, complain of milk and vegetables being windy, and not agreeing with them, are the very persons who most require such a diet, for it is the debauched state of the stomach and bowels that occasions their uneasiness, which this regimen seems the most likely to correct.

• I have recommended a little salt * to be mixed with milk before it is given to children, if they are apt to throw it up curdled; and shall mention the experiment which induced me to give that advice, since it is equally worthy the attention of grown persons, some of whom make this an objection to their eating milk, as I am inclined to believe such precaution will render it agreeable to most constitutions.

• I put two ounces of milk, warm as it comes from the cow, into a tea cup, with a little common salt. I put the same quantity, of the like warmth, into another tea cup, without salt. Then dropping a very little distilled vinegar into each, a hard curd presently appeared in that milk which had no salt in it, while the other with the salt was scarcely altered.

• I tried the same experiment again with a large tea spoonful of runnet, and observed the milk which had the salt in it, to continue in its fluid state, while the other grew thick and turbid, and almost instantly

* We shall just observe to our Author, that in an healthy stomach, milk generally, if not always, *coagulates*, before it digests.

separated into curds and whey. This last experiment answered the best, and is much more to our purpose than the former. From these hints it seems reasonable to conclude, that salt taken with milk might equally prevent the curdling of it, where there is an acidity in the stomach; and from experience, in recommending it to children who used to throw up their milk in a curdled state, I am convinced of its utility.

In all cases where infirmities or age require a prudent regimen, I have directed a similar care to that of dieting children. Milk therefore, comprehends a very material part of such food, and I am fully persuaded that if it were more universally used, the world in general would be greatly benefited. I do not, however, mean to be understood that I debar those from a reasonable quantity of animal food, who are capable of digesting it. But such as are emaciated by illness, or have the misfortune to labour under gouty complaints, such also who are consumptively inclined, or those who have crazy, infirm constitutions, and are subject to an habitual feverish disposition, will do right to eat flesh only once in the day, and, for the rest of their nourishment, to live almost, if not altogether, upon milk.*

Upon the whole, we recommend these letters to the perusal of those, to whom they are particularly addressed. They are plain, sensible, and entertaining; they contain many useful observations, but are sometimes too flowery.

The British Mariner's Guide. Containing complete and easy Instructions for the Discovery of the Longitude at Sea and Land, within a Degree, by Observations of the Distance of the Moon from the Sun and Stars, taken with Hadley's Quadrant. To which are added, an Appendix, containing a Variety of interesting Rules and Directions, tending to the Improvement of practical Navigation in general: and a Set of correct astronomical Tables. By Nevil Maskelyne, M. A. Fellow of Trinity College, Cambridge, and of the Royal Society. 4to. 5s. sewed. Nourse. 1763.*

EVERY attempt to improve the practical part of navigation, if executed with judgment, and the work delivered with perspicuity, will entitle the writer to the thanks of all who have any concern for the prosperity of the trade and commerce of their country. The work before us is of this nature, and though principally confined to one subject, *viz.* the finding the longitude, undoubtedly merits the attention of every mariner.

That a certain method of finding the longitude at sea, by observation, might be discovered, has been the wish of every navigator for some ages past. The uncertainty of knowing the ship's place at all times, by means of keeping a reckoning, has

* This work should have appeared sooner in the Review; but we were not apprized of it till very lately, when it was advertised in the public papers, we believe, for the first time.

been too often fatally experienced; nor is this at all surprizing, when it is considered how easily a fluid element is put in motion by the force of the wind, or the action of the sun and moon upon it; that these motions are propagated to very great distances, with the utmost facility; and that no method has been found for allowing for the effects of such variable and irregular causes. It should also be remembered, that the method of measuring the ship's way by the log-line, is at once imperfect and uncertain. It is imperfect, because it is impossible (even supposing the distance between the knots on the log-line properly adapted to the known length of a degree, and the half-minute glass accurate) to measure exactly the velocity of the ship; and it is uncertain, because the same velocity is supposed to be continued during the interval between heaving the log. Add to this, the impossibility of keeping a ship steady; the difficulty of knowing precisely at all times the variation of the compass; of making a proper allowance for lee-way, unknown currents, and many other causes that daily occur in the practice of navigation. When all these particulars are considered, we shall only be surpris'd that fatal accidents are not more common, than experience convinces us they are.

The only method of correcting a journal at sea, is that of comparing the latitude by account, with that obtained by observation. By this method the ship's northing or southing may doubtless be corrected; but her easting and westing can never be adjusted. This is the *desideratum* that was wanting to complete the art of navigation; and this is what is meant by finding the longitude.

We have lately given an account of the several methods that have been already propos'd for making this valuable discovery; and among the rest, that of finding the longitude by the appulies of the fixed stars to the moon: and it was to obtain an accurate theory of the latter, in order to put this method in practice, that the Royal Observatory at Greenwich was erected, and a royal astronomer appointed. Success has attended their labours, and the theory of the moon is now brought to that degree of perfection, that the longitude may be found at sea to within a degree.

But as all new methods of computation are difficult, especially to those who are to carry them into practice, and the greater part of whose time is generally employed on other objects and other concerns, it is requisite that every rule, and every caution necessary to be observed, should be laid down in the plainest and most easy manner. This is very well performed in the work before us; the precepts are delivered with plainness and perspicuity; free from that confusion so often visible in the writings of those who treat of subjects they do not sufficiently under-

understand; and every caution necessary, either with regard to making the observations, or proceeding in the calculation, is laid down in the plainest manner.

As it is impossible, in an article of our Review, to give the substance of a work of this kind, we must content ourselves with recommending the book before us to the attentive perusal of every person who is desirous of becoming a complete navigator. But we cannot help observing, that besides the method of finding the longitude, the reader will here meet with a problem of the greatest use in navigation, namely, a concise method of finding the latitude from two observed altitudes of the sun, with the interval of time given by a common watch. By this method, provided the two altitudes can be obtained between the hours of nine in the morning and three in the afternoon, with a proper interval of time between them, the latitude may be determined with nearly the same accuracy, as by taking the meridian altitude. It will, perhaps, be unnecessary to observe, that the mariner is too often prevented from taking the meridian altitude of the sun; and consequently of the means of determining the latitude of his ship. For as the meridian observation is only that of a single instant, or, at most, of a few minutes, if a cloud should happen at that time to hide the luminary, even though it should soon pass over the disk, it will either prevent the observation, or at least render it doubtful. But by the above method, the mariner has a much greater chance, as he may make use of every opportunity that may offer for obtaining the necessary altitudes. In a word, this problem will prove of the utmost importance in perfecting the practical part of navigation; and therefore it is hoped, that every diligent seaman will put it in practice.—We would not be understood to mean, that this problem is new: we know it has often been solved by mathematicians, particularly by Dr. Pemberton, in part 2d of the 51st volume of the *Philosophical Transactions*.

We shall conclude this article with the following extract, although it treats of a subject we are sorry to mention; as the errors complained of have been pointed out by almost every author who has written on navigation, during the present century. It is entitled,

Some Remarks on the proper Length of the Log-Line.

As the desire of imparting my best assistance to the diligent mariner was my motive to undertake the foregoing work, so the same reason induces me to recommend to his serious notice the great importance of the adjustment of the log-line to its true length. Until this be done generally, not only will our ships be incapable of making the best dead reckonings possible

in the common method, which will, for many reasons, be always proper, notwithstanding the introduction of the method of finding the longitude, but also it will be impossible to make the reckonings of any two ships, even when sailing the same voyage, and in company with each other, to agree tolerably together; for while one ship has a line of 42 feet between knot and knot to a glass of 28 seconds; another, one of 42 feet to a half minute glass; and another, one of 48 feet to a glass of 28 seconds; all which proportions are very commonly used, their accounts must differ as much from one another, as most of them do from the truth: for, as only one can be right, all the rest must consequently be wrong.

It is not difficult to see that the want of a fixed standard in this particular carries a very evil influence along with it upon the practice of navigation, since a ship making any particular voyage hereby loses the greatest part of the advantage which it might otherwise receive from the journals of ships who have gone the same tract before. For, of what great use can it be to me, to be informed, that a ship has made a certain number of degrees between any two ports, as long as I am uncertain whether its log-line was divided at the rate of 42 or of 50 feet to a half-minute glass? I am here left in an uncertainty to the amount of $\frac{1}{5}$ or $\frac{1}{6}$ of the length of my whole voyage; for I am uncertain, whether I ought to make the same quantity of longitude as that ship did, or $\frac{1}{5}$ or $\frac{1}{6}$ more or less.

It may perhaps be urged, that the difference of longitude between any two places may be taken from books of navigation and correct charts, without recurring to ship's journals at all. To this I answer, that though the longitudes of all places could be found in these books or charts to a sufficient exactness, yet, unless my own log-line be properly divided, I cannot expect to make a true and correct reckoning. But I must also observe, that the longitudes of places are far from being laid down generally in books and charts, with that degree of exactness that it is to be wished they were, for the benefit of navigation. Those longitudes only, of places which have been found from astronomical observations, or which have been referred to other places, so settled, by accurate trigonometrical surveys, are to be looked upon as certain. The longitudes of all other places, not so settled, must depend either on the uncertain maps of countries not at all, or, at least, not well surveyed; or on the journals of ships, the uncertainty of both which, especially in considerable distances, is too apparent to need any pointing out. As therefore the difficulty of procuring astronomical observations to be made in all parts of the globe will always oblige us to depend upon the runs of ships, or maps of countries, for the longitudes of many places, it is plain, that

that the present uncertain manner of dividing the log-line as well prevents us from knowing, with that certainty we otherwise might, the longitudes of those places, which can be known only from ships runs, as also from keeping a correct reckoning, even when we know with certainty the longitudes both of the port we depart from, and that we are bound to.

There is another argument, which adds much strength to the foregoing ones, and greatly enforces the necessity of a uniform and correct length of the log-line on board of all ships; that in many parts of the ocean, especially between the tropics and near most headlands, there are considerable currents, which must consequently introduce a fresh error into the reckoning; and if this error should happen to combine with that already produced by a wrong length of the long-line, as it may, as well as not, it is not easy to say how far the total error of the reckoning might go, or to what inconveniencies or dangers the ship might be exposed on that account. But if the just and proper length of the long-line were used on board of all ships, they would be then liable only to the errors of the currents themselves; and even these, as far as they are constant and regular, might be found out and ascertained from the journals of several ships, which would then agree much nearer with one another.

After insisting so strongly on the necessity of adjusting the knots of the log-line to a proper length, it is time that I should mention what that length is. This, by the testimony of all mathematicians, is 50 or 51 feet to a glass which runs out in 30 seconds, or half a minute. But if the glass take a longer or shorter time to run out, the distance of the knots should be made longer or shorter in the same proportion.

The true length of the knots of the log-line was first laid down by our countryman, Mr. Richard Norwood, in his *Seaman's Practice*, in the year 1636. For having carefully measured the distance from London to York, and reduced it to the arch of the meridian, and having also found the difference of latitude of those two cities by astronomical observations, he thence inferred a degree of a great circle of the earth to contain 367200 English feet, or about $69\frac{1}{2}$ English statute miles, instead of 60, which was the common estimation before his time. Hence he concludes a geographical mile, or minute of a great circle of the earth, which is $\frac{1}{60}$ of a degree, to contain 6120 feet, and therefore, that the length of the knots of a log-line for a half-minute glass should be 51 feet, which is the same part of a geographical mile, or 6120 feet, as half a minute is of an hour, namely, $\frac{1}{120}$ th. But he adds, because it is safer to have the reckoning rather before the ship, than after it; therefore

50 feet

50 feet may be taken as the proper length of each knot, which I have here accordingly followed.

‘ Before Mr. Richard Norwood’s accurate mensuration, the length of the knots of the log-line was made forty-two feet for a half-minute glass; and, notwithstanding the measures of the degrees of the earth, as well as daily experience shew it to be too short, yet it is used by many to this day. This division of the log-line was founded on a supposition, that a degree of a great circle of the earth consists of 60 miles, each containing 5000 English feet; whence a minute of a great circle, or a geographical mile, should contain 5000 feet; and the 120th part of 5000 feet, or $41\frac{2}{3}$, or, in round number, 42 feet, should therefore be the length of each knot. But as a degree of a great circle of the earth is found to contain $69\frac{1}{2}$ English miles, the length of the knots of the log-line ought to be increased to 50 or 51 feet.

‘ I shall only add, that though many, through prejudice, still retain the erroneous division of 42 feet, yet I could never hear one tolerable argument brought in defence of it. For my own part, I can affirm, that I found the true division of 50 feet here proposed, to answer very nearly to the observations of the ship’s latitude, both in my voyage to St. Helena, and in my voyage on my return, when without the tropics; for within the tropics, and in the course of the trade-winds, there are constant and considerable currents, which seem to tend in the same direction with those winds, and most probably derive their origin from them. On the other hand, what journals of ships I have had an opportunity to inspect, which have made long runs to the eastward, and have used too short a division of the log-line, I have found to reckon the longitude 10 or 12 degrees too far to the eastward upon the making of land, as one might naturally expect from the cause of error here pointed out.’

Observations on national Establishments in Religion in general; and of the Establishment of Christianity in particular. Together with some occasional Remarks on the Conduct and Behaviour of the Teachers of it. In a Letter to the Author of an Essay on Establishments in Religion. 8vo. 1 s. 6 d. Bladon.*

THE disputes which have, for some time, been carried on, in this country, concerning national establishments of religion, have been managed with such force of argument on both sides, that all impartial enquirers after truth wait with impatience to see the issue of this grand debate. Perhaps no controversy that ever happened in the world is of more importance, or may be attended with greater consequences. No wonder

♦ See an account of this *Essay*, Rev. Vol. XXXVII. p. 197.

then

Then that the contending parties exert all their skill to support the opposite sides of the question.

The Author of these observations evidently supposes that the gentleman whom he addresses in his letter, had assistance in his Essay on establishments in religion, from some great men who do not chuse publicly to appear in the contest. He begins his letter with this quotation from the Essay, that "the alliance between government and religion is as old as government itself. At the first appearance of Christianity, this alliance subsisted every where, having descended, without interruption, from the first ages. Corrupt as religion then was, yet every government in the known world drew succours from it, without which they could never have obtained any considerable degree of greatness or power."

Hence some may infer that even this great Author, like the unthinking part of the world, dazzled with the splendour and magnificence of Assyrian, Persian, Grecian, Roman, Turkish and other tyrants, supposes they arrived at all their greatness and power by the influence which their several superstitions had over the minds of the people. But supposing these facts to be true, this is so far from being an argument for civil establishments of religion, that it is the strongest that can be brought against them. Have their conquests and vast extensions of Empire, which are supposed to be made by the means of their superstitions, tended to the happiness of mankind, or even to the happiness of those who made them? Have they not had a direct contrary effect! What millions of human creatures have been thus sacrificed to the ambition of those illustrious oppressors whom the world calls CONQUERORS, all attended by their several priests, to inspire the vulgar with the highest veneration for their sacred persons, and to spirit up the multitude to assist them in their dreadful enterprises. Alexander must be the son of Jupiter, and Cæsar the descendant and favourite of Venus, &c. Priests and altars must be dedicated to them under these characters; and this is sufficient to sanctify all the murders, devastations and ruin which they brought upon the human race!

This alliance, indeed, between government and religion is said to be as old as government itself. Change but one word in it, and most readers will agree with the author of that sentence. 'The alliance between governors and religion is as old as governors themselves.'

But surely *just* and *righteous* government is quite of another nature, and requires none of those superstitious arts to support it, which Demons have suggested, and puny politicians have adopted, not to support government, but to support themselves in the worst abuses of it. Government is truly a divine ordi-

nance, designed to be a terror to evil doers, and a praise and defence to them who do well. But as surely as a false religion is mixed with this government, government becomes a terror to the best, and a protection to the worst of men.

Here perhaps it will be said, the case must be quite otherwise where *Christianity*, that mild, peaceable, righteous religion is ESTABLISHED as a part of the civil constitution. Happy thought! Let us indulge ourselves in it for a moment.—Benevolent Saviour of the world, inspire the professors of thy holy religion with the true spirit of it, so that we may all follow thy glorious example, in going about continually doing good!—But can this wish, this end, be obtained by any civil establishment of Christianity? In order to answer this question, we must consider the meaning of the words *Christianity*, and *civil establishment*. One would imagine, at first view, that *Christianity* is a very simple term, and easy to be understood; that it cannot signify any thing but the doctrines and precepts of our divine master, as delivered to the world by himself and by those who were immediately commissioned and inspired by him; and which are to be seen, by every body, in those divine books that compose the New Testament. But, alas! this is such an idea of Christianity as very few people entertain. At Rome, Christianity is supposed to be something as opposite to all this as darkness is to light. In Russia, Germany, Holland, &c. &c. there are such additions to, and alterations made in this divine institution, according to their several ways of *improvement* upon it, that in some of these places it is almost as difficult to find out true Christianity, as at Rome itself. Yet each of these asserts, and that with the highest confidence, that their profession is the only true original Christianity, and that all the rest are counterfeits. So that when we talk of Christianity, we are to consider what country we are in; for the meaning of the word alters greatly with the place.

As to *civil establishments*,—these are both Latin words: the former comes evidently from *Civis*, which signifies a citizen, or member of a society formed for mutual comfort and defence. *Establishment*, is the fixing such stable and firm laws to be observed by the members of this society, as will most effectually answer these great ends; and the execution of these laws, by the magistrate, is properly called government. The object of government then is the execution of these laws for the comfort and defence of the society; and the end of government is the benefit of the people, in securing to them their lives, properties, liberties, and rights of every kind. These, say the advocates for religious liberty, are the great, the only, objects of the magistrate's concern: his influence can extend no farther. If he attempts, as in Tartary, to establish and execute the revelations of the *Lama*

as part of the laws of the state ; in Persia, those of Zoroaster ; in Turkey, those of Mohammed ; &c. &c. and perhaps chuses some one out of the various sects into which these several religions are divided, and endeavours to establish the particular tenets of that, to the suppression of all the rest ; he intermeddles in an affair not belonging to his province : he is no longer a comfort and defence to the people, but a disturber and invader of their most precious rights, the rights of conscience. Happy too will it be if he does not employ his power to establish error rather than truth : and if he should even hit upon the truth, his establishing it may be attended by an innumerable series of errors which will disguise even truth itself, so as to make it look like falsehood.

Let us here consider a little, the nature of establishments of religion by the civil magistrate.—Such an establishment then is, the appointing, by authority of the magistrate, some certain religion, or particular sect of that religion, to be embraced by the people, as the public national manner of worshipping God ; and enacting laws, that the priests, whom the magistrate approves of, shall be supported by public estates and public taxes of various kinds, by all the people indiscriminately, whether they may approve of this particular manner of worship established by the magistrate or not. The penalties inflicted for not conforming to the magistrate's religion are various in various countries. In some, such nonconformists are debarred from enjoying certain civil offices ; of which those who submit to the national establishment are only capable. In other countries, such nonconformists are punished with the loss of their goods and estates, and are banished out of the society as nuisances ; and, in many places, are put to the most tormenting deaths. All these and other severe methods are taken to support the establishments of religion, that is, to support the priests who are appointed to officiate in them. This naturally engages the priests in the interest of the magistrate who so powerfully supports them : and thus they do every thing they can to defend one another, the magistrate to defend the superstition of the priest, and the priest to maintain the tyranny or oppression of the magistrate, and both amuse the people, by crying aloud that their power is from heaven, and that whoever opposes them, opposes God Almighty himself. This is too generally the nature, and these are too often the effects of civil establishments of religion.

But the Author of the *ESSAY*, &c. to whom this letter is addressed, acknowledges, that ' Whatever right Christian legislators have to establish what religion they chuse for the best, the same had the Pagan legislators, &c. and says, we are far from being ashamed of the company of Turks and Heathens in

such a cause; nor shall we reject the benefit of an establishment because we enjoy it in common with them.' We heretofore looked upon that assertion of the poet, *that priests of all religions are the same*, as quite scandalous. But how little did we know of the world! Here is a Christian orthodox divine, crying out aloud, in the most serious and peremptory manner, the very same thing. Hence will not the profane be apt to say, 'That priests of all religions join hand in hand, and make a common cause of it, to defend the only thing that excites their zeal,—their emoluments and establishments. Take these away, and they will grow as indifferent about what is said or done within the church, as they are about the direction of the weather-cock at the top of it.'

'The Author of this letter goes on to represent the direful effects of Heathen and Mohammedan establishments of religion; and then gives us a large quotation from Dr. Rotherham on faith, to shew the happy-effects of true Christianity on mankind; upon which he thus addresses himself to the Author of the Essay. 'You, Sir, seem to agree with this Writer, when you say, "As single and individual Christians, they may enjoy the right of private judgment in its full extent, and each may pursue his own opinions without, whilst each with, a bible in his hand (if he pleases to take it in his hand) is a church to himself." 'But you add, "Good God! what chance is there that the knowledge of religion should long survive on this footing, where no provision is made for instructing the people in their faith or their duty, and where every one is left to pursue, at his will, the cares or the pleasures of this life, without any stated call to think of religion?—Either then all the advantages of public and social religion must be lost, or it must be mens duty to join in society, for the obtaining of those advantages. This necessarily leads to the appointment of a power to provide for the wants of that society, one of the chief of which is the means of public instruction in the truths of religion. Fit persons must be appointed to convey these instructions; and if fit persons, then there must be some to judge of that fitness." 'But who, Sir, says our observator, is to judge of the fitness of the persons for instructing the people in the truths of religion? The magistrate? Alas! the magistrate knows as little of the matter, in many places, as the most ignorant of his subjects. Is it the chief priests constituted by him for that purpose? These, every one knows, in most countries, have preferred rites and ceremonies to moral virtue, have sought gain more than godliness, and the establishment of their own wealth, power and pre-eminence, rather than the happiness of the community they have taken on them to instruct. Ill judges, then,
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are these of the qualifications of such as they are appointed to place as instructors of mankind; and full as well is it to leave it to the people to instruct themselves, or chuse their own instructors, as to give power to others to chuse for them.

‘You have observed,’ he adds, ‘and I think justly,’ “that had there been a necessity of adhering to any particular outward form of Christian society, that form would have been as distinctly delineated in the New Testament as the Temple was in the old; and the plan would have been laid down with such precision, that we could not easily mistake it: whereas nothing of this kind hath been done, but the original plan is in reality so indistinct, that the most learned enquirers into antiquity differ about every part of it.”—‘What you would infer from hence is, that as no plan is plainly laid down in the New Testament, therefore every government has a right to adapt such a one as is most suitable, in their own apprehensions, to their situation and circumstances.’ He goes on:

‘But I freely confess that, from your observation, I should naturally conclude that Jesus Christ and his Apostles, by giving no directions in this matter, and setting no example which can be certainly traced out, evidently shewed of how little value things of this nature were in their eyes, and how little men should trouble their heads about them.—It is enough that we are Christians, that we do whatsoever Christ hath commanded us, without embracing the traditions of men. And very observable it is, that however zealous our modern churchists are about rites, and modes and forms—that every thing of a ritual nature is slightly spoken of, or lightly passed over in the New Testament.’ He then appeals to most important facts, for the *utility* of Christian establishments, particularly of Romish Christianity, and says, these are demonstrative proofs that the establishment of Popery has been productive of the most fatal effects to society, and that the inhabitants of Kamtschatka, or the Cape of Good Hope, have a much better chance to be virtuous, and consequently happy, than those who conform to such a religion. But it is asked, have not Protestant establishments promoted the cause of truth and virtue, and produced much happiness to the communities where they are introduced? ‘Protestant establishments, says he, are undoubtedly better, though, perhaps, more inconsistent with the fundamental Protestant principle than Popish ones:—and I think we must say that Protestant establishments have not, in very many places, promoted the public utility. For, by drawing up articles, creeds, confessions of faith, &c. and requiring subscriptions to things incredible, absurd, unscriptural, or plainly false; as well as *uniformity* in public worship: I say, by doing thus, the progress of truth has been hindered, a narrowness of thinking contracted, hypocrisy countenanced

tenanced and encouraged, charity destroyed, and hatred and variance taken place. Witness the persecutions among all who have had the power,—almost all,—of establishing their own fancies here in England, from the time of the Reformation, down to the Revolution. What heats and animosities, what evil treatment, what fines and banishments (to say nothing of the burnings some underwent) do our histories make mention of? and for what? Because men did not see, with the same eyes, nor commend or blame, with the magistrate.

‘Till toleration took place (*limited and confined toleration*) every iniquity was practised, under pretence of bringing men to the knowledge and practice of what, for fashion’s sake, was called Orthodox Religion; and thousands of families were deprived of their ease, and the fruits of their industry, for fear they should become impious, and go to the devil. In such circumstances, we may well suppose government to arrive at power and greatness, and the happiness of the community greatly to be advanced! Witness the annals of the Stuarts!—And even now, Sir, you cannot but know, that there are many mischiefs arising from the present establishment; many hardships put on honest men, and a variety of things enjoined, which have no other tendency than to take men off from the practice of piety and virtue, and make them rely on things very foolish and ridiculous. You will easily suppose I mean confirmation, absolution, ordination, &c. &c. But I forbear.—I mean not hereby to condemn the English establishment alone. The Establishments in Scotland, in Geneva, in Germany among the Protestants, and in the Northern Kingdoms, are, *all of them*, very exceptionable, and have been, and are, productive of many mischiefs. Who knows not the evils excited by the magistrates authorizing the decrees of the Synod of Dort? Who is ignorant of the miseries different establishments of religion, in different times, have caused in North Britain? What squabbles have there been between Lutherans and the Reformed in Germany; what quarrels between Lutherans and Lutherans, Calvinists and Calvinists? The establishment of particular tenets as religious, and the countenance and encouragement given by the magistrate to the profession of them, have occasioned all these woes, and will be productive of the like in all places. For as long as men think, they will differ; and, unless honesty wholly takes her flight from amongst men, there will be those who will speak their sentiments, whatever may be the consequence. Let the magistrate be silent, no hurt to society will accrue; but the moment he interferes, and becomes a party, peace vanishes, and religious hatred, the worst and most bitter hatred, takes place.’

The gentlemen who plead for civil establishments of religion, think that it is impossible for human society to subsist, in any tolerable order, without them: and those who reply, say many things that are very plausible in speculation, and seem to overthrow the necessity of such establishments. "If, say they, we could produce some instances, in fact, of a civilized people, living very socially and happily, without such an establishment, we think we should bring the dispute to a short issue;—and such a people are those of Pennsylvania." It may be immediately objected here, 'This is a country of Quakers, whose first principle is against these lucrative establishments.' Supposing this to be the case, however, it puts the fact in a stronger light.—But though the first settlers of that colony, who embarked with William Penn, in the enterprise, were chiefly of that sect, yet, by the prudent regulations of that wise legislator, he soon drew into his colony people of every religion and sect; where they were allowed an universal freedom to profess such tenets in religion as were most agreeable to their own judgments. By this means not only Quakers, but Episcopalians, Presbyterians, Independents, Anabaptists, and men of every religious profession, ran to enjoy the benefits and blessings of such a constitution: so that the Quakers, who were once the most numerous sect there, are now much exceeded by others, in number and riches. Here, no man is taxed for the support of a national establishment in religion; but all persons repair to those assemblies of divine worship which they think best; and every congregation supports its own minister, who officiates in divine things, as is most agreeable to the circumstances and pleasure of every individual. And perhaps there is not a country upon the globe, whose inhabitants live so peaceably and virtuously, as those of Pennsylvania? this evidently proceeds from their spirit of mutual forbearance and toleration in religious principles; so that every man's religion is governed *only* by his own conscience, and rests intirely between God and himself. The only thing the government is concerned about, is to maintain impartial justice, by preserving every man indifferently, in the possession of his life, liberty, property and reputation. And every sect strives to shew the excellency of their several professions, by endeavouring, the most effectually, to promote these great ends. The spirit of party, in consequence, prevails here so little, that nothing is more common than to see a Quaker vote for a church of Englandman, or a presbyterian for a Quaker, to be members of their assemblies, c. when they believe these gentlemen to have more impartiality and public spirit, than competitors of their own sects. so that the consideration of a man's religion is for ever out of

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the question in all their civil concerns. Now, say the admirers of the Pennsylvanian plan, "where would be the harm, if this were the case every where?"

And here we must likewise observe, that though there be a puritanical *establishment* of religion in New England, yet the members of our national church, by an old standing law there, are exempted from paying any thing to the support of that establishment, and are left at liberty to provide for their own ministers *only*.

Concerning subscriptions, this letter writer says, 'It is a melancholy proof of the depravity of human nature, that there should be men of sense, learning and reputation in the present age, who, notwithstanding all that has been said on the subject, will still pretend to defend them. As to the subscriptions to our own articles in particular, who sees not they are formed on Athanasian and Calvinistical principles? Yet Arminians, Anti-Trinitarians, yea Deists subscribe, and many of the former have pleaded for the utility of subscription to them; and, which is more, have, in opposition to plain sense, argued, that they are not *Calvinistical*.'—To this we may add, one act of parliament obliges the clergy to subscribe these articles; another act obliges the laity to take the Sacrament of the Lord's Supper, to qualify themselves for civil employments. The impious profanations this last act occasions, reflect such a scandal on Christianity, as shocks every serious Christian; and what evils are produced from the former, we all but too well know. O DIVINE CHRISTIANITY! INSTITUTION OF GOD! What hast thou not suffered by the *inventions of men*.

Historic Doubts on the Life and Reign of King Richard the Third.
By Mr. Horace Walpole. 8vo. 5s. Doddsley. 1768.

NOTHING hath more conduced to the discovery of truth, than a rational and modest scepticism. In religion, it hath occasioned the false notions and doctrines, which had long taken possession of the human mind, to be thoroughly examined and rejected; and has been the means of fixing revelation on its proper basis. In natural philosophy, it has contributed towards exploding ten thousand errors, which had been admitted for ages; and hath led the way to the true knowledge of the system of things. It has been equally useful with regard to other branches of science: and it is with pleasure we observe, that the same spirit is carried into history, and that the accounts of facts, which have been implicitly transmitted

from writer to writer, are no longer assented to, without a diligent enquiry into their original credibility and evidence. By this means, what stands the test of examination is for ever established; while the tales are discarded, which have owed their reception to nothing but the weakness or prejudices of mankind. By this means, likewise, it has come to pass that many parts of the history of a country are better understood a considerable time after the transactions recorded by it were performed, than at first; when the most material events were misrepresented, either by the suppression of testimony, or the influence of credulity, superstition, policy, and faction.

Our own nation is not without its instances of general misrepresentation and error; arising from these causes; and, perhaps, there is no instance, of so late a date, that has been equally remarkable and universal with that which is set before us in the *Life of King Richard the Third*. Sir George Buck, indeed, appeared as his apologist, a century and a half ago; and Rapin and Carte have expressed their doubts concerning some of the accusations brought against him: but still little or no regard has been paid, in this respect, to any of these writers. It is certain, however, that greater justice will now be done to Richard, since the ingenious Mr. Walpole hath undertaken his cause; so far, at least, as to prove that the crimes charged upon him are exceedingly doubtful.

Our Author, in his preface, after having made several animated and pathetic strictures on the uncertainty of history in general, and of that of our own country in particular, observes, that the confusions which attended the civil war between the houses of York and Lancaster, threw an obscurity over that part of our annals, which it is almost impossible to dispel. 'We have scarce, says he, any authentic monuments of the reign of Edward the fourth; and ought to read his history with much distrust, from the boundless partiality of the succeeding writers to the opposite cause. That diffidence should increase as we proceed to the reign of his brother. It occurred to me some years ago, that the picture of Richard the third, as drawn by historians, was a character formed by prejudice and invention. I did not take Shakespeare's tragedy for a genuine representation, but I did take the story of that reign for a tragedy of imagination. Many of the crimes imputed to Richard seemed improbable; and, what was stronger, contrary to his interest. A few incidental circumstances corroborated my opinion; an original and important instrument was pointed out to me, last winter, which gave rise to the following sheets; and as it was easy to perceive, under all the glare of encomiums which historians have heaped on the wisdom of Henry the seventh, that he was a mean and unfeeling tyrant, I suspected that they had
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blackened his rival, till Henry, by the contrast, should appear in a kind of amiable light. The more I examined their story, the more I was confirmed in my opinion:—and with regard to Henry, one consequence I could not help drawing; that we have either no authentic memorials of Richard's crimes, or, at most, no accounts of them but from Lancastrian historians; whereas the vices and injustice of Henry are, though palliated, avowed by the concurrent testimony of his panegyrists. Suspicions and calumny were fastened on Richard as so many assassinations. The murders committed by Henry were indeed executions—and executions pass for prudence with prudent historians; for when a successful king is chief justice, historians become a voluntary jury.

Mr. Walpole opens his work with remarking that there is a kind of literary superstition, which men are apt to contract from habit, and which makes them look on every attempt towards shaking their belief in any established characters, no matter whether good or bad, as a sort of prophaneism.—No indulgence is granted to those who would ascertain the truth.—But attachment so groundless is not to be regarded;—and historic justice is due to all characters. Who would not vindicate Henry the eighth, or Charles the second, if found to be falsely traduced? Why then not Richard the Third? Of what importance is it to any man living, whether or not he was as bad as is represented? No one noble family is sprung from him.

‘However, continues our Author, not to disturb too much the erudition of those who have read the dismal story of his cruelties, and settled their ideas of his tyranny and usurpation, I declare I am not going to write a vindication of him. All I mean to shew, is, that though he may have been as execrable as we are told he was, we have little or no reason to believe so. If the propensity of habit should still incline a single man to suppose that all he has read of Richard is true, I beg no more, than that that person would be so impartial as to own that he has little or no foundation for supposing so.

‘I will state the list of the crimes charged on Richard; I will specify the authorities on which he was accused; I will give a faithful account of the historians by whom he was accused; and will then examine the circumstances of each crime, and of each evidence; and lastly, show that some of the crimes were contrary to Richard's interest; and almost all inconsistent with probability or with dates, and some of them involved in material contradictions.

‘Supposed crimes of Richard the Third.

‘1st, His murder of Edward prince of Wales, son of Henry the Sixth.

‘2d, His murder of Henry the Sixth.

3d, The

- 3d, The murder of his brother George Duke of Clarence.
- 4th, The execution of Rivers, Gray, and Vaughan.
- 5th, The execution of Lord Hastings.
- 6th, The murder of Edward the Fifth and his brother.
- 7th, The murder of his own Queen.

To which may be added, as they are thrown into the list to blacken him, his intended match with his own niece Elizabeth, the penance of Jane Shore, and his own personal deformities.

With regard to the first of these accusations, the murder of Edward Prince of Wales, son of Henry the Sixth, Mr. Walpole has shewn that Fabian, the oldest historian of those times, has only asserted that the prince was killed by the servants of King Edward the Fourth. The chronicle of Croyland, likewise, of the same date, says that he was slain "*Ultricius quorundam manibus*;" but names nobody. Hall, indeed, who closes his work with the reign of Henry the Eighth, represents the young Prince as having been murdered by George Duke of Clarence, Richard Duke of Gloucester, Thomas Marquis of Dorset, and William Lord Hastings. Thus much had the story gained from the time of Fabian to that of Hall. Holingshed does no more than transcribe the very words of Hall; while John Stow reverts to Fabian's account, as the only one not grounded on hearsay. Even Hall himself qualifies his relation by the expression, *as some say*. 'But, continues our Author, in accusations of so deep a dye, it is not sufficient ground for our belief, that an historian reports them with such a frivolous palliative as that phrase. A cotemporary names the King's *servants* as perpetrators of the murder: is not that more probable, than that the King's own brothers should have dipped their hands in so foul an assassination? Richard, in particular, is allowed on all hands to have been a brave and martial prince.—Such men may be carried by ambition to command the execution of those who stand in their way; but are not likely to lend their hand, in cold blood, to a base, and, to themselves, useless assassination. How did it import Richard in what manner the young prince was put to death? If he had so early planned the ambitious designs ascribed to him, he might have trusted to his brother Edward, so much more immediately concerned, that the young prince would not be spared. If those views did not, as is probable, take root in his heart till long afterwards, what interest had Richard to murder an unhappy young prince? This crime, therefore, was so unnecessary, and is so far from being established by any authority, that he deserves to be entirely acquitted of it.'

The second charge, which is the murder of Henry the Sixth, is no better supported than the preceding, and is still more improbable. "Of the death of this prince, says Fabian, divers

tales were told. But the most common fame went, that he was stricken with a dagger by the hands of the Duke of Gloucester." The author of the continuation of the Chronicle of Croyland says only, that the body of King Henry was found lifeless (*exanimé*) in the Tower. There is, indeed, in the prayer for the murderer, which is immediately added, an expression which may be interpreted as containing an insinuation of a suspicion that Edward the Fourth, or, more probably, Richard, was the perpetrator of the crime.—But still, let the monk suspect whom he would, if Henry was found dead, the monk was not likely to know who murdered him—and if he did, he has not told us.

According to Hall's account, "Richard Duke of Gloucester (as the constant fame ranne) to thintent that King Edward his brother should be clere-out of al secret suspicyon of sudden invasión, murdered Henry with a dagger." "Whatever Richard was, says Mr. Walpole, it seems he was a most excellent and kind-hearted brother, and scrupled not on any occasion to be the Jack Ketch of the times.—And we must admire that he, whose dagger was so sheathed in murder for the service of another, should be so put to it to find the means of making away with his nephews, whose deaths were considerably more essential to him. But can this accusation be allowed gravely? If Richard aspired to the crown, whose whole conduct during Edward's reign, was a scene, as we are told, of plausibility and decorum, would he officiously and unnecessarily have taken on himself the odium of slaying a saint-like monarch, adored by the people? Was it his interest to save Edward's character at the expence of his own? Did Henry stand in *his* way, deposed, imprisoned, and now *childless*? The blind and indiscriminate zeal with which every crime committed in that bloody age was placed to Richard's account, makes it greatly probable, that the interest of party had more hand than truth in drawing his picture. Other cruelties, which I shall mention, and to which we know his motives, he certainly commanded; nor am I desirous to purge him where I find them guilty: but mob-stories or Lancastrian forgeries ought to be rejected from sober history; nor can they be repeated, without exposing the writer to the imputation of weakness and vulgar credulity."

In the examination of the third accusation, which is his murder of his brother Clarence, Mr. Walpole sets aside our historians, because there is better authority to rely upon: and that is, the attainder of the Duke of Clarence, as it is set forth in the parliamentary history (copied indeed from Habington's Life of Edward the Fourth) and by the editors of that history justly supposed to be taken from Stowe, who had seen the original bill of attainder. The crimes and conspiracy of Clarence are there particularly enumerated, and even his dealing with con-
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jurers and necromancers ; a charge, however absurd, yet often made use of in that age.—From his whole conduct it appears, that he was at once a weak, volatile, injudicious, and ambitious man :—and the Chronicle of Croyland asserts, that the speaker of the house of commons demanded his execution. Is it credible that, on a proceeding so public and so solemn for that age, the brother of the offended monarch, and of the royal criminal, should have been deputed, or would have stooped to so vile an office ? Hall, Hollingshed and Stowe, say not a word of Richard being the person who put the sentence in execution ; but, on the contrary, they all say he openly resisted the murder of Clarence. All too record another circumstance which is perfectly ridiculous, that Clarence was drowned in a barrel or butt of malmsey.—‘ But the strong evidence on which Richard must be acquitted, and indeed even of having contributed to his death, was the testimony of Edward himself. Being some time afterward solicited to pardon a notorious criminal, the king’s conscience broke forth, “ Unhappy brother ! cried he, for whom no man would interceed, yet ye can all be intercessors for a villain !” If Richard had been instigator or executioner, it is not likely that the King would have assumed the whole merciless criminality to himself, without bestowing a due share on his brother Gloucester. Is it possible to renew the charge, and not recollect this acquittal !’

‘ The three preceding accusations, says our Author, are evidently uncertain and improbable. What follows is more obscure ; and it is on the ensuing transactions that I venture to pronounce, that we have little or no authority on which to form positive conclusions. I speak more particularly of the deaths of Edward the Fifth and his brother. It will, I think, appear very problematic whether they were murdered or not : and even if they were murdered, it is impossible to believe the account as fabricated and divulged by Henry the Seventh, on whose testimony the murder must rest at last ; for they, who speak most positively, revert to the story which he was pleased to publish eleven years after their supposed deaths, and which is so absurd, so inconsistent, and so repugnant to dates and other facts, that as it is no longer necessary to pay court to his majesty, it is no longer necessary not to treat his assertions as an impudent fiction. I come directly to this point, because the intervening articles of the executions of Rivers, Gray, Vaughan, and Hastings, will naturally find their place in that disquisition.’

Previous to his grand enquiry, Mr. Walpole examines those historians on whose relation the story first depends ; and with regard to Sir Thomas More, who is the great source from whence all later writers have taken their materials for the reign of Richard the Third, it is his opinion, that Sir Thomas wrote

his reign of Edward the Fifth as he wrote his *Utopia*; to amuse his leisure and exercise his fancy. 'He took up a paltry canvas, and embroidered it with a flowing design, as his imagination suggested the colours. I should deal more severely with his respected memory on any other hypothesis. He has been guilty of such palpable and material falsehoods, as, while they destroy his credit as an historian, could reproach his veracity as a man, if we could impute them to premeditated perversion of truth, and not youthful levity and inaccuracy. Standing as they do, the sole groundwork of that reign's history, I am authorized to pronounce the work, invention and romance.'

Our author sets before his readers Sir Thomas More's story of Edward the Fifth, which is copied by all our historians; and then proceeds to shew, in the course of his remarks upon this story, that Richard's stay at York, on his brother's death, had no appearance of a design to make himself king: that the ambition of the Queen, who attempted to usurp the government, contrary to the then established custom of the realm, gave the first provocation to Richard, and the princes of the blood, to assert their rights; and that Richard was solicited by the Duke of Buckingham to vindicate those rights: That the preparation of an armed force under Earl Rivers, the seizure of the Tower and treasure, and the equipment of a fleet by the Marquis of Dorset, gave occasion to the princes to imprison the relations of the Queen; and that, though they were put to death without trial (the only cruelty which is proved on Richard) it was consonant to that barbarous and turbulent age, and not till after the Queen's party had taken up arms. In short, Mr. Walpole is clearly of opinion, that Richard's assumption of the protectorate, was in every respect agreeable to the laws and usage; was probably bestowed on him by the universal consent of the council and peers, and was a strong indication that he had then no thought of questioning the right of his nephew.

The removal of the king and his brother to the Tower of London, is a circumstance that has not a little contributed to raise horror in vulgar minds, who of late years have been accustomed to see no persons of rank lodged there, but state criminals. But it is justly observed, that in that age the case was widely different. It not only appears by a map, engraven so late as the reign of Queen Elizabeth, that the Tower was a royal palace, in which were ranges of buildings, called the King's and Queen's Apartments, now demolished; but it is a known fact, that they did often lodge there, especially previous to their coronations. The Queen of Henry the Seventh lay-in there; Queen Elizabeth went thither after her triumphant en-

try into the city; and many other instances might be produced.

Our Author comes next to one of the principal transactions of this dark period, Richard's assumption of the crown; and here he endeavours to prove, that Sir Thomas More's account of this extraordinary event is totally improbable, and positively false in the groundwork of that revolution. The tale of Richard aspersing the chastity of his own mother, is incredible; it appearing, that he lived with her in perfect harmony, and lodged with her in her palace at that very time. It is as little credible that Richard gained the crown by a sermon of Dr. Shaw, and a speech of the Duke of Buckingham, if the people only laughed at these orators. It appears, in fact, that there had been a pre-contract or marriage between Edward the Fourth and Lady Eleanor Talbot; and that Richard's claim to the crown was founded on the illegitimacy of Edward's children. Accordingly, a convention of the nobility, clergy and people invited him to accept the crown on that title; and the ensuing parliament ratified the act of the convention, and confirmed the bastardy of Edward's children. All these points are enlarged upon by Mr. Walpole; and he has expressed himself in such a manner upon the subject as will surprise many of our readers, and make others of them smile. 'The probability therefore, says he, remains, that the nobility met Richard's claim, at least, half way, from their hatred and jealousy of the Queen's family, and many of them from the conviction of Edward's pre-contract. Many might concur from provocation at the attempts that had been made to disturb the due course of law, and some from apprehension of a minority.—The great regularity with which the coronation was prepared and conducted, and the extraordinary concourse of the nobility at it, have not at all the air of an unwelcome revolution, accomplished merely by violence. On the contrary, it bore great resemblance to a much later event, which, being the last of the kind, we term the *Revolution*. The three estates of nobility, clergy, and people, which called Richard to the crown, and whose act was confirmed by the subsequent parliament, trod the very same steps as the convention did which elected the Prince of Orange; both setting aside an illegal pretender, the legitimacy of whose birth was called in question. And though the partizans of the Stuarts may exult at my comparing King William to Richard the Third, it will be no matter of triumph, since it appears that Richard's cause was as good as King William's, and that in both instances it was a free election. The art used by Sir Thomas More (when he could not deny a pre-contract) in endeavouring to shift that objection on Elizabeth Lucy, a married woman, contrary to the specific words of the act of parliament,

liament, betrays the badness of the Lancastrian cause, which would make us doubt or wonder at the consent of the nobility in giving way to the act for bastardizing the children of Edward the Fourth. But reinstate the claim of the Lady Eleanor Talbot, which probably was well known, and conceive the interest that her great relations must have made to set aside the Queen's marriage, nothing appears more natural than Richard's succession. His usurpation vanishes, and I shall shew that his consequential cruelty vanishes too, or at most is very problematic.

In this whole story, nothing is less known to us than the grounds on which Lord Hastings was put to death. We are amazed to find this Lord the first sacrifice under the new government; but his execution, whom Sir Thomas More confesses Richard was *lothe to lose*, can, according to our Author, be accounted for by nothing but absolute necessity, and the law of self-defence.

Richard, soon after his coronation, set out on a progress to York, on his way visiting Gloucester, the seat of his former duchy. 'And now it is, says Mr. Walpole, that I must call upon the attention of the reader, the capital and bloody scene of Richard's life being dated from this progress. The narrative teems with improbabilities and notorious falsehoods, and is flatly contradicted by so many unquestionable facts, that if we have no other reason to believe the murder of Edward the Fifth and his brother, than the account transmitted to us, we shall very much doubt whether they ever were murdered at all. I will state the account, examine it, and produce evidence to confute it, and then the reader will form his own judgment on the matter of fact.'

It would be impossible, considering the limits to which we are necessarily confined to pursue our author, at large, thro' the variety of circumstances to which he is led in the course of his enquiry. The points he endeavours to establish, are, that nothing can be more improbable than Richard's having taken no measures before he left London, to have his nephews murdered, if he had had any such intention; that the story of Sir James Tirrel, as related by Sir Thomas More, is a notorious falsehood; Sir James Tirrel being at that time master of the horse, in which capacity he had walked at Richard's coronation: that Tirrel's jealousy of Sir Richard Ratcliffe, is another palpable falsehood; Tirrel being already preferred, and Ratcliffe absent: that all that relates to Sir Robert Brakenbury is no less false; Brakenbury either being too good a man to die for a tyrant or murderer, or too bad a man to have refused being his accomplice: that Sir Thomas and Lord Bacon both confess, that many doubted, whether the two Princes were murdered in Richard's days or not; and it certainly never was proved

proved that they were murdered by Richard's order: that Sir Thomas More relied on nameless and uncertain authority; that it appears by dates and facts, that his authorities were bad and false; and that if Sir James Tirrel and Dighton had really committed the murder and confessed it, and if Perkin Warbeck had made a voluntary, clear, and probable confession of his imposture, there could have remained no doubt of the murder. It further appears, that as Green, the nameless page, and Will. Slaughter, were never questioned about the murder, there is no reason to believe what is related of them in the supposed tragedy. Neither is it probable that Sir James Tirrel was one of the murderers, as he was not attainted on the death of Richard, but, on the contrary, employed in great services by Henry the Seventh. Lord Bacon owns that Tirrel's confession did not please the King so well as Dighton's; and Tirrel's imprisonment and execution some years afterwards for a new treason, of which we have no evidence, and which appears to have been mere suspicion, destroy all probability of his guilt in the supposed murder of the children. The impunity, likewise, of Dighton, if guilty, was scandalous; and can only be accounted for on the supposition of his being a false witness, to serve Henry's cause against Perkin Warbeck.

Mr. Walpole having disproved the *account* of the murder which is commonly received, proceeds to examine whether we can be sure that the murder was committed: and here many arguments are produced to shew that this is very questionable. It was particularly incumbent on Cardinal Bouchier, Archbishop of Canterbury, to ascertain the fact, and yet both he and Rotherham Archbishop of York were silent about it. No mention of such a murder was made in the very act of parliament that attainted Richard himself, and which would have been the most heinous aggravation of his crimes: neither was any prosecution of the supposed assassins even thought of, till eleven years afterwards, on the appearance of Perkin Warbeck. Richard's tenderness and kindness to the Earl of Warwick, which proceeded so far as to proclaim him his successor, betrays no symptom of that cruel nature, which would not stick at assassinating a competitor. It is indubitable that Richard's first idea was to keep the crown but till Edward the Fifth should attain the age of twenty-four. With this view he did *not* create his own son Prince of Wales till after he had proved the bastardy of his brother's children. What is very extraordinary, and is proved by the coronation roll, still extant, is, that Richard made, or intended to make, his nephew Edward the Fifth walk at his Coronation. There is, likewise, strong presumption from the parliament rolls, and from the Chronicle of Croyland, that both princes were living some time after Sir Thomas

Thomas More fixes the date of their deaths: so that, upon the whole, there is no proof that those children were murdered.

‘ They, says our Author, who most firmly believe the murder of the two princes, and from what I have said, it is plain that they believe it more strongly than the age did in which it was pretended to be committed; urge the disappearance of the princes as a proof of the murder. But that argument vanishes entirely, at least with regard to one of them, if Perkin Warbeck was the true Duke of York, as I shall show that it is greatly probable he was. With regard to the elder, his disappearance is no kind of proof that he was murdered: he might die in the tower. The queen pleaded to the Archbishop of York, that both princes were weak and unhealthy. I have insinuated that it is not impossible but Henry the Seventh might find him alive in the tower.—I mention that as a bare possibility—but we may be very sure that if he did find Edward alive there, he would not have notified his existence, to acquit Richard and hazard his own crown.’

The last capital charge urged against Richard, is the murder of his own queen, in order to pave the way for his marrying his niece Elizabeth. But Mr. Walpole has shewn, in opposition to this charge, that when his own son was dead, Richard was so far from intending to get rid of his wife, that he proclaimed his nephews, first the Earl of Warwick, and then the Earl of Lincoln, his heirs apparent: that there is not the least probability of his having poisoned his wife, who died of a languishing distemper; that no proof was ever pretended to be given of it; that a bare supposition of such a crime, without proofs or very strong presumptions, is scarce ever to be credited: that he seems to have had no intention of marrying his niece, but to have amused her with the hopes of that match, to prevent her marrying Richmond: that Buck would not have dared to quote her letter as extant in the Earl of Arundel’s library if it had not been there; that others of Buck’s assertions having been corroborated by subsequent discoveries, leave no doubt of his veracity on this; and that that letter disculpatcs Richard from poisoning his wife, and only shews the impatience of his niece to be queen.

The next point laboured by our author, is to shew that Perkin Warbeck was the true Duke of York; and here he hath alleged a number of circumstances which render the fact very probable, and which will be found to deserve the attention of the curious enquirers into history.

With regard to the person of Richard, Mr. Walpole observes, that it appears to have been as much misrepresented as his actions. The truth is that Richard’s face was very comely.

He

He was, however, slender and not tall, and had one shoulder a little higher than the other.

Towards the close of this performance, we meet with an ingenious criticism on Shakespeare's *Winter Evening's Tale*, tending to prove that it may be ranked among his historic plays, and contains an indirect apology for Anne Boleyn the mother of Queen Elizabeth. Some particulars are likewise added, with regard to Jane Shore, which shew that Richard was not so cruel to her as has been represented.

Our spirited author concludes his curious and entertaining work in the following manner. 'For my own part, I know not what to think of the death of Edward the Fifth: I can neither entirely acquit Richard of it, nor condemn him; because there are no proofs on either side; and though a court of justice would, from that defect of evidence, absolve him; opinion may fluctuate backwards and forwards, and at last remain in suspense. For the younger brother, the balance seems to incline greatly on the side of Perkin Warbeck, as the true Duke of York; and if *one* was saved, one knows not how nor why to believe that Richard destroyed only the elder.

'We must leave this whole story dark, though not near so dark as we found it; and it is perhaps as wise to be uncertain on one portion of our history, as to believe so much as is believed in all histories, though very probably as falsely delivered to us, as the period which we have here been examining.'

The true Doctrine of the New Testament concerning Jesus Christ, considered; wherein the Misrepresentations that have been made of it, upon the Arian Hypothesis, and upon all Trinitarian and Athanasian Principles, are exposed; and the Honour of our Saviour's divine Character and Mission is maintained. To which are added, an Appendix, containing some Strictures upon the First Chapter of St. John's Gospel. And a Prefatory Discourse upon the Right of private Judgment, in Matters of Religion; proving, that there cannot be a visible infallible Judge of Controversy in the Church of Christ. 8vo. 5s. Johnson, &c. 1767.

THE Author of this performance appears to be a person of a very enlarged and liberal turn of mind, a sincere lover of, and enquirer after truth, and a friend to charity, moderation, and mutual forbearance among Christians. His prefatory essay on the right of private judgment breathes an excellent spirit, and is written in a very judicious manner; the truths it contains, though frequently repeated, are of the utmost importance, and can never be out of season.

The true doctrine of the New Testament concerning the Messiah he takes to be this;—that he was a *man*, truly and really so, with a human soul as well as a human body, born of a woman as all other men are, though conceived by the power of the Holy Ghost; that he grew up to manhood as we do, and was liable to all the bodily wants, weaknesses and disasters to which we are exposed; in a word, that he was one of the human species, really and truly man, having an animal body, and a rational soul; and that there is no necessity for having recourse to any prior antecedent state of being, in order to account for his having supernatural powers and gifts.—He was the Son of God, as no other man ever was, by reason of his miraculous conception; and he is expressly said to be so, upon that account, Luke i. 31—35. but chiefly on account of his extraordinary and divine mission, as he was the Father's delegate, a person fully authorized, and richly qualified, to discharge every part of that high and honourable office to which he was appointed. He first appeared as a man, or a son of man, and then as the son of God, when the Holy Ghost came upon him at his baptism, and he entered, if the expression may be allowed, as a qualified person upon his public ministry. He was then declared by a voice from Heaven, to be most dear to God, even his only-begotten, or well-beloved son; he was then admitted, or let into all the counsels of the divine will, relating to the restoration or happiness of mankind, or into the nature of the divine oeconomy respecting our redemption and every part of it; in consequence of his baptism of initiation, he was inspired and qualified to publish and preach heavenly truth, and to confirm the doctrine which he taught by many great and miraculous works; he had wisdom and knowledge, abilities and gifts, bestowed upon him in an ample manner, and in the highest degree; he had all the gifts of the spirit, and such extraordinary powers communicated to him, as he did not originally possess of himself. His commission from heaven was thus demonstrated with clear and abundant evidence, or thus it appeared that he was the true Messiah, the son of God. The wisdom, the power, and the grace of God, did eminently dwell in the man Christ Jesus.

According to our Author, the doctrine of the *mediation*, *priesthood*, and *intercession* of Christ, when placed in any other light, or explained upon any other principle than that of his true and proper humanity, must be attended with insuperable difficulties. The principal and leading character of our blessed Saviour, we are told, and what must be understood to comprehend or include in it every other, was that of a *prophet*, who was sent of God, and invested with an extraordinary commission. His own countrymen, his intimate acquaintance, and those who continually

usually conversed with him during his public ministry, all owned and believed him to be a prophet of God, and no more; Christ owned himself to be such, and claimed no greater honour; his own disciples and all the apostles looked upon him in the same light.

Every hypothesis, founded in the notion of our Saviour's pre-existence, appears to our Author to be weak and groundless. To suppose that any spirit of a superior order to the human soul should animate our Saviour's body, or be so united to it, as to make one person, in two distinct natures, is altogether visionary, he says: a perfectly idle and groundless fiction. The plain, simple doctrine of the New Testament, on this head, is easy and intelligible; but the commonly received opinion throws a darkness and obscurity upon the whole face of the gospel history, and greatly tends to lessen and abate the influence and good effect of all the peculiar doctrines of Christianity. In a word, our Author ventures to say, that those who embrace it, whether Unitarians or Trinitarians, do all err, not knowing the scriptures.

Such are his sentiments in regard to the doctrine of the New Testament concerning our Saviour: whether he has, or has not, given a just representation of this doctrine, we shall not take upon us to determine; this much, however, we will venture to say, that what he has advanced in support of his opinion appears to carry considerable weight with it, and deserves the attentive consideration of those who differ from him.

An Essay on the future Life of Brute Creatures. By Richard Dean, Curate of Middleton. 12mo. 2 Vols. 4 s. Kearsly. 1768.

WHATEVER is intended to vindicate the ways of God to man, to impress the mind with becoming sentiments of the divine wisdom and goodness, if written with judgment and modesty, is certainly entitled to a favourable reception from the public. An author, indeed, may treat his subject with little accuracy or precision; he may advance nothing new upon it; and yet some things may drop from his pen, which may have escaped writers of superior capacity and penetration. In this view, though the good-natured reader may not applaud the *Essay* before us, he will not treat it with any severity of censure.

In the introduction to his *Essay*, which fills the first of his little waistcoat-pocket volumes, Mr. Dean very readily undertakes to treat a very difficult subject:—‘We propose here to enquire, says he, into the nature and origin of evil. The subject indeed has been much beaten and exhausted, but we hope to be able, notwithstanding, to offer something upon it, which may

may be useful to those who shall give themselves the trouble to peruse our speculations.

‘ Evil is a term of large extension, and includes a great variety of ideas, as we shall presently undertake to shew; in the mean time we shall inform the reader why an Essay on the future Life of Brutes is introduced, with observations on the nature and origin of evil.

‘ For this purpose he is desired to reflect that dumb animals are liable to infelicity as well as men: that they have their pains and sicknesses, suffer many sorrows from internal disorders, and many pangs from external injuries, and finally languish, decay, and die as he himself does; and these are considerations presumed sufficient to justify the observations in question.

‘ But, besides all this, when we carry our thoughts forward to that other state of creatures to come, take a view of its superior privileges, and infinitely more exalted good; an enquiry why the present, which is under the inspection and government of the same Being, for ever consistent with himself, should be attended with disadvantages so prodigious, appears not only to be natural, but greatly interesting. It is for this reason chiefly, that the essay on the future life of brutes is introduced, with observations on evil, and it was no argument with the author to spare them, that the point had been handled a thousand times.

‘ In the management of this subject, we shall endeavour to pursue such a method, as we think is likely to carry clearness and preciseness along with it; we shall be careful to define with accuracy, and range the arguments we form upon it, in such a manner, and give them such illustrations, as we flatter ourselves will render them intelligible and convincing. If we should happen to fail in any of those particulars, we fly immediately for refuge to the general plea of sinners, *humanum est errare*.

There are four opinions, he tells us, concerning the origin of physical evil; the 1st, that of the Manicheans, the 2d that of the schoolmen, adopted by Leibnitz, which supposes it necessary to perfect the divine plan of creation; the 3d, that of some moderns, who say, that matter and evil are inseparable, or that where matter is concerned, there must be evil; and lastly, the opinion that natural evil is an effect of moral evil, the impure production of error, and peculiar only to a wicked and corrupted world.

He examines, and endeavours to confute, the three first of these opinions; and in considering the second of them, gives us his sentiments concerning the plan of God's government. —

‘ Concerning the plan which God is supposed to have formed, says he, with regard to this system, we give our judgment in this manner. We believe, that the end which God proposed to himself, in the production of intelligent creatures; and of all other

other beings, so far as their natures admit of it, was their happiness, and his glory. There was a certain series of means which he foresaw was necessary for accomplishing these ends. Relatively to moral beings, he only gave Directions, shewed them the steps they were to take, and the rules they were to observe, in order to secure their happiness; but whether they would pay a due deference, and proper attention to them or no, was matter of their own free choice and unconstrained determinations. They were entirely at liberty to disregard his injunctions, and deviate from the line of life, and path of duty, which he had drawn out for them. He found resources in his own infinite perfections, supposing the worst to happen, wherewithal to remedy and obviate the sad event, to recover revolting spirits under every species of degeneracy, and restore the whole frame of fallen nature to its original beauty, and primitive elegance. He found, that the permission of physical evil, was the properest expedient on this account, that sin would not fail one time or other, to be vanquished by pains and sufferings, after which event, both of them should be finally extinguished, and cease for ever. Such, we humbly suppose, is the great plan of Providence, a plan, in our poor opinions, much more worthy of him, than that of an inevitable series which destroys all freedom, and establishes an universal fatality in nature.

The origin of evil, Mr. Dean says, is best accounted for in the fourth opinion, which sets the divine goodness clear of all imputations, and is both agreeable to reason and scripture.—
 ‘There are only two motives, says he, by which creatures fallen from God, and the love of order, have any chance to be recovered. The one is, the prospect of happiness, in the practice of truth, and the other the fear or sensation of misery in the pursuits of error.

‘The first is a noble motive, and a glorious argument, and works with great power in the souls of men, corrupted and depraved as they are, though it is not every where able to secure them against the flatteries of sense, and the tumultuous hurries of prevalent and unruly passions.

‘The second is a more ignoble cause of action, whose efficacy lies in the horrors of infelicity, or that invincible dread which souls universally entertain of it. After the lapse of man, God foresaw that the beauties of order, and the loveliness of truth, would not be sufficient to keep him in the line of duty, he therefore graciously tried to fix him to it, by substituting other means for this purpose; by suffering misery to attack him for his follies, by embittering those sordid enjoyments that draw him aside, and by threatening a sad account of woes and sorrows, in reversion. This argument, notwithstanding its qualifica-

tions, is of prodigious use; it often affects the soul where others fail, and saves millions of beings from perdition.

‘Physical evil, in the light, we here place it, is a moral instrument of duty, a consideration that works powerfully to correct the irregularities of passion, subdue the perverseness of the will, and purify the understanding. Every species of corporeal pain we are subject to, is a call to reformation, a feeling conviction of the disadvantages of vice, demonstrates the necessity of judging uprightly, and acting wisely and rationally, as the only way to secure us from the injuries of present as well as future evil. In short, we consider it, under this view, as contributing to wean us from low and unlawful gratifications, to divert us from pursuits, which are attended with vexation and vanity, and as therefore persuading us, in the most powerful manner, to unite our affections to him, who is perfect and permanent goodness, and can make us happy in every stage of our existence.

‘Hence, though death is terrible, and pain and sickness ungrateful and tormenting, though we are shocked at the thoughts of an event which so soon determines our existence here, and complain of ills which are scattered through the moments of the present life, yet we are by no means to look upon them as the inflictions of a Being, who delights to plague, and vex his creatures, and see them unhappy; this would be a wicked thought, and an unjust judgment. On the contrary, these strokes are to be considered as salutary chastisements, that carry the marks of divine benevolence. We are thus afflicted, that we may be made sick of our follies, recovered to virtue, and saved in the Day of God’s fierce anger.’

But how, it may be asked, does the opinion that pains and diseases entered into the world through sin, account for the suffering state of brute animals? Brutes are incapable of committing sin, and if natural misery derives only from this source, how comes it to pass, that they are so universally subject to it?

‘We cannot perhaps, says our Author, reply to this question, by any argument that will carry conviction; and yet, if a similarity of effects supposes the same cause, or if an exact coincidence of cases is any just ground for a parity of reasoning upon them, we shall go pretty near to prove, that the sufferings of brute animals are properly enough accounted for in the pre-assigned cause of physical evil.

‘Now brutes, as well as men, are subject to the same sorts of pains and diseases; so far their cases coincide; in all general desolations, they have suffered together, in this they conform. They suffered with man the injuries of the fall. They have

perished

perished with him in deluges, in conflagrations, in famines, in pestilences, in destructions of the sword; in short, in all capital calamities they have had their share, as well as man. Now, if there is any reason to believe, that such evils are of God's appointment, and occasioned by sin, must not brutes then in some respect or other, be supposed to be faulty? We do not pretend to say, or even to insinuate, that they are capable of moral rules, and become criminal after the manner of men; but we alledge, that they must have some kind of demerit, they must have contracted defilements, in some way or other. If we cannot shew how this is, it is only an instance amongst many others of our ignorance. The facts insisted on, are deducible from the preceding cases, and the justice of God. God cannot punish his creatures without a cause, and this cause must be guilt or demerit of some kind or other. Infinite justice necessarily supposes it.

‘ We leave this matter to rest here, and proceed to shew, that as brute animals have attended man, in all great, and capital calamities, they will also attend him in his final deliverance, be restored when he is restored, and have a place in those happy regions, where nature shall re-assume the splendor, and elegance of her pristine forms, the eternal God appear as he is, and every thing be representative of him. The manner in which we design to do this is, by propositions; the propositions will be illustrated with proper scholia or arguments, and such conclusions deduced, as those arguments are conceived to suggest.

‘ As we shall make use of scripture, and the opinions of the ancients, in the course of the following essay, we shall give these authorities a distinct consideration, and in the first place, we shall examine whether any passages occur in them, which fairly countenance the notion of a future existence of brutes, and lay them before the reader.

‘ We were prevailed upon to adopt this method, not only because divine authorities are the highest of all others, and the sentiments of the fathers are venerable; but for the purposes of confirming our own judgments, which are the last in order offered, and reconciling the minds of others, to a point that appears so singular.’

The propositions which our Author endeavours to prove and illustrate in his essay, are these following: 1. The scriptures plainly intimate, that brute animals will have a being in future, (we give his own words) and partake in some degree of those benefits which shall be conferred after the universal change. 2. The doctrine of a future existence of brute animals is maintained by some Jewish writers of the first class, and the Christian fathers. 3. Reason declares in favour of the future existence of brutes, by determining that brutes have souls. 4. The notion

of a soul includes immortality, and endless duration of existence. 5. The notion that God annihilates the souls of brute animals, is founded on weak principles, and opposes arguments much clearer, and stronger for the continuation of them. 6. The objections drawn from the scriptures, against the futurity of brutes, are no real objections, but mistaken notions of the signification of terms, and passages. 7. The objections against the futurity of brutes, besides those already mentioned, considered as human sentiments, are not founded in reason, but in pride and envy, and false notions of things.

Such Readers as are desirous of seeing what our Author advances in support of these propositions, must have recourse to the essay itself, which, though not written in such a manner * as to satisfy a philosophical enquirer, contains however some few reflections that may be useful to him on a further prosecution of the subject.

A Letter to the Author of the Confessional containing Remarks on his Preface to the first Edition. Octavo. 1s. 6d. Whiston.

OUR Readers will be enabled to form a juster idea of the spirit and views of the Author of this letter by some extracts from it, than by any account we can give them. It is introduced in the following manner.

Reverend Sir,

As your name is not prefixed to your book, mine will not be subjoined to this letter. I shall not curiously inquire into what you desire to keep secret: but as I think you have given the world to understand, from many passages in the Confessional, that you are a clergyman preferred in the church of England, I take the liberty of applying to you as such. If you are possessed of any further title of dignity, your concealment of it must be my excuse for not giving it to you. I have all the respect for you, which is due to your learning and abilities: and I am desirous to pay you all the regards that are owing to your person, as well as your office. For I bear you sincerely christian good-will: and mean to give a testimony of it, by *withstanding you to the face with honest freedom, where you are to be blamed.*

When you entered into holy orders, you declared, on being solemnly asked in the name of "God," that "you thought in your heart that you were truly called according to the will of our Lord Jesus Christ, and the order of this church of England, to the order and ministry of priesthood."—"That you would minister with faithful diligence the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same."—"That you would reverently obey your ordinary and other chief ministers, unto whom is committed the charge and government over

* Mr. D.'s style and phraseology are not always the most accurate: in one place we are told, that "many persons can never emerge into plenty;" and, in another, of brutes eating "to a degree of *burstness*."

you

you submitting yourself to their godly judgments.* And that you "did willingly and *ex animo* subscribe to these three articles, 1. That the king's majesty under God, is the only supreme governour of this realm, as well in all spiritual or ecclesiastical things or causes, as temporal. 2. That the book of common prayer containeth in it nothing contrary to the word of God. 3. That you acknowledge all and every the articles contained in the book of articles of religion, being in number nine and thirty, to be agreeable to the word of God."† I presume you will not say, that your book is consistent with these declarations. Whence then proceeds the inconsistency? were you not in earnest when you made them? you talk indeed of *religious impositions in protestant societies, not warranted by scripture, which must be submitted to, on the pain of wanting bread.*‡ But there are in the church of England no unwarranted ones; nor any to which necessity enforces submission: for other professions and employments are open to those who scruple them. And no necessity can justify prevarication. But you, Sir, particularly seem not to have been under any, for you intimate, || that you were in a situation not to be affected by such alarming considerations. You say: *hio, that men of liberal education, finding they cannot be completely qualified for certain publick stations, without complying with forms, of the rectitude of which they are not satisfied, and with which they must comply, or lose the expence as well as the fruits of their education, will therefore comply at all events.* Was this unwillingness then your motive? If it was, how much sorer you may deserve pity, you deserve equal blame. But I do not charge you with this insincerity. Perhaps you have changed your notions: and do not now believe, or think it lawful to do, some things, which you then *ex animo* professed. But still it is incumbent on you seriously to consider, whether your present professions and behaviour, on some occasions, as a clergyman, are not contradictory to positions in your book; and likewise whether you may, with a good conscience, fill a station and receive the profits of it, without performing all the conditions on which you were admitted into it. If you are faulty in these respects, your readers must entertain a disadvantageous opinion of your character. But admitting your conduct to be ever so consistent with your supposed change of sentiments, it behoves you to reflect with as much impartiality as you possibly can, how far that change is real, and what have been the motives to it. You give a hint, and with good ground, concerning talents vouchsafed; § you mention an impatience in human nature to be figuring with eclat; ¶ you say, that persons of lively and active spirits not only are not easy under want of employment, but have sanguine hopes that fame, honors and rewards must crown their labors, and the publick acknowledge its obligations by the most substantial instances of its gratitude.** When such tempers as these meet with disappointments, especially if a little envy or moroseness make part of their inward composition, they are very apt to revenge themselves upon the constitution under which they imagine they are slighted. Many have rebelled from this inducement against the state, and some may have rebelled against the church to which they belonged, and been vehement in their accusations of what inwardly they thought harmless

* Ordinat. office. † 36th Canon. ‡ Pref. p. xci. 2d. edit.

|| P. xvii.

§ P. ii.

¶ P. iv.

** P. iii.

enough. I do not suffer myself to believe this is your case. I am persuaded, that you really disapprove what you condemn. But then, whether you have been impartial in forming your judgment; whether you have let nothing entice or provoke you into rash determinations or hard censures; these are questions which it highly imports you to put home to yourself. For indeed appearances are grievously against you, not in my opinion alone, but perhaps in that of every serious and dispassionate man. It would give me the greatest joy if I could hope, that you would coolly go over your book along with me, and revise your sentiments and expressions. The business of a writer on grave and important subjects is, not to say the smartest things he can, to please his own party, to excite hatred or contempt of his adversaries, and mislead those whom he professes to inform: but to watch over himself, represent things candidly, argue justly, allow answers their just weight, and honestly confess his own mistakes and faults, when he has been guilty of any. These are strict duties: and would you but act thus, I should be proud of doing justice to your merit. But as you have not, and from your second edition I fear there is no likelihood that you will, your readers must be upon their guard, and give little credit to your accounts of persons and things, when they make for your purpose, unless they are sufficiently supported by reason or history.

* A person of a bitter spirit and overweening disposition is ill qualified to be a reformer: yet it becomes us of the clergy, who with the church to be *without spot or wrinkle*, as far as the fallible and peccable members that compose it, can be prevailed upon to make it so, to listen to every friend and every foe, to preserve it in being, and to provide for its well being. If alterations are necessary, they ought to be attempted at all adventures, as they were at the reformation: but then what, and how many, they are, ought to be specified. Nay, supposing them to be only convenient and useful, it will be right to make them, if they are likely to have considerable good effects, and no considerable bad ones; but this should be plainly shewn, and leave to make them modestly requested; and if it should happen that such request fail of success, in these points where essentials are not concerned, the disappointment should be born with meekness; and some improvement, more in our power, be attempted, though in a narrower sphere, by an irreproachable and christian example.

† I shall therefore carefully attend to the opening of your plan, and candidly examine it: the extent of it I find is extremely large indeed; for in the course of your book and preface, it intends little less than the subversion of the whole church of England; your main attack in your book is against all her creeds and articles of religion; in your approaches, by mines and skirmishes, in the preface, you recommend an almost total change of her government and discipline, according to *the millenary petition*; * and so thorough an alteration in her worship, in every part and office of her liturgy, according to the objections of *the candid dissensions*, and the *essay on spirit*, † as, I think, would endanger as well the faith, as the peace of it.

A little further on, we find the following passage:

* You encourage your friends with *the comfort that results from the*

testimony of having done their duty. But, Sir, you would do well to caution them that their conscience be first well instructed, or the comfort that results from its testimony may be a very deceitful one. I have known very wicked men who have died in the fatal security of a dreadfully mistaken conscience. We know the true worshippers may be killed by those who *think they do God service by it.* Nay a blasphemer and a persecutor did verily think with himself, that he ought to do many things contrary to the name of Jesus of Nazareth, and to punish the saints in every synagogue. His erroneous conscience did not justify him, though he found mercy, and was miraculously converted to *preach that faith which once he destroyed.* May you and your friends find like mercy!

Who can help admiring the meekness, the charity, the truly Christian temper and spirit that appear in this passage!

In p. 22d, our Author says,

'You have too much wit in your anger to spend any portion of your spleen on the temporal powers: it is safer to discharge the whole of it unmercifully upon the poor passive ecclesiastics: and indeed you seem not to have set your heart near so much on getting any thing amended, as on making your brethren hated.'

Page 42. we find the following words:

'Surely, Sir, on seeing such instances of your rancour laid before you, you cannot but think it concerns you to look seriously into yourself.'

There are many other passages where this Letter-writer charges the Author of the *Confessional* with rancor, malignity, want of candor, perversity, wilful blindness, &c. but those we have already produced are sufficient to shew the Letter-writer's temper and disposition.

Great part of his letter is employed in examining the historical view which the Author of the *Confessional* gives of the steps taken to reform the church of England, after the settlement of it by Queen Elizabeth; and from this examination, he says, it appears, that the steps to reform the church of England did not regard her *doctrines*, but her *government* or *rites*, and were taken by men blameably disobedient, even by their own confession.

It is but justice to acknowledge that he has pointed out some few mistakes and misrepresentations which the Author of the *Confessional* is chargeable with, for want of attention or proper information, and which we doubt not but he will have candor enough to acknowledge: particularly what is said in regard to archbishop Wake, appears to us to merit his attention, and likewise what is said in regard to a passage from Dr. Mosheim.

There are some other things which our Author has advanced, that seem to have considerable weight in them: we cannot help observing, however, that whatever mistakes the Author of the *Confessional* may have fallen into in smaller matters, the main point he has in view is not in the least affected by them. His adversaries will, no doubt, avail themselves of such mistakes,

expose them to public view with all the aggravating circumstances their imaginations can possibly suggest, think they have gained the victory, and have sufficient ground for triumph on this account; but they are much mistaken, if they imagine, they can thus impose upon the unprejudiced and considerate part of mankind; for they will keep their eyes fixed upon the great and important point in debate, and look down with contempt on those illiberal arts that are employed to divert their attention from it, and to prejudice them against the Author of the Confessional.

Our Author concludes his Letter in the following manner.

And now, drawing towards a conclusion, you suppose yourself to be asked a very material question: *What hath all this to do with subscription to articles of religion, and the establishment of confessions of faith and doctrine in protestant churches?* * Certainly thus much; that when you have defamed them *all*, you may promise yourself to be better heard in decrying those truths which they have *all* approved. But you go deeper into the matter, and observe, that *religious impositions in protestant societies not warranted by scripture*, † and yet made conditions of preterment, tempt persons to submit to them without examining them; or although perhaps they are dissatisfied with them, that either they *take up with stinky casuistry in favour of them*, or *repose themselves on the authority of the church*; and that in either case they are in a train which would lead them with equal security to acquiesce in popery ‡. Now protestant churches never impose any thing without thinking, not only that they are warranted by scripture to impose it, but that the imposition is, on one account or another, of importance and requisite. Yet be it never so well warranted, the persons required to submit to it may think it unwarranted, and be led into as much temptation by it as if it were really unwarranted. The danger therefore, which you alledge, belongs to *all* confessions of faith; and accordingly you are against *all*; though you would now and then appear to be only against *some*. And further, they alone are liable to be tempted thus into popery by confessions, who assent to them without being satisfied about them. You may possibly apprehend the number of such to be great; but we may with more charity, and I hope with more justice, apprehend it to be small; and consequently, the danger to be small. Doubtless care should be taken, as far as it conveniently can, to avoid laying this temptation in the way of persons; but how far it conveniently can, each society must judge for itself. Societies may be greatly to blame in requiring the profession of too much, and individuals are certainly not less to blame in professing more than they believe. But the only questions before us at present are: Doth the fault of making such confessions incline them in any considerable degree to popery? and even if it doth, Will abolishing all confessions be a security against popery? You describe these poor men as in a wretched state of mind; and no wonder. *They must be tender*, you say, *of asserting Christian liberty, on the peril of being reproved by their own hearts* || But surely their own hearts would reprove them still more, were they to speak or act against it. To quiet their uneasiness, you

* P. xci. 2d edit.

† Ibid.

‡ P. xcii.

|| Ibid.

think they must run into a *profligate pursuit of affluence, power, and dignity, at any rate*: yet numbers, who are conscious of *having done wrong* in some one particular, strive to quiet themselves by the contrary method, of doing wrong in no more. But supposing part of them to become profligates, mere disdain of folly and absurdity, or mere concern for interest and reputation, may withhold some of them from shewing that *popery and protestantism* are upon a level with them. Others may be insouciant about them, or even, upon trying occasions, prefer the worst. But experience proves this to happen extremely seldom. And how would the case be mended if all confessions were laid aside? Not only persons void of zeal for protestantism, but full of zeal against it, might then come into church preferments without the least difficulty, and preach up popery in our pulpits with the utmost freedom. An admirable contrivance, it must be owned, for stopping its progress! such a one as, from the tendency of your performance, I might venture to assure you, that were you to accuse yourself at a popish confessional of being the author of it, if a Jesuit, who knew the world, happened to fill the chair, you would obtain immediate absolution, without penance.

You have written this preface as a preparation to your general attack upon the faith and doctrines of the church of England; hoping, that by representing the governors and teachers of it as opposing *all* reformation, and that from motives of lucre and power inconsistent with Christian liberty, and even with common honesty, you might unfairly prejudice the reader against its faith and doctrines: But when it appears that no reformation of faith and doctrines was intended, but a change of discipline and rituals inconsistent with the civil, as well as ecclesiastical constitution, tending to subject princes, as well as their people, to a spiritual tyranny, from which the first reformers had waded through seas of blood to rescue them; and that the champions of our church afterwards, as you are pleased in contempt to call them, who laboured to secure the liberty they had attained, have been treated by you with much undeserved reproach; your preparation must reasonably have a tendency, contrary to what you expected, not much in favour of a scheme calculated to introduce a general state of confusion, which followed the attempts you have been recommending. A desire of attending you closely, as it hath hitherto led, so it may hereafter lead me, in the examination of your book, to be less methodical than I could wish, intermingling historical matters with doctrinal. The former indeed are in themselves of no great consequence to your professed principal point, *viz.* the lawfulness of requiring assent to articles of faith before admission to the ministry; yet you have thought it for the interest of your argument to weave them together in such a manner, with a view of prejudicing your readers all the way, that I cannot sufficiently guard against your artifices, without examining facts when I meet with them: you may therefore expect, as soon as my health and many avocations will give me leisure to examine the principles of your book, the respect of a second address: from one who wishes you knowledge of the truth and salvation in Christ Jesus.

The wish wherewith our Letter-writer concludes, seems to intimate that the Author of the Confessional is without the *knowledge of the truth, &c.* If he really meant to intimate this, his charity is of a different complexion from that which is cha-

acterised

characterised in the New Testament; we shall therefore, in imitation of his manner, conclude this article with wishing, that he, *who alone worketh great marvels*, would inspire him with that charity, which *suffereth long, and is kind; which vaunteth not itself; doth not behave unseemly, is not easily provoked, thinketh no evil, rejoiceth in the truth, beareth all things, hopeth all things, endureth all things.*

*** A *second* Letter to the Author of the Confessional, containing remarks on the five first chapters of that book, is just published; of which we propose to give an account in our next Review.

Ferney, an Epistle to Mr. de Voltaire. By George Keate, Esq;
4to. 1s. Doddsley.

THE ingenious Author of this Epistle has more than once given us the pleasure of testifying our approbation of his talent for descriptive poetry. Every Reader of taste is acquainted with the beauties of his Alps, and will now be glad to meet him at the foot of the mountains, where, describing the charms of Ferney*, he addresses himself to its immortal master. His first object is the beautiful variety of the situation;

Where art, with sweet simplicity combin'd,
Shines the fair emblem of the planter's mind.
While o'er the distant scene, stretch'd to the skies,
Earth's savage wonders to the sight arise;
The tow'ring Alps uprear their stately mound,
And shapeless piles th' extended prospect bound.
Here beauteous Nature fills th' admiring eye
With all the charms of wild variety.
Here Harvest wave, or purple vineyards glow,
Or mountains whiten with eternal snow.
Cliffs, far remov'd, their cloudy summits rear,
Or rocks, like columns, to the heav'ns appear;
Cool slope the vales, wide spread the mantling woods,
Bright shine the streams that seek the distant floods:
Here a small ocean's peaceful waters sleep †,
There raving torrents emulate the deep ‡.
Unnumber'd villas rise on every side,
The seats of cheerful Prudence, not of Pride;
No spot neglected, where the grateful soil
Can pay with rich increase the peasant's toil,
Content and Peace here fix their prosperous reign,
And Liberty in silence guards the plain.

* Ferney, a chateau and gardens, erected and laid out by Mr. de Voltaire, in the neighbourhood of Geneva.

† The Lake of Geneva.

‡ The Rhone and the Arve, which unite below the Lake.

Next follows an elegant encomium on the genius and pursuits of the distinguished inhabitant :

'Midst scenes like these the friend of human kind
Can range the vast of science, unconfin'd ;
For distant sights can wing th' excursive soul,
Or glance with lightning's speed from pole to pole.
Whether thro' Nature's devious paths he strays,
Pursues the planet's course, the comet's blaze ;—
Or less adventurous, quits th' aerial height
To fix on mortal woes a mortal's sight ;—
Divest the heart of each dark veil it wears,
Expose its hopes, its conflicts, and its cares ;
By bold examples fire the youthful blood,
Appall the guilty, or confirm the good ;
Submit each dangerous wish to reason's laws,
And arm our passions in our virtue's cause.

While views, like these, Voltaire, your bosom warm,
The shades of solitude must ever charm,
From courts withdrawn, where'er your footsteps bend,
The train you love, a faithful train, attend.
Swift at the beck'ning of your magic hand
They come, and fancy leads th' ideal band.
Wit's lighter offspring seeks the sunny glade,
While Satire skulks beneath th' obscurer shade ;
Near him, his sister, comic maid, is seen,
Who checks, with laughing eyes, his rigid mien ;
Combin'd o'er worlds an empire they maintain,
And every vice and folly wears their chain,

The reputation which Mr. de Voltaire has so justly acquired in the high provinces of heroic and tragic poetry, are the next objects of Mr. Keate's eulogium. On each of his tragedies he forms a short piece of historical painting. The Scythians, of which we gave an account in our last Appendix, is the subject of the following lines :

But soft a while—the tranquil scene disowns
The pride of empire now, the pomp of thrones ;
Behold uprear'd before yon rustic bowers
A shrine of moss with intermingled flowers ;
And thither led to seal their plighted truth,
An exil'd virgin, and a Scythian youth !
Yet ere the bride concludes the ill-omen'd rite,
Her once-lov'd Persian flashes in her sight.
Return, unconscious prince, where glory calls,
Go seek Ecbatana's deserted walls ;
To courts, where pleasures lead their train, return,
Ere Scythia's echoes learn from thee to mourn !
Pass one short hour—the cruel task is thine
To part those hands which willing parents join !
To fix a blameless pair's eternal doom,
And change their festive altar to their tomb !

The

The tragic pieces are clos'd with these beautiful verses :

Tho' forms like these, Voltaire, around thee rove,
And haunt the limits of thy magic grove,
Such lights alone poetic eyes can share,
Viewless, they mock the vulgar gaze with air!
With careless thoughts let others range the glade,
Ascend the slope, or pierce the verdant shade.
Thro' parted woods the wandering streams pursue,
And mountains fading to aerial blue ;
To charm their sense let scenes like these combine ;
To wake the dead, and talk with kings is thine.

The happy enthusiasm of genius, the charm of poetic fancy, and all the visionary pleasures attending them, are thus feelingly described :

How blest the man with powers superior born,
Whose mind the Muses with each grace adorn !
In all his paths they strew fresh opening flowers,
And deck for him Imagination's bowers :
To pleasures there from anxious life he runs,
Forgets its sorrows, and its tumult shuns.
By some lov'd object while his soul is caught,
Indulging all the luxury of thought,
He peoples deserts, ranges worlds unknown,
And bids arise creations of his own ;
Enamour'd still of nature's flowing theme,
Entranc'd by Fancy's ever-flattering dream,
Thro' all her visionary realms he flies,
And wakes to meet life's dull realities.

After mentioning with gratitude the pleasure he formerly enjoyed in Mr. Voltaire's conversation, the Author, with a spirit of freedom which does equal honour to him as a poet and as an Englishman, expostulates with the French poet on his censorious treatment of our immortal Shakespeare :

Say why, reproachful to a polish'd age,
Ungenerous contests should the learn'd engage ?
The bards of ancient days bade discord cease,
The Muse's sons were still the sons of peace ;
With olive crown'd, to virtue's cause confin'd,
In social bands the blameless minstrels join'd.
Now, chang'd the scene, with poets, poets jar,
And waste Parnassus is the field of war.
Yes ! jealous wits may still for empire strive,
Still keep the flames of critic rage alive :
Our Shakespeare yet shall all his rights maintain,
And crown the triumphs of Eliza's reign.
Above controul, above each classic rule,
His tutress Nature, and the world his school.
On pinions fancy-plum'd to him was giv'n
The power to scale INVENTION'S BRIGHTEST HEAV'N ;
Bid the charm'd soul to raptur'd heights aspire,
And wake in every breast congenial fire.

Reverse

Revere his genius—to the dead be just,
 Nor blast the laurels that o'ershade the dust.
 Low sleeps the bard, in cold obstruption laid,
 Nor asks the chaplet from a rival's head.
 O'er the drear vault, Ambition's utmost bound,
 Unheard shall Fame her airy trumpet sound :
 Yet while his Avon winds its silver way,
 His wreaths shall bloom unconscious of decay.
 As Raphael's own creation grac'd his hearse*,
 And sham'd the pomp of ostentatious verse,
 So, self-adorn'd, shall Shakespeare stand array'd,
 And Nature perish ere his pictures fade.

This elegant poem concludes with a prophetic compliment to Ferney and its Proprietor ; and we doubt not but it will partake of the immortality it so generously confers :

You, too, sweet Ferney, shall preserve a name,
 And boast, like Tempe's vale, eternal fame :
 In ages hence your groves shall still be known ;
 The Nine have blest'd, and mark'd them for their own.
 At their intreaty, TIME (whose vengeful hand
 No frail memorials, rais'd by men, withstand,
 Whose ruthless eye beholds with like disdain
 The low-brow'd cottage, and the tow'ring fane)
 His friendly wings around these bowers shall cast,
 Protect their shades, and bid their beauties last.
 As he whose steps to those fair climes are led,
 Near proud Parthenope's † aspiring head,
 Ascends the cliff where Nature's grateful hands
 Have plac'd the laurel Virgil's fame demands ;
 In years remote, thus wandering from his home,
 To seek thee, Ferney, shall the stranger come !
 But while thy scenes his roving eyes employ,
 Sad thoughts shall rise, and cloud his dawning joy ;
 Sighing, perhaps, he'll say, " The great VOLTAIRE
 " Once plann'd these walks, and made their shades his care !
 " Yet far sublimer tasks his genius knew !
 " 'Twas his to grace the cheek with pity's dew !
 " To slumbering conscience sound the dread alarm !
 " Or pour in virtue's praise th' harmonious charm !
 " 'Twas thus his ripen'd taste, his feeling heart,
 " Embellish'd Nature, and ennobled Art !"

If we have been more liberal of our extracts from this little poem than we usually are from pamphlets of the same size, our high esteem both of the performance and the subject must be admitted in our excuse. It is seldom, very seldom, indeed, that we have an opportunity of taking liberties of this kind.

* The Transfiguration, that well-known picture of Raphael, was carried before his body to the grave ; doing more real honour to his memory, than either his epitaph in the Pantheon, the famous distich of Cardinal Bembo, or all the other adulatory verses written on the same occasion.

† The ancient name of Naples.

The Battle of the Wigs. An additional Canto to Dr. Garth's Poem of the Dispensary. Occasioned by the Disputes between the Fellows and Licentiates of the College of Physicians, in London. By Bonnel Thornton, M. B. 4to. 2 s. Davies, &c.

WHEN the Public was first made acquainted with the disputes subsisting between the different members of the college of physicians, it was expected that the *wicked wits* would make themselves extremely merry at their expence.—The facetious Author of *The Battle of the Wigs* has held up to ridicule the general subject of their disputes, without attacking any private character, or deviating (as is but too common) into personal abuse. Indeed it is but justice to acknowledge, that in all Mr. Thornton's productions there flows a rich vein of humour, without the smallest tincture of ill-nature.—The piece before us is written in the true spirit of the *mock-heroic*; the language is extremely poetical, the invention and conduct of the machinery are admirable, and the whole is interspersed with many classical allusions, happy similes, and striking descriptions.—As it will, no doubt, afford some entertainment to such of our Readers as have not seen the above poem, we shall present them with a few extracts from it.

In his Invocation, Death is thus interrogated :

Say, Death, what prompted thee to spread debate
Among thy sons, the arbiters of fate ?
Thy great upholders, whose unsparing pen
Crowds Pluto's realm, and thins the race of men ?

The description of the butchers, who were reported to have been engaged as auxiliaries to one of the medical parties, is admirably picturesque :

Within the gates, close-bolted, lock'd, and bar'd,
Of neighb'ring Butchers stands an awful guard ;
Each with an azure apron strung before,
And snow-white sleeves, as yet unstain'd with gore :
The foe the whetting-iron hears dismay'd,
Grating harsh music from the sharp'ning blade.

From Newgate-Market came the bloody bands,
With marrow-bones and cleavers in their hands,
Fram'd to split skulls, and deal destructive knocks,
To sell a doctor, or to sell an ox ;—
Fit instruments to quash a foe, then ring
A peal of triumph.—*Ding dong, ding dong, ding.*

Licentiate's prayer to Venus, in the second part of this poem, is equally excellent :

" O goddess !—If thy votaries own my skill,
" If they approve my lotion or my pill ;
" If Rock, nor Flusser, boast a fairer name,
" If Drury, and The Garden, sound my fame ;
" If many a mother, that would pass for maid,
" In secret calls for my *obstetric* aid ;—

" If,

" If, to prevent th' affected sneer of pride,
 " My juice of S—— can the shame preclude;—
 " If with my drops I rouse the enervate rake,
 " And wives unfruitful happy mothers make;—
 " O help!—Let Mars's arms awhile be staid,
 " And send your cuckold to my instant aid."

Venus, propitious to her votary's prayer, coaxes her husband, Vulcan, and persuades him to descend, in the form of a *blacksmith**, to the aid of the Licentiates: the following description is given of this deity:

To earth the God descending stood confest
 By the black bristles of his beard and breast;
 A leathern apron tyed about his waist,
 And on his head a woollen night-cap plac'd;
 A massy hammer in his hand he held,
 Which scarce two men of modern strength could wield,
 With this, advancing, at one pond'rous stroke
 Forthwith th' inhospitable bars he broke:
 Then to next alehouse did his Godship steer,
 To quaff the earthly nectar of Butt-Beer.

The portrait of Pluto, in the character of an Undertaker, is well painted:

A sable truncheon his right hand displays,
 And in his left four flaming torches blaze;
 Rings on his fingers for departed friends;
 Athwart his breast a silken scarf descends;
 Plumes on his head, and on his back he bore,
 Like herald's coat, a robe escutcheon'd o'er.
 An Undertaker aptly he appears:—
 Black is the constant dress Hell's monarch wears.
 Thus have we seen, in *Pantomimic* tricks,
 Grim Pluto thro' the trap-door come from Styx;
 Black and all black, all dismal is his suit,
 And powder'd seems the peruke's self with foot:
 His legs alone, with emblematic aim,
 In scarlet-colour'd hose affect to flame.

The passages we have thus selected will be sufficient to give an idea of this humorous poem:—to which we cannot bid adieu, without expressing a wish that Mr. Thornton would turn his thoughts towards writing a comedy; as from some scenes of Plautus which had been lost, and which this gentleman has very happily supplied †, we should be apt to form a favourable preface of his success.

* It is said a blacksmith was really employed by the Licentiates, to break open the College-gates.

† See Review, Vol. xxxvi. p. 178.

MONTHLY CATALOGUE,

For FEBRUARY, 1768.

MISCELLANEOUS.

Art. 11. *Original Pieces, concerning the present Situation of the Protestants and Greeks in Poland. Wherein are contained, the Explication of their Rights, published by the Court of Russia: the Articles of the Peace of Olwa: the Confederacies of the Dissidents, and the Declarations of the Protestant Courts in their Favour: the Speeches of the Bishop of Cracovia and the Pope's Nuncio: the Constitutions of the Diet of 1766: the Articles of the College of the Bishops allowed to the Dissidents, &c. &c. &c.* Translated from the Originals. 8vo. 2s. 6d. Newbery.

THE protestant dissenters in Poland having happily obtained the re-establishment of those rights which had been most notoriously violated by the Roman-catholics, their countrymen, (who are so greatly the majority in that republic) we may hold ourselves excused from entering into any of the particulars of the several pieces contained in this publication:—which we must not, however, pass over without observing, that great honour is due to the court of Russia, for its generous and very effectual interposition in favour of the oppressed; in consequence of which, justice has been done to the injured, and, in all probability, a bloody civil war prevented, which might have proved fatal to both parties.

Art. 12. *The Country Election: a Farce.* 8vo. 1s. Hooper.

Most country elections are farces, and vile ones too; and this dramatic View of one of them is a stupid, though, in some respects, perhaps, a natural representation of the pitiful meanness, on the part of the candidates, which too often attends the canvassing for a borough; and of the idleness, the drunkenness, and the venal corruption of the voters. The Writer aims at humour, but misses it, most egregiously. He may come near the mark, however, for aught we know to the contrary, in his *fling* at the rogueries of election-jobbers and agents; who have, sometimes, fine opportunities for pillaging their employers: and are, generally, men who know the world too well, not to make the best of their markets.

Art. 13. *Theatrical Entertainments consistent with Society, Morality, and Religion.* In a Letter to the Author of *The Stage the High Road to Hell* *. Shewing the Writer's Arguments to be fallacious, his Principles enthusiastic, and his Authorities (particularly from the Ancients) misconstrued and perverted. With a Counter-Dedication to the Rev. Mr. Madan. 8vo. 1s. Baker, &c.

The stage has here found a decent as well as smart advocate, for the propriety of theatrical representations, especially under their present very able conductors.

* See Review, Vol. XXXVI. p. 326.

Art. 14. *A Narrative of the Rise and Progress of the Disputes subsisting between the Patentees of Covent-Garden Theatre.* 4to 1s. Fletcher.

Messrs. Harris and Rutherford, two of the co-partners in the property of Covent-Garden play-house, have made this appeal to the public, in which they complain of their fellow-patentee, Mr. Colman, the *acting-manager*; accusing him of despotic rule in his theatrical dominion: in manifest contravention of the articles of agreement, signed by all the four * patentees, last summer, at the time of their jointly purchasing the patent, from the executors of the late Mr. Rich. The complainants admit, that they did formally yield up to Mr. Colman the entire direction of the house (on account of his abilities and greater experience in theatrical affairs) with the power of engaging and dismissing performers, receiving or rejecting new pieces, casting the parts, &c. but with this proviso, that Mr. C. should, from time to time, communicate and submit his conduct and measures to them, the said H. and R. who reserved to themselves the power of putting a negative on, and of annulling, all such of Mr. C.'s measures as they should disapprove: notwithstanding which concession and agreement on the part of Mr. C. he is here charged with having acted, not only without the advice and concurrence † of the complainants, but even in open defiance of their power, and in manifest violation of their original articles of copartnership.—This dissention has, it seems, produced a total rupture and civil war among these theatrical potentates; who have proceeded to such lengths, that not only pens, but swords have been drawn: though happily there has been more ink than blood spilt on the occasion.

* Mr. Powell, the actor, being the fourth.

† Particularly in having, without consulting them, engaged Mr. and Mrs. Yates, at high salaries; in causing the play of *Cymbeline* to be acted, contrary their approbation, and express desire that it should not be acted; and in disposing of some parts to such performers as they did not approve of, for those parts.

Art. 15. *A true State of the Differences subsisting between the Proprietors of Covent-Garden Theatre; in Answer to a false, scandalous, and malicious Libel, exhibited January 23 ‡, and the two following Days; and to a printed Narrative, signed by T. Harris and J. Rutherford.* By George Colman. 4to. 1s. 6d. Becket, &c.

As far as we are enabled to judge, after an impartial hearing of both parties, Mr. Colman has, in this counter-state of the case, fully rebutted the charges brought against him by his brother-patentees; and has fairly shewn, that while Messrs. Harris and Rutherford have behaved very absurdly towards him, he properly supported his own character, and also proved himself an able and prudent manager: in fine.

‡ This relates to a manuscript paper left at Slaughter's coffee-house, containing a *brief*, or *summary* of the allegations of H. and R. against C. and P. Of which paper, the above mentioned *narrative* is only an expansion: the latter did not appear till several days after the former was exhibited at the coffee-house.

Rav. Feb. 1768.

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according

according to *this* state, and indeed to *both* states of the case; it seems to have been justly said † of the malecontent proprietors, that while Colman and Powell were digging in the mine, for the benefit of Harris and Co. the *unwilling* Managers were eating the bread of their partners industry; yet, like the Israelites in the wilderness, they kept murmuring at their feeders, while the manna was yet in their mouths.

† See p. 53. of Colman's True State, &c.

Art. 16. *The Conduct of the four Managers of Covent-Garden Theatre freely examined, with regard to their present Disputes, and their past Management.* 4to. 1s. Wilkie.

This Examiner thinks that Messrs. H. and R. have not had sufficient grounds for their impeachment of Mr. C.'s conduct; and that the latter has fully cleared himself from every charge they had brought against him; except, perhaps, some instances of *disregard*, which they may have looked upon as *insult*, and have resented accordingly: and perhaps too, in the little money-matter mentioned in both their appeals,—being a consideration for Mr. C.'s alterations in the Rehearsal, and in King Lear. In brief, he concludes that both parties are culpable; first, for quarrelling among themselves, and then for troubling the public with their squabbles. But the most important part of this pamphlet is the second division of it; wherein the writer bluntly charges the managers of *both* houses with neglect of their duty to the public, in the following instances, viz.—‘Palming on the public old plays badly performed, old scenes, old dresses, paltry farces, &c. brow-beating growing genius, and inventive fancy,’ by rejecting good pieces, in order to make room for their own productions; and not redressing the grievance so often complained of, occasioned by opening their doors at *four* instead of *five* o'clock, and thereby obliging people, not only to sacrifice more time than would otherwise be spent in attending the diversions of the theatre, but to undergo the intolerable tediousness of waiting so long before the play begins. Beside these articles of impeachment, the writer complains of the inconveniences suffered by the audiences from the narrowness of the benches in both pit and galleries; from the over-filling of the houses; and from the *fruit-women*;—concerning *whom* he has more to say than we can here find room to recapitulate: he likewise takes notice of several other *grievous* particulars, for which we refer to his very grave and sober pamphlet. In some of his complaints, we think he has reason on his side; particu-

* Our Author hath not supported this charge by any *instances* of new pieces, of real merit, being refused: and if managers have been able to produce few such, does it appear that the fault was theirs? The truth seems to be this: the age is barren of good dramatic writers. Where are the Congreves, the Steeles, the Vanbrughs of the present day? Had such geniuses arisen in our time, we may venture to say they would not have been ‘brow-beaten’ by any of our theatrical-directors: as we may reasonably conclude, because we have never heard of the doors of either house having been shut against the *successors* of those nervous, witty, and spirited writers. They have all had fair trial of their abilities,—and which of all their productions hath been more generally applauded than those of Mr. Garrick and Mr. Colman?

larly in regard to the custom of opening the play house doors so long before the play begins: which is attended with consequences so notoriously inconvenient to those who frequent the pit and galleries, that we are astonished at its having been so long unredressed.

Art. 17. *Miscellaneous Poems, written by a Lady, being her first Attempt.—The Author's Journey to Paris.—Memoirs of a Lady, now in the Bloom of Life.* Small 8vo. 3 Vols. 9s. sewed. Printed for the Author, and sold by Doddsley, &c.

The poems contained in the first of these three little pamphlet-volumes are—written by a lady: had they been the production of a masculine pen, we should have been less scrupulous in speaking of their merit, or their want of it. The Author's journey to Paris seems to be of as little consequence as a Reviewer's journey to Turnham-Green. Her memoirs of herself are equally uninteresting; they are moreover imperfect: and, into the bargain, they afford us not a single ray of light to inform us who or what she is, or has been. One thing, however, seems but too clearly evinced, by her list of subscribers,—that *she is a person in distress*: and therefore we should be very sorry to say any thing concerning her writings that might tend to hurt either her mind or her circumstances.

Art. 18. *The English Works of Roger Ascham, Preceptor to Queen Eliz. Containing, 1st, A Report of the Affairs of Germany, and the Emperor Charles the Fifth's Court. 2d, Foxophilus, or the School of Shooting. 3d, The Schoolmaster, or perfect Way of bringing up Youth, illustrated by the late learned Mr. Upton. 4th, Letters to Queen Eliz. and others, now first published from the Manuscripts. With Notes and Observations, and the Author's Life.* By James Bennet, Master of the Boarding-school at Hoddesdon in Hertfordshire. 4to. 12s. bound. Davies, &c. 1767.

To this handsome edition of the celebrated Ascham's works, Mr. Bennet has prefixed memoirs of the author; well-written, but containing few anecdotes that can be deemed new; the occurrences of Ascham's life here mentioned, having been inserted before, in the *Biographia Britannica*. The Author closes the memoirs with the following observation on the merit of the author, and the reception his works have met with:

• Whether he was poor by his own fault or the fault of others, cannot be decided; but it is certain that many have been rich with less merit. His philological learning would have gained him honour in any country, and amongst us it may justly call for that reverence which all nations owe to those who first rouse them from ignorance, and kindle among them the light of literature. Of his manners nothing can be said, but from his own testimony and that of his contemporaries. Those who mention him, allow him many virtues. His courtesy, benevolence, and liberality, are celebrated; and of his piety we have not only the testimony of his friends, but the evidence of his writings. That his English works have been so long neglected, is a proof of the uncertainty of literary fame. He was scarcely known as an author in his own language, till Mr. Upton published his *Schoolmaster*, with learned notes, which are inserted in this edition. His other pieces were read only by those few

who delight in obsolete books; but as they are now collected into one volume, with the addition of some letters never printed before, the public has an opportunity of recompensing the injury, and allotting Ascham the reputation due to his knowledge and his eloquence.'

Art. 19. *A Regular English Syntax, wherein is exhibited the whole Variety of English Construction, properly exemplified; to which is added the elegant Manner of arranging Words and Members of Sentences. The whole reduced to Practice, for the Use of private young Gentlemen and Ladies, as well as of our most eminent Schools.* By James Buchanan. 12mo. 3s. Wren.

This is an useful and judicious performance. We have met with nothing so well calculated to teach inaccurate writers to write better; and we, therefore, recommend it, not without hopes that it will save us both trouble and disgust.

Art. 20. *Remarks on a Pamphlet, entitled, An Apology for Lord B——.* 8vo. 1s. Baldwin.

The Remarker thinks that the Apologist for Lord B——, was induced to stand forth in his lordship's defence, merely 'to turn a penny in these dear times.' The Apologist, no doubt, deems the very fame of the Remarker: and we verily believe they are both in the right.

Art. 21. *A Letter to the Apologist for L—d B——.* By One of the Town. 8vo. 1s. Lewis.

The design of this Letter is to evince 'how ignorant a man may be, and yet be an *apologist*.' It may also serve to shew how a sensible man may expose himself by turning pamphleteer, and engaging in an idle, unavailing dispute; in which neither side pretends to know any thing of the matter: or, *durst reveal it*, if they did know any thing—to the purpose.

Art. 22. *Observations made at a late Evening's Debate, at one of the Disputing Societies of this Metropolis, in their Decision of a ravishing Question; with suitable Remarks.* 8vo. 6d. Woodgate.

Of the several attempts to impose on the *cullibility* of the public, (as a modern writer expresses it) with respect to Lord B.'s late affair with the milliner, this is one of the most nonsensical, as well as most absurd and contemptible.

P O E T I C A L.

Art. 23. *The Plain Question, Was she ravished or not?*

4to. 1s. Bingley.

These wretched rhymes owe their existence to the current reports concerning a great man and a little milliner; but there is not one word in them which can tend, in the least, towards solving the *plain question*, 'Was she ravished or not?'

Art. 24. *No Rape: an Epistle from a Lord's Favourite Mistress to Miss ***** in the City.* 4to. 1s. Bingley.

Equally valuable with the foregoing article. Both these pieces seem to owe their production to the pen of the same worthy and ingenious author.

Art. 25.

Art. 25. *The Contrast; or the Dying Profligate, and Dying Christian; in two poetical Essays.* By Daniel Turner. 4to. 6d. Johnson.

The effect of this Contrast is obvious at first view. The profligate dies in despair and horror; the religious person in holy confidence, and with the most joyful prospects. I go, he, exulting, cries,

To worlds of uncreated light,
Pour'd from th' Almighty's shining throne,
There to behold that blissful sight,
The godhead in th' *Eternal Son*.

The design of this little tract is good; the poetry tolerable; as to the divinity which it contains, of which we have here given a specimen, our Readers are sufficiently acquainted with our sentiments on that head.

Art. 26. *The Poetical Works of the Right Hon. Lady M—y W—y M—e.* 12mo. 2s. sewed. Williams.

Collected chiefly from Doddley's Miscellany; with the addition of the satirical epistle to Mr. Pope, lately republished in our Review. Exclusive of this piece, there is nothing of any consideration in the volume before us, except the well-known *Six Town-Eclogues*; of which four only are said to have been written by Lady Mary.

Art. 27. *Bribery and Corruption: or the Journey to London: alias The Oxonians in Town, at Windmill-College assembled.* 4to. 1s. Williams, &c.

Nontenacious verses about the magistrates of O—, who have lately been censured for—what all the news-papers have mentioned,—as plainly as they durst.

Art. 28. *Poems of various Kinds, viz. Satires, Tales, Pastorals, Elegiac and other Pieces.* By John Robinson. 8vo. 2s. 6d. Knox.

Mr. Robinson, if we mistake not, has appeared upon the poetical list before as a champion against fanaticism. He has now put on the whole armour of the Muses, which, however, is as much too heavy for him, as that of Saul was for David. Yet he handles some of the lighter weapons with tolerable success, and the little poem called *The Book*, addressed to the ingenious Mr. Jerminham, with the elegy that follows it, are not wholly destitute of merit.

Art. 29. *An Epistle to G. Colman, from W. Kenrick.* 4to. 1s. Fletcher.

Mr. C. having, in his *True State of the Differences*, &c. taken occasion to introduce Mr. K.'s name*, with some additions, of no very 'civil sort,'—the latter hath, in this satirical Epistle, taken satisfaction, in kind.—But, as this contest is merely personal, and of a very illiberal cast, we will have nothing farther to say to it.

* On the supposition of Mr. K.'s having, with selfish views, interfered in the dispute among the patentees of C. G. H. This, Mr. K. says, was only done with a friendly intention to accommodate matters between them; and at the express desire of Messrs. H. and R.—He therefore charges Mr. C. with ingratitude, &c.

Art. 30. *The Patriot, a Pindarick Address to Lord Buckhurst.*
4to. 2s. Doddsley.

This is a droll satire on a ridiculous public character; but as a poem it has not so much merit as from some circumstances might have been expected; it has more oddity than humour, and is rather fantastic than comic. Notwithstanding, those who know the hero of the piece may be entertained with the display of his extraordinary talents.

'Twas at the Westminster election,
When factious chiefs brav'd insurrection,
A boisterous independent wight
Confiding in his giant might,
Provok'd thee to th' athletic fight;
Arraign'd thy free, thy British spirit,
And set at nought thy patriot merit;
With look malign, and taunt severe,
Swore that your Lordship's fate was near,
And whisper'd Tyburn in your ear.
I heard the wretch thy mother curse
With language vile, invective worse,
Than reigns at Billingsgate, or even
At the fam'd chapel of St. St-ph-n;
While you, serene with conscious virtue,
Pul'd off your waistcoat and your shirt too,
And many a bang, and many a cuff,
Undauntedly sustain'd in buff,
But, what I deem your Lordship's fort is,
You lay collected like a tortoise,
Suffer'd the caress to bestride
And bruis'd thine unrelenting hide.
'Till prodigal of strength, the foe
Such toil no more could undergo,
And, quite exhausted, sat him down,
Thinking the laurels all his own:
But you, who found you'd got no harm yet,
First peep'd from underneath your arm-pit,
Then, to the joy of all beholders,
Rais'd up your head above your shoulders,
Pull'd up your breeches, scratch'd your head,
Spit in your hands, and roll'd your quid;

In short, victory decided in favour of his Lordship.—This piece, in which there is variety of merit as well as of measure, is supposed to be written by the ingenious author of *The New Bath-Guide*.

N O V E L S.

Art. 31. *The Force of Nature; or the History of Charles Lord Sommers.* By the Editor of *The Wanderer*. 12mo. 2 Vols. 6s. Noble.

The force of nature here exemplified is such as perhaps never existed but in the imagination of a poet or a romance-writer. A lady is distractedly in love with a gentleman, but is nevertheless checked and awed by a secret impulse, which seems to whisper something like a forbidding

hidding of the bans. The gentleman, too, though a warm and grateful admirer of the lady, has the same kind of prohibitory feeling: in consequence of which, both parties are involved in a variety of distressful circumstances. At last, however, the secret comes out; and behold, just in the very moment when they were going to be married, the gentleman and lady are discovered to be brother and sister; which fully accounts for the inward horror both had sometimes felt at the thoughts of that union on which, at length, they had nevertheless resolved. The story, whether natural or not, is agreeably told; and the narrative is enlivened by the interwoven histories of two or three other pairs of lovers: who have enough to do to scuffle through the opposition they meet with, from the adverse disposition of friends; and the wicked practices of a set of miscreants, whose diabolical characters are contrasted to those of the good people who are the heroes and heroines of the tale.

Art. 32. *The Captain in Love. A Tragi-comic Novel.* 12mo. 2 Vols. 5s. Lownds.

Notwithstanding the silly title, which seems to suppose it an extraordinary thing for a *captain* to be in *love*, we have been agreeably entertained with the perusal of this pretty, affecting story; which is conceived somewhat in the *Clarissa* style; is easily and naturally written; and contains nothing incompatible with the strictest rules of honour and virtue.

Art. 33. *The Generous Guardian; or, the History of Horatio Saville, Esq; and Miss Louisa C**.* 12mo. 2 Vols. 6s. Vernor and Chater.**

We have read as far as p. 30, in the first of these volumes, and frankly own we could go no farther through such unnatural and romantic, yet dull and heavy writing: surely the Author maliciously intended to try whether it were possible to tire the patience of a Reviewer!

RELIGIOUS and CONTROVERSIAL.

Art. 34. *Observations on a late Publication, intituled, "A Letter to the Author of a Letter to Dr. Formey *, &c." in Vindication of Robert Barclay, and the Principles of the People called Quakers.* By T. Phipps. 8vo. 1s. Hinde, Nicoll, &c.

Mr. Phipps defends the Quakers, and their celebrated *apologist*, Mr. Barclay, with that becoming plainness and *firmness of manner* for which this sect has ever been remarkable; and his observations are expressed with correctness and perspicuity. Such readers, however, as are not in his way of thinking, with respect to the *spirit, divine influences*, &c. will be apt to smile at his belief in the prediction of future events, as manifested in some prophets of modern date: such as that of Edward Burrough, who foretold the death of Oliver Cromwell; of Thomas Aldam, who presided the downfall of Richard Cromwell; and of George Bishop, who, in 1664, warned both king and parliament, of the pestilence, the Dutch war, and the fire of London: all which broke out in the two next succeeding years.—Indeed, he does not say that we have certain, incontestible evidence of the reality of these prophecies; he

* See Review, Vol. XXVI. p. 494-

only speaks of his evidences as *very probable*:—they may seem very probable, to the generality of those who are readers of *Sewel's History* of the Quakers; but we imagine they would make but an indifferent figure, after a thorough sifting, in Westminster-Hall.

M E D I C A L.

- Art. 35. *A Vindication of the New Method of Inoculating the Small-pox, against the Arguments and Objections of Dr. Langton and Mr. Bromfield, wherein it is demonstrated, that the Distemper communicated by this Method is the genuine Small-pox; that Patients so inoculated are not in the least Danger of taking the Distemper in the natural Way; and also that the Method itself bids fair, in the Hands of judicious Practitioners, to become in the highest Degree beneficial to Mankind: in which is comprehended an Inquiry into the true Causes, which render the Distemper so very favourable, in this Way of Inoculating.* By Giles Watts, M. D. 8vo. 2s. Johnson.

One half of this pamphlet is taken up in answering the hypothetical reasonings of Dr. Langton; and this we think might have been very completely done in less than *half* a page.—Dr. Langton has asserted and endeavoured to prove, that the matter at present inoculated is not truly variolous, and consequently cannot produce the true disease. Experience however is certainly against Dr. Langton.—The matter inoculated is undoubtedly variolous. But whether some subjects are not reduced so low, as to render the insertion of this matter ineffectual; and make them, while in this enfeebled state, unfit to go through the true disease; is another question.—It appears from good authority that this has happened in some few instances. The objection was first insisted on by Mr. Bromfield; and afterwards put, in a more guarded manner, by Dr. Glas; and Dr. Watts, when he comes to answer this part of Mr. Bromfield's pamphlet, in fact, gives up the point.—‘I readily grant, says he, that this circumstance has been now and then carried farther, than has been absolutely necessary; and indeed, in here and there a case, farther than has been consistent with a proper regard to the health of the patient. But even in such cases it is in the power of a *circumspect and judicious* practitioner to rectify what may have been done amiss in this respect, by allowing the patients wine, or other cordials that are stronger, if such are necessary.’—In another place; ‘it is notorious, that a certain inoculator in this neighbourhood, a *low mechanic*, who had taken it into his head, that it was possible, so far to improve the practice, that the patient might pass through the disorder, without having any complaint, met not long since with such an accident. Four or five of his patients, who were inoculated together in this improved way, took the natural small-pox soon afterwards, and had well nigh paid *extremely* dear for their credulity.’—‘I cannot forbear, adds Dr. Watts, taking notice of the unaccountable inconstancy and fickleness of temper so very observable in the inhabitants of this isle; Two or three years ago it was a very difficult matter to prevail with many of them, at any rate, to trust their lives in the hands of the most experienced inoculators. Of late, most of them seem to think every il-
literate

illiterate practitioner of this art properly qualified to carry them with safety through the distemper. Strange infatuation indeed! As if it required nothing more, than to order a total abstinence from all animal food, spirituous and fermented liquors, and from spices, to give a few doses of mercurial or antimonial physic, and to make a puncture or two with a lancet infected with variolous matter in the arm, to be able to inoculate with safety to the life and future health of a patient. Sure I am, if such illiterate practitioners, as these, to whose care it were almost a piece of madness to trust even a brute, that is sick, are able to practise inoculation even with tolerable success, it amounts to a proof, that the art is arrived to an exceeding high degree of perfection, and that it must of necessity be in the power of those, who have a good knowledge of medicine, to practise it with infinitely more safety to their patients.

In answering the other objections of Mr. Bromfield, our Author makes some sensible observations; we cannot however agree with him when he says, 'where a patient has gone through his preparation, it makes no difference, whether he be inoculated, or takes the distemper by the mouth and nostrils.'

Dr. Watts is a strenuous advocate for the *new method*; and has practised it with great success. This success he attributes to the regimen, and the free use of purgatives after the operation, and during the eruptive fever. After his inquiry into the true causes which render the distemper so very favourable in this way of inoculating, he thus concludes:—'On the whole, I must needs say, I am firmly of opinion, that the abstinence and purging, which are constantly pursued in this method, are the two great causes that render the distemper so extremely light: and that these do more towards effecting this desirable event, than all the other remedies added together.'

Art. 36. *A Second Letter from Dr. Glas to Dr. Baker, on certain Methods of treating the Small-pox, during the eruptive State.*
8vo. 1s. Johnston.

In the first part of this Letter, Dr. Glas further insists on the advantages which arise from a copious perspiration or critical sweat, previous to, and during the eruption. This happens chiefly in the night, to those who have taken physic, or have been exposed during the day to the open air.

The remaining part of this letter is taken up, in pointing out some particulars in which the present very low and cooling method has been carried too far.—The first inconvenience mentioned by our Author, is, an *ineffectual operation*. 'For some persons, says he, when they are too much emptied and weakened by low diet and purging, do not seem to be susceptible of the infection.'—In proof of this, Dr. Glas produces several histories; and then makes the following general observation.—'The foregoing instances, to which, if it was necessary, I could add several more, sufficiently prove, that persons, who have a swelling, hardness, and inflammation of the inoculated part, or parts, with itching and pricking pains, which are the usual symptoms of a beginning and increasing inflammation on the surface of the skin, and have, likewise, whilst the arm is inflamed, a chilliness, giddiness, pains of the head and back, and other complaints, which are very commonly felt by those who have taken cold, or are otherwise a little out of order, may
some

some time or other find themselves mistaken, if they believe they have nothing to fear from the small-pox. And that, though they may not be susceptible of infection after that appearance, and those complaints, either by inoculation, or by being several days in the same room with others in different stages of the disease, whilst they remain in a low state, yet afterward, when they have recovered their flesh and strength, or have some way or other altered their constitution, they are not secure from an attack of this fatal distemper.'—

'The present practice of inoculation has also, if I mistake not, been carried too far in exposing all patients without exception to all weathers, in every stage of the distemper.'—This observation is confirmed by some of Dr. Dimisdale's cases: from these it is evident, that the patients had got cold, and in consequence of that were affected with very alarming symptoms.—One case is produced, where the patient must have died from languor and weakness, had it not been for the judicious interposition of the bark, and other proper cordials.

The last bad consequence which attends the present low method, when carried too far, is an *imperfect crisis*. The constitution is not sufficiently cleared, and the bad effects of this are evidenced in a variety of ways. This observation is also confirmed by some cases from Dr. Dimisdale and others.—'From the foregoing cases and observations it plainly, I think, appears, that, though the present method of inoculation effectually prevents all danger from a large number of pustules, yet, in other respects, it is attended with many very disagreeable, bad, and fatal consequences, which, being ascribed to adventitious distempers, have not appeared to be what they really are, and therefore have not alarmed men's minds as much as they ought.

'All the evils, however, produced by the modern cooling method, seem to be owing to the empirical practice of carrying it to the same length in all cases, and, in most cases, to a much greater length than is necessary or proper.'

We must observe to our Readers, that Dr. Glas is sufficiently sensible of the advantages which attend the new method of inoculation: and that it is most adviseable, both in the natural and artificial distemper, to reduce, if possible, the heat of the blood to almost that degree, which it has in a good state of health.—His observations therefore and objections are only applicable, where either this method is improperly adopted, or carried too far.

Art. 37. *An Account of the Manner of inoculating for the Small-pox in the East Indies. With some Observations on the Practice and Mode of treating that Disease in those Parts. Inscribed to the learned the President, and Members of the College of Physicians in London.* By J. Z. Holwell, F. R. S. 8vo. 1s. Becket and De Hondt.

Mr. Holwell begins with an account of the constitution of the air, during the three seasons into which the year is divided in Bengal.—The *Bengal fever*, which is of the putrid kind, and of which our author gives a description, prevails chiefly in the months of August and September, at which time there is a suffocating heat and moisture in the atmosphere. Those also who are seized with the small-pox at this season, have generally a malignant and fatal disease.—Every seventh year,

year, with scarce any exception, the small-pox are extremely fatal; a most malignant and confluent disease rages; so that the patient dies on the first, second or third day of the eruption. In other years the disease is so mild as to pass unnoticed. (Our author excepts, we suppose, the months of August and September.)—The following is a singular observation: ‘In an epidemic season of the confluent small-pox, turkeys, chittygong fowls, Madras capons, and other poultry, are carried off by the disease in great numbers; and have the symptoms usually accompanying every stage of the distemper. I had a favourite parrot that died of it in the year 1744; in him I had a fair opportunity of observing the regular progress of the disorder; he sickened, and had an ardent fever full two days before the eruption, and died on the seventh day of the eruption; on opening him, we found his throat, stomach, and whole channel of the first passages, lined as thick with the pustules as the surface of his body, where, for the most part, they rose contiguous, but in other places they ran together.’—Mr. H. now proceeds on the subject of inoculation.

The inoculators, in the provinces of Bengal, are the Bramins of Indostan. The preparation consists only in abtaining for a month from fish, milk, and ghee, which is a kind of butter made of buffalo’s milk. The same prohibition extends to one month also from the day of inoculation. Their regimen is limited to such refrigerating things as the climate and season afford—The most singular part of this process is contained in the following quotation.—‘Early on the morning succeeding the operation, four collons (an earthen pot containing about two gallons) of cold water are ordered to be thrown over the patient, from the head downwards, and to be repeated every morning and evening until the fever comes on, (which usually is about the close of the sixth day from the inoculation,) then to desist until the appearance of the eruptions, (which commonly happens at the close of the third complete day from the commencement of the fever,) and then to pursue the cold bathing as before, through the course of the disease, and until the scabs of the pustules drop off. They are ordered to open all the pustules with a fine sharp pointed thorn, as soon as they begin to change their colour, and whilst the matter continues in a fluid state. Confinement to the house is absolutely forbid, and the inoculated are ordered to be exposed to every air that blows; and the utmost indulgence they are allowed when the fever comes on, is to be laid on a mat at the door; but, in fact, the eruptive fever is generally so inconsiderable and trifling, as very seldom to require this indulgence.’—This practice of the East, says Mr. H. has been followed without variation, and with uniform success, from the remotest known times.

The Bramins alledge that this method of bathing forwards the varolous fermentation and eruption; and hence the fever generally commences so early as the sixth day.—When the fever and fermentation are begun, the use of cold water must be omitted, till the eruption has made its appearance; and then may again be pursued with advantage. ‘I have been myself, says Mr. H. an eye-witness to many instances of its marvellous effect, where the pustules have sunk, and the patient appeared in imminent danger, but almost instantly restored by the application of three or four collons of cold water, which never fails of filling the pock, as it were by enchantment; and so great is the stress laid by the Eastern
prac-

practitioners on this preparative, (for as the three interdicted articles in food is preparative to the inoculation, so this may be deemed preparative to the eruption,) that when they are called in, and find, upon enquiry, that circumstance (and opening the pustules) has not been attended to, they refuse any further attendance.

Is not our practice in these cold climates, of ordering the inoculated patient into the open air, somewhat analogous to this Eastern practice, where their most rigid seasons never produce frost?

Art. 38. *Practical Directions, shewing a Method of preserving the Perinæum in Birth, and delivering the Placenta without Violence. Illustrated by Cases.* By John Harvie, M. D. Teacher of Midwifery. 8vo. 1s. 6d. Wilson and Nicol.

Dr. Harvie lays down the following rule for preserving the *perinæum*; 'As soon, says he, as a pain has acted long enough to render the *frænum* of the *perinæum* tight, the farther action of that pain must be totally prevented, by the palm of the left hand applied against the *perinæum* with a proper force.'—'The accoucheur, with the palm of his hand applied as already directed, is to prevent the forehead of the child making its rise from under the *perinæum*, till he feels by the nape of the neck, that the *vertex* is entirely out from below the *ossa pubis*.'

With respect to the delivery of the *placenta*, our Author says, 'I have thought it adviseable to leave the delivery of the *placenta* to nature, not only in the earlier miscarriages, but likewise when women have been brought-to-bed, in the latter months, as well as at the full time.'

'My pupils, who deliver many poor women, according to my instructions, have, of late, left the delivery of the *placenta* to nature. In general, it comes away soon; but if, after waiting an hour, there is no unusual discharge, they order the woman to be carefully put to bed, and then leave her. In such cases, I have not known of any *placenta* that has remained longer than nineteen hours; and all the women thus treated, have recovered to great advantage.'

For the other observations, and the cases by which these directions are illustrated, we must refer our Readers to the pamphlet itself.—Nature, when left to herself, will do a great deal;—'She is to be assisted, says Dr. H. to be followed and supported, but seldom or never forced.'

POLITICAL and COMMERCIAL.

Art. 39. *An Epistle from Timoleon, to all the honest Freeholders and other Electors of Members of Parliament. Wherein the great Mischief and Danger of Corruption are set forth, and proved from its Operations in Greece and Rome.* 4to. 1s. Owen.

The design of this epistolary address is thus expressed in the first paragraph: 'Every man, says the Writer, acquainted with the rise and fall of free states, and their causes, when he considers our present condition, must, I conceive, clearly discern that we are in imminent danger of being undone by those persons to whom the constitution of our country hath committed the care of our preservation. Our unhappy divisions and debts, luxury and dissipation, violence and instability, with the meanness of our ambition, whose selfish objects differ so far from the dignity and welfare of the kingdom, would doubtless sufficiently distress and endanger us, without corrupting the fountains of our strength

strength and our safety, I mean that course of bribery which now takes place between candidates and electors with so great excess, notoriety, and confidence, which will be the chief subject of this epistle, intended to contain rather pertinent collections from history, law, and the writings of able authors, the chief sources of sound policy, than my own observations.'

The Author then proceeds to cite a variety of testimonies from ancient and modern writers, to prove the fatal effects of national degeneracy and corruption of manners; but particularly of bribery: to which the destruction of former empires and kingdoms is attributed. As for us, he observes that 'our corruptions are grown to that excess, that our religion, liberty, comfort and safety, call aloud for the exertion of our abilities for its extirpation:'—and thus he concludes:

'All governments being liable to corruption, and resting in trust for execution, the great excellency of the British constitution consists in the peoples having frequent opportunities of chusing new trustees; and what shall we say of the man who solicits by corruption to be appointed to a trust which will lay him under the most sacred obligations to take care that the common-wealth receive no harm, and that corruption in every other part of the public administration be prevented or punished? If we have any just regard for our country and its constitution, ourselves and posterity, it is surely high time for us to have no other regard for such men than to use all lawful means that their corruptions may be discharged by the sword of justice, in order that their country may not in future suffer under the sword of her enemies, and to chuse those for our representatives who will grace and adorn her, and labour to secure and improve the common felicity.

'Purify the Fountain, and the Streams will be pure.'

Art. 40. *A Caveat on the Part of Public Credit, previous to the opening of the Budget for the present Year 1768.* 4to. 1s. Almon.

The very able Politician who has entered this Caveat on the part of public credit observes, that 'it is but seldom that we have an opportunity of discussing the measures of administration, with respect to the revenue, till they are so far pledged, that it is considered as a punctilio of honour not to recede from them, or to suffer any alteration or amendment to be made. The state of the funds for the time being, and the plan for the rising year, are kept as close as they can be, from the impertinent and jealous eye of what is called opposition, till the awful ceremony comes of revealing the mysteries of the Budget. This is generally some studied performance; a narrative *ex parte*, which very few of the hearers come prepared to examine or debate at sight. As it is a dry subject in itself, the orator of the day summons all his art and eloquence to make it entertaining as well as instructive. It is perhaps embellished with some pretty stories of bulls and bears, or tickets, or installments; or in its turn some profound maxim of œconomy is demonstrated, such as that paying your bills at Mid-summer instead of Michaelmas, will save a quarter's interest, or any other proposition equally subtile and surprising. In the mean time, the substantial parts of the plan, whether right or wrong, pass unheeded and unexamined, are voted, reported, enacted, all in a trice, as matters of mere form,

towards

towards the latter end of the session. By consequence the public have nothing left for it when it comes to their turn, but to arraign with anger and hostility, measures when they are past recalling, instead of having an opportunity to discuss them with temper and deliberation while they are yet *sub judice*, and capable of receiving light in the freedom of debate. As we have received very early information of the intended plan for this year, I shall enter into a friendly conference with administration, and whether I may suggest any thing pertinent to the subject or no, I shall at least have the satisfaction of having discharged the part of a well-wisher to my country, in submitting my sentiments upon this important subject with candour and deference. It is necessary to state two or three preliminary estimates, but I will endeavour to keep all minute matters of figures as clear as possible from the main body of the argument, in which every man of plain sense is as competent a judge as the best arithmetician. The administration have given notice that they will pay off 275,000*l.* of the national debt at Midsummer next, though the arrears and deficiency of the last year (1767) amount to a full million, and consequently this measure cannot be effected consistently with other services, but by still deeper arrears and anticipations. Surely it cannot be sound policy to hold out fallacious appearances of doing more than we have it in our power effectively to do; for to talk of paying debts by running into arrears, is a contradiction in the very terms. All therefore that I have to plead for is, a little more regard to fundamentals, and consideration of the *esse quam videri*. But I will not anticipate the main argument any further than to suggest, that this maxim, which I take for my standard, is a very plain one, requires no depth of science to comprehend, nor (I trust) any farther recommendation than the firmness of its own countenance.*

Accordingly our Author proceeds to examine the plan for this year, as it has been opened to us; states the required *supply* on the one hand, and the *ways and means* on the other; shews the insufficiency of the latter to answer the demands of the former, without making a draught upon the sinking-fund of 2,279,000*l.* which, he says, added to an arrear of between 500,000 and 600,000*l.* which is already upon it, make together an anticipation of more than 2,800,000*l.* for the present year: a monstrous anticipation, and beyond any thing that has ever been heard of or thought of!—We have not room to follow the Writer through all his curious deductions from these premises; and shall therefore conclude, abruptly, we confess, with recommending his performance to the serious attention of our political readers: particularly those who are conversant in the very complicated doctrine of the public funds, and well acquainted with the barometrical principle of the stocks, &c. &c. It seems to be an important tract; and may be honestly intended for the good of our country, notwithstanding there is so much cause for a general suspicion of every thing that appears, of this kind, in these days, wherein every truly patriotic intention seems entirely absorbed in ministerial wiles, on the one hand, or the artifices of opposition on the other.

Art. 41. *The Upholsterer's Letter to the Right Honourable William Pitt, Esq; now Lord Chatham.* 8vo. 6d. Newbery.

This sensible Upholsterer*. strenuously recommends a more equal

* Our Readers will here recollect the humorous character of the Upholsterer in the *Spectator*, and in one of Mr. Murphy's farces.

repre-

representation of our counties and boroughs, in the House of Commons; by which means, he supposes, the members of that illustrious house may be increased to eight or nine hundred: a number sufficient to baffle the attempts of any future minister to influence them by bribery, &c. as the revenues, he thinks, would be insufficient to purchase a majority. Many other salutary effects are deduced from such a measure; which the author, therefore, strongly recommends to Lord C. and to him especially, as being a favourite idea of his Lordship's. And he urges his Lordship to lose no time, but, with all humility, to advise our gracious sovereign (by virtue of his prerogative-royal) at the dissolution of the present parliament, to constitute ~~new~~ boroughs, and to issue out writs for them to choose members of parliament, and likewise to increase the number of members for counties and large towns.—A measure of this sort is doubtless become very necessary; but whether it would be advisable for his Majesty to take such a step at this juncture, or at any time, without the concurrence of parliament, is a question which our state-upholsterers will probably think an important one.

Art. 42. *The Farmers' Address to their Representatives. Humbly recommended to the careful Perusal of every Corn-Farmer, and every honest Man in Great Britain.* 8vo. 1s. Williams.

Intended to shew, that 'the general liberty lately given to all his Majesty's subjects to import corn freely from all countries, may prove extremely prejudicial to the interest and property of every corn-farmer in England, as well as to the people and nation in general.' There appears to be a great deal of good and solid reasoning in this tract; the subject of which cannot be too much attended to: and (as friends to the real interest of our country) sorry we are that this subject is, in general, so little understood.

D R A M A T I C.

Art. 43. *False Dedicacy: a Comedy; as it is performed at the Theatre-Royal in Drury-Lane.* By Hugh Kelly. 8vo. 1s. 6d. Baldwin, &c.

A very agreeable play to see; but the critical reader, who has not been present at the representation, will be apt to wonder what its uncommon success could be owing to.—There is undoubted merit, however, in this comedy; though it is no easy matter to say, precisely, in what parts of the work its merit chiefly consists. 'Tis not in the plot, for there is nothing in the story which merits that name; 'tis not in the characters, for there is scarcely one character in the piece;—not in the language, for that is by no means pure;—not in the sentiments, for in them there is nothing uncommon. In short, as the song says, 'tis Celia altogether:—and the author is certainly much indebted to Mrs. Dancer for her admirable manner of speaking the witty epilogue, written by Mr. Garrick.

Art. 44. *The Good-natured Man: as it is performed at the Theatre-Royal in Covent-Garden.* By Mr. Goldsmith. 1s. 6d. Griffin.

An agreeable play to read.—It is not every dramatic production that will act well; to borrow a phrase used by players and play-going people. Of this, Mr. G.'s comedy is a proof,—in respect to some of its scenes, particularly: though it must be allowed that the capital part

of the old, whimsical, ill-boding *Croaker*, was even improved by Mr. Shuter's exquisitely droll and humorous performance. On the other hand, the bailiff and his black-guard follower appeared intolerable on the stage*; yet we are not disgusted with them in the perusal. On the whole, though there are considerable defects, and several absurdities in the piece, some parts of it are truly comic, and shew the writer to be a man of genius: though, perhaps, not sufficiently conversant with the world, to lay a foundation for great success, in a first attempt especially, in this most difficult branch of literary composition. Let him not, however, be discouraged; for this play, with all its faults, is certainly a less exceptionable performance than Dryden's first comedy, *The Will Gallant*.

* The catch-pole scene was omitted after the first night; and then the play (which otherwise seemed to stand no chance of escaping damnation) had the usual run of a new production.

S E R M O N S.

I. *Ejaculatory Prayer*, a Sermon preached Dec. 10, 1767, at the Monthly Exercise of Prayer, in the Rev. Mr. Stafford's Meeting-house, in New-Bondstreet. By John Olding. Buckland.

II. *Masonry the Way to Hell*.—Wherein is clearly proved, both from Reason and Scripture, that all who profess these Mysteries are in a State of Damnation. 8vo. 1s. Rob. and Roberts.

* It is not to be supposed this Sermon was ever preached. It is a most severe, nay outrageous invective against free-masonry, which the preacher asserts to be the very whorl of Babylon mentioned in the Revelation. His text is Rev. xvii. 5. * And upon her forehead was a name written, *Mystery*, Babylon the Great, the mother of harlots, and abominations of the earth.'—This new interpretation and application of the text, the anonymous Sermonizer supports with much seeming earnestness and zeal, throughout not an ill written discourse of 39 pages: but whether, after all, he is in earnest or not, remains with us a matter of some doubt.

III. Before the House of Lords, Jan. 30, 1768. By Robert, Lord Bishop of Peterborough. R. Davies, T. Caillon, &c.

IV. Before the House of Commons, Jan. 30, 1768. By George Stintor, D. D. Chancellor of Lincoln, and Chaplain to the Archbishop of Canterbury. T. Payne, Fletcher, &c.

V. *The Reasonableness of Repentance*, with a Dedication to the DE-VIL, and an Address to the Candidates for HELL. By the Rev. James Penn, Vicar of Clavering cum Langley, Essex, and domestic Chaplain to Earl Gower. Wilkie, &c.

The late Orator Henley being asked what could induce him (a reverend divine!) to deal so much in *buffoonry*? replied, "I do it that my advertisements and lectures may be taken notice of. If I were not, now and then, to slip Harlequin's coat over my gown and cassock, people would mind me no more than they mind the parson of the parish."—We cannot tell whether Mr. P. acts upon the same principle; but whenever we look into some of his late publications, we are instantly put in mind of the renowned orator.

AN B. *The Essay on Prints* will appear in our next month's Review.

T H E

MONTHLY REVIEW,

For M A R C H. 1768.



An Essay upon Prints; containing Remarks upon the Principles of picturesque Beauty, the different Kinds of Prints, and the Characters of the most noted Masters; illustrated by Criticisms upon particular Pieces; to which are added, some Cautions that may be useful in collecting Prints. 12mo: 3s. 6d. Robson.

THE work before us, which appears to be executed by a masterly hand, is intended to give the public taste a more rational direction; by recommending a thorough examination of the general principles of beauty, instead of resting upon the drawing, the execution, or any other particular; or, what is still more illiberal, on mere names.

There is perhaps no attempt at once more arduous and useful, than that of fixing a standard for, or even directing in a rational manner; the taste of the public. The variety of tastes, as well as of opinions, that prevail in the world, is too obvious not to have fallen under every one's observation. We are apt to call barbarous whatever departs widely from our own taste and apprehension: but we soon find the epithet of reproach retorted on us; and by observing an equal assurance on all sides, we scruple, amidst such a variety of sentiments, to pronounce positively in our own favour.

Nor should this variety of tastes, so very obvious to the most careless enquirer, surprize us; for it will, on examination, be found to be still greater in reality than it appears. The sentiments of men are often different with regard to beauty and deformity of all kinds, even while their general discourse is the same. There are terms in every language which imply censure, and others praise; and all who use the same tongue must agree in the application of them. Every voice is united in applauding elegance, propriety, spirit, and simplicity, and in condemning affectation, coldness, incongruity, and incorrectness: but when critics come to particulars, this seeming unanimity vanishes;

and it is found that they intended to convey very different ideas by their expressions.

Among a thousand different opinions, which different persons may entertain of the same subject, there is one, and but one, that is just and true, and the only difficulty consists in fixing and ascertaining it. On the contrary, a thousand different sentiments, excited by the same object, are all right: because no sentiment represents what is really in the object. It only marks a certain conformity or relation between the object and the organs or faculties of the mind; and if that conformity did not really exist, the sentiment could never possibly have a being. Beauty is no quality in things themselves: it exists merely in the mind which contemplates them; and each contemplating mind conceives a different beauty. But though this difference really exists, yet the useful talent of judging properly may be greatly improved by practice in any particular art, and by frequently surveying or contemplating a particular species of beauty. When objects of any kind are first presented to the eye of the imagination, the sentiment which attends them is obscure and confused: and the mind is, in a great measure, incapable of pronouncing with regard to their merits or defects. The taste cannot perceive the several excellencies of the performance; much less distinguish the particular character of each excellency, and ascertain its quality and degree. If it pronounce the whole in general to be beautiful or deformed, it is the utmost that can be expected; and even this judgment, a person so unpractised, will be apt to deliver with great hesitation and reserve. But allow him to acquire experience in those objects, his feelings become more exact and nice: he not only perceives the beauty and defects of each part, but marks the distinguishing species of each quality, and assigns it suitable praise or censure. A clear and distinct sentiment attends him through the whole survey of the object; and he discovers that very degree and kind of approbation or displeasure, which each part is naturally fitted to produce. The mist, which seemed formerly to hang over the object, dissipates; the organ acquires greater perfection in its operations; and can pronounce without danger of mistake, concerning the merits of each performance. In a word, the same address and dexterity, which practice gives to the execution of any work, is also necessary by the same means, in judging of it.

We should not therefore be surprised to hear the same performance condemned and praised by different persons. Some, if the drawing only in a picture be elegant, will pass over all its defects, and pronounce it excellent; another, who considers that every object should contribute to form a beautiful whole, will condemn it entirely, from its being defective in this single point, though the design, the expression, the grace and perspective

pective sufficiently shew a masterly hand; while a third shall praise or condemn merely from the name of the artist, without the least regard to the real merits or defects of the piece in question.

Our Author has endeavoured to expose such illiberal and partial criticisms; and by laying down the principles of painting as far as they relate to prints, and pointing out the beauties and defects of the most remarkable performances of the best masters, obliged the world with a very useful and entertaining treatise; which cannot fail of directing the taste of those who will take the necessary pains to study it, and enable them to form a correct judgment of the various works of different masters.

In the first chapter, where our Author considers the principles of painting as far as they relate to prints, he very justly observes, that, in order

‘ To make a print agreeable as a *whole*, a just observation of those rules is necessary, which relate to *design, disposition, keeping*, and the *distribution of light*: to make it agreeable in its *parts*, of those which relate to *drawing, expression, grace*, and *perspective*.’

He then proceeds to explain what is meant by *design*; by which our Author understands the general conduct of the piece, as a representation of such a particular story.

‘ It answers, says he, in an historical relation of a fact, to a judicious choice of circumstances, and includes a *proper time, proper characters*, the *most affecting manner of introducing those characters*, and *proper appendages*.

‘ With regard to a *proper time*, the painter is assisted by the good old dramatic rules; which inform him, that *one point only* should be taken—the most affecting in the action; and that no other part of the story should interfere with it. Thus in the death of Ananias, if the instant of his falling down be chosen, no anachronism should be introduced; every part of the piece should correspond; each character should be under the strongest impression of astonishment, and horror; those passions being yet unalloyed by any cooler passions succeeding.’

Our Author next remarks, that the painter must suit the characters to his piece by attending to historical truth, if his subject be history; or to heathen mythology, if it be fabulous. They must also be introduced properly; the principal figures should first catch the eye, and engage it more than any of the rest.

Disposition is the second thing to be considered with regard to a whole. By disposition is meant the art of grouping the figures, and of combining the several parts of a picture. This is different from design, which considers how each part separately taken concurs in producing a whole.

‘ It is an obvious principle, says our Author, that one object at a time is enough to engage either the senses or the intellect. Hence the necessity of *unity* or a *whole* in painting. The eye, upon a complex view, must be able to comprehend the picture as *one object*, or it cannot

be satisfied. It may be pleased indeed by feeding on the parts separately; but, a picture, which can please no otherwise, is as poor a production, as a machine, the springs and wheels of which are finished with nicety, but are unable to act in concert, and effect the intended movement.

Now *disposition*, or the art of grouping and combining the figures, and several parts of a picture is an essential, which contributes greatly to produce a *whole* in painting. When the parts are scattered, they have no dependance on each other; they are still only parts: but by an agreeable grouping, they are massed together, and become a *whole*.

In disposing figures great artifice is necessary to make each group open itself in such a manner, as to set off advantageously the several figures of which it is composed. The *action* at least of each figure should appear.

No group can be agreeable without *contrast*. By *contrast* is meant the opposition of one part to another. A sameness in attitude, action, or expression, among figures in the same group, will always disgust the eye. In the cartoon of *St. Paul preaching at Athens*, the contrast among the figures is incomparably fine; and the want of it, in the *death of Ananias*, makes the group of the apostles a disagreeable one.

Nor indeed is *contrast* required only among the figures of the same group, but also among the groups themselves, and among all the parts, of which the piece is composed. In the *beautiful gate of the temple*, the figures of the principal group are very well contrasted; but the adjoining group is disposed almost in the same manner; which, together with the formal pillars, introduce a disagreeable regularity into the picture.

The judicious painter, however, whether he group, combine, or contrast, will always avoid the appearance of artifice. The several parts of his picture will be so suited to each other, that his art will seem the result of chance. In the *sacrifice at Lystra*, the head of the ox is bowed down, with a design, no doubt, to group the figures around it more harmoniously; but their action is so well suited to the posture of the ox, and the whole managed with so much judgment, that although the figures are disposed with the utmost art, they appear with all the ease of nature. The remaining part of the group is an instance of the reverse, in which a number of heads appear manifestly stuck in to fill up vacuities.

But farther, as a *whole*, or *unity*, is an essential of beauty, *that disposition* is certainly the most perfect, which admits but of one group. All subjects, however, will not allow this close observance of unity. When this is the case, the several groups must again be combined, chiefly by a proper distribution of light, so as to constitute a *whole*.

But as the *whole* will soon be lost, if the constituent parts become numerous, it follows, that many groups must not be admitted. Judicious painters have thought three the utmost number, that can be allowed. Some subjects, indeed, as battles, and triumphs, necessarily require a great number of figures, and of course various combinations of groups. In the management of such subjects, the greatest art is necessary to preserve a *whole*. Confusion in the figures must be expressed without confusion in the picture. A writer should treat his subject *clearly*, though he write upon *obscurity*.

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* With regard to *disposition*, I shall only add, that the *shape* or *form* of the group should also be considered. The *triangular* form Michael Angelo thought the most beautiful. And indeed there is a lightness in it, which no other form can receive. The group of the apostles, in the cartoon of *giving the keys*, and the same group, in the *death of Ananias*, are both exceedingly heavy, and this heaviness arises from nothing more than from the form of a parallelogram, within the lines of which these groups are contained. The triangular form too is capable of the most variety: for the vertical angle of a group so disposed may either be acute, or obtuse, in any degree. Or a *segment* only of a triangle may be taken, which still increases the variety. The cartoons afford few instances of beauty in the *forms of groups*. In the works of Salvator Rosa we frequently find them.

* The painter, when he hath chosen his subject, should always sketch out some beautiful form of grouping, which may best suit it; within which bounds he should, as nearly as may be, without affectation, confine his figures. What I mean, is, that the *form* of the group should never be left at random.

In the same manner this able critic proceeds to explain, how keeping, harmony, and a proper distribution of light, contribute to produce a whole; and then considers those which relate to the parts, viz. drawing, expression, grace, and perspective. And the chapter is concluded with a short comparative view of the peculiar excellencies of pictures and prints.

The second chapter contains several excellent observations on the different kinds of prints, distinguished by the names of Engravings, Etchings, and Metztintos. The characteristic of the first is strength, of the second freedom, and of the third softness. Characters of the most noted masters form the subject of the third chapter, which is at once both instructive and entertaining; the characters are delineated in a very agreeable manner, and the beauties and faults in these respective performances pointed out with great judgment and candour. We shall give the characters of Albert Durer, Rembrandt, and Hogarth, as a specimen of our Author's manner.

* Albert Durer, though not the inventor, was one of the first improvers of the art of engraving. He was a German painter; and at the same time a man of letters, and a philosopher. It may be added in his praise, that he was an intimate friend of the great Erasmus; who revised, it is supposed, some of the pieces which he published. He was a man of business also; and for many years was the leading magistrate of Nuremburgh.—His prints, considered as the first efforts of a new art, have great merit. Nay, we may add, that it is astonishing to see a new art, in its first essay, carried to such a length. In some of those prints, which he executed on copper, the engraving is elegant to a great degree. His *Hell-scene* particularly, which was engraved in the year 1513, is as high-finished a print as ever was engraved, and as happily finished. The labour he has bestowed upon it, has its full effect. In his wooden prints too we are surprized to see, in so early a matter, so much meaning, and relief; the heads so well marked; and every part

so well executed.—This artist seems to have understood very well the principles of design. His composition too is often pleasing; and his drawing generally good: but he knows very little of the management of light; and still less of grace: and yet his ideas are purer, and more elegant, than we could have supposed from the awkward archetypes, which his country and education afforded. In a word, he was certainly a man of a very extensive genius; and, as Vafari remarks, would have been an extraordinary artist, if he had had an Italian, instead of a German education. His prints are very numerous. They were much admired in his own lifetime, and eagerly bought up; which put his wife, who was a teizing woman, upon urging him to spend more time upon engraving, than he was inclined to do. He was very rich, and chose rather to practise his art as an amusement, than as a business. He died in the year 1527.—

Rembrandt's excellency as a painter, lay in colouring, which he possessed in such perfection, that it almost screens every fault in his pictures. His prints, deprived of this palliative, have only his inferior qualifications to recommend them. These are expression, and skill in the management of light, execution, and sometimes composition. I mention them in the order in which he seems to have possessed them. His expression has most force in the character of age. He marks as strongly as the hand of time itself. He possesses too in a great degree, that inferior kind of expression, which gives its proper, and characteristic touch to drapery, fur, metal, and every object he represents.—His management of light consists chiefly in making a very strong contrast; which has often a good effect: and yet in many of his prints there is no effect at all; which gives us reason to think, he either had no principles; or published such prints before his principles were ascertained.—His execution is peculiar to himself. It is rough, or neat, as he meant a sketch, or a finished piece; but always free, and masterly. It produces its effect by strokes intersected in every direction; and comes nearer the idea of painting, than the execution of any other master.

Never painter was more at a loss than Rembrandt, for an idea of that species of grace, which is necessary to support an elevated character. While he keeps within the sphere of his genius, and contents himself with low subjects, he deserves any praise. But when he attempts beauty, or dignity, it were goodnatured to suppose, he means only burlesque and caricature. He is a strong contrast to Salvator. The one drew all his ideas from nature, as she appears with the utmost grace and elegance. The other caught her in her meanest images; and transferred those images into the highest characters. Hence Salvator exalts banditti into heroes; Rembrandt degrades patriarchs into beggars. Rembrandt indeed seems to have affected awkwardness. He was a man of humour; and would laugh at those artists who studied the antique. "I'll shew you my antiques," he would cry; and then he would carry his friends into a room furnished with head-dresses, draperies, household-stuff, and instruments of all kinds; "These, he would add, are worth all your antiquities."

His best etching is that, which goes by the name of the *hundred-guilders print*; which is in such esteem, that I have known twenty guineas given for a good impression of it. In this all his excellencies are united; and I might add, his imperfections also. Age and wretched-
ness

ness are admirably described; but the principal figure is ridiculously mean.

Rembrandt is said to have left behind him near three hundred prints; none of which are dated before 1628; none after 1659. They were in such esteem, even in his own lifetime, that he is said to have retouched some of them four or five times.

Among the masters in portrait, Rembrandt may take the lead. His heads are admirable copies from nature; and perhaps the best of his works. There is infinite expression in them, and character. His lions, which are etched in his usual style, are worthy the notice of a connoisseur.

His landscapes have very little to recommend them, besides their effect; which is often surprising. One of the most admired of them goes under the name of *the three trees*.

The works of Hogarth abound in true humour; and satire, which is generally well directed: they are admirable moral lessons, and a fund of entertainment suited to every taste: a circumstance, which shews them to be just copies of nature. We may consider them too as valuable repositories of the manners, customs, and dresses of the present age. What a fund of entertainment would a collection of this kind afford, drawn from every period of the history of Britain!—How far the works of Hogarth will bear a *critical examination*, may be the subject of a little more enquiry.

In *design* Hogarth was seldom at a loss. His invention was fertile; and his judgment accurate. An improper incident is rarely introduced; a proper one rarely omitted. No one could tell a story better; or make it, in all its circumstances, more intelligible. His genius, however, it must be owned, was suited only to *low*, or *familiar* subjects. It never soared above *common* life: to subjects naturally sublime, or which from antiquity or other accidents borrowed dignity, he could not rise.

In *composition* we see little in him to admire. In many of his prints the deficiency is so great as plainly to shew a want of all principles; it makes us ready to believe, that when we do meet with a beautiful group, it is the effect of chance. In one of his minor works, the *idle apprentice*, we seldom see a croud more beautifully managed, than in the last print. If the sheriff's officers had not been placed in a line, and had been brought a little lower in the picture, so as to have formed a pyramid with the cart, the composition had been unexceptionable: and yet the first print of this work is such a striking instance of disagreeable composition, that it is amazing, how an artist, who had any idea of beautiful forms, could suffer so unmasterly a performance to leave his hands.

Of the *distribution of light* Hogarth had as little knowledge as of *composition*. In some of his pieces we see a good effect; as in the *execution* just mentioned: in which if the figures at the right and left corners, had been kept down a little, the light would have been beautifully distributed on the foreground, and a fine secondary light spread over part of the croud: but at the same time there is so obvious a deficiency in point of effect, in most of his prints, that it is very evident he had no principles.

Neither was Hogarth a master in *drawing*. Of the muscles and anatomy of the head and hands he had perfect knowledge; but his

trunks are often badly moulded, and his limbs ill set on. I tax him with plain bad drawing, I speak not of the niceties of anatomy, and elegance of outline : of these indeed he knew nothing ; nor were they of use in that mode of design, which he cultivated : and yet his figures upon the whole are inspired with so much life, and meaning, that the eye is kept in good humour, in spite of its inclination to find fault.

‘ The author of the *Analysis of Beauty*, it might be supposed, would have given us more instances of *grace*, than we find in the works of Hogarth ; which shews strongly that theory and practice are not always united. Many opportunities his subjects naturally afford of introducing graceful attitudes ; and yet we have very few examples of them. With instances of picturesque grace his works abound.

‘ But of his *expression*, in which the force of his genius lay, we cannot speak in terms too high. In every mode of it he was truly excellent. The passions he thoroughly understood ; and all the effects which they produce in every part of the human frame : he had the happy art also of conveying his ideas with the same precision, with which he conceived them.—He was excellent too in expressing any humorous oddity, which we often see stamped upon the human face. All his heads are cast in the very mould of nature. Hence that endless variety, which is displayed through his works ; and hence it is that the difference arises between *his* heads, and the affected caricatures of *those masters*, who have sometimes amused themselves with patching together an assemblage of features from their own ideas. Such are Spaniolet’s ; which, though admirably executed, appear plainly to have no archetypes in nature. Hogarth’s, on the other hand, are collections of natural curiosities. The *Oxford-heads*, the *physicians-arms*, and some of his other pieces, are expressly of this humorous kind. They are truly comic ; though ill-natured effusions of mirth : more entertaining than Spaniolet’s, as they are pure nature ; but less innocent, as they contain ill-directed ridicule.—But the species of expression, in which this master perhaps most excels, is that happy art of catching those peculiarities of air, and gesture, which the ridiculous part of every profession contract from their peculiar situation ; and which for that reason become characteristic of the whole. His counsellors, his undertakers, his lawyers, his usurers, are all conspicuous at sight. In a word, almost every profession may see in his works that particular species of affectation, which they should most endeavour to avoid.

‘ The *execution* of this master is well suited to his subjects, and manner of treating them. He etches with great spirit, and never gives one unnecessary stroke. For myself, I greatly more value the works of his own needle, than those high-finished prints, on which he employed other engravers. For as the production of an effect is not his talent ; and as this is the chief excellence of high-finishing, his own rough manner is certainly preferable, in which we have most of the force, and spirit of his expression. The *manner* in none of his works pleases me so well, as in a small print of a corner of a play-house. There is more spirit in a work of this kind, struck off at once, warm from the imagination, than in all the cold correctness of an elaborate engraving. If all his works had been executed in this style, with a few improvements in the composition, and the management of light, they would certainly have been a much more valuable collection of prints than they are. The

Rake’s

Rake's Progress, and some of his other works, are both etched and engraved by himself: they are well done; but it is plain he meant them as furniture. As works designed for a critic's eye, they would certainly have been better without the engraving, except a few touches in a very few places. The want of effect too would have been less conspicuous, which in his highest finished prints is disagreeably striking.

The Title to the fourth chapter is, *Remarks upon particular Prints*. This chapter highly merits the careful perusal of every one who is desirous of being acquainted with the beauties and faults of the most eminent masters. We shall give two instances, as specimens of our Author's manner of treating his subject. The one is *The Resurrection of Lazarus*, by BLOEMART:

With regard to *design*, this print has great merit. The point of time is very judiciously chosen. It is a point between the first command, *Lazarus come forth*; and the second, *Loose him, and let him go*. The first astonishment of the two sisters is now over. The predominant passion is gratitude; which is discovering itself in praise. One of the attendants is telling the yet stupified man, "That is your sister." He himself, collecting his scattered ideas, directs his gratitude to Christ. Jesus directs it farther, to heaven. So far the design is good. But what are those idle figures on the right hand, and on the left? some of them seem no way concerned in the action. Two of the principal of them are introduced as grave-diggers; but even in that capacity they were unwanted; for *the place*, we are told, *was a cave, and a stone rolled upon the mouth*. When a painter is employed on a barren subject, he must make up his groups as he is able: but there is no barrenness here: and the painter might with propriety have introduced in the room of the grave-diggers, some of the Pharisaical party maligning the action. Such we are told were on the spot. They are figures of consequence in the story; and ought not to have been shoved back, as they are, among the appendages of the piece.

The *composition* is almost faultless. The principal group is finely disposed. Its form is nearly that of a right-angled triangle. The hand of Christ is the apex. The kneeling figure, and the dark figure looking up, make the two other angles. The group opens in a beautiful manner, and discovers every part. It is equally beautiful, when considered as combined with the figures on the left. It then forms an easy inclined plane, of which the highest figure is the apex, and the dark figure just mentioned, on the left of Lazarus, is the angle at the base. Such combinations of triangular forms have a fine effect.

The *light* is very ill distributed, though the figures are disposed to receive the most beautiful effect of it. The whole is one glare. It had been better if all the figures on the elevated ground, on the right, had been in strong shadow. The extended arm, the head, and shoulder of the grave digger might have received catching lights. A little more light might have been thrown upon the principal figure; and a little less upon the figure kneeling. The remaining figures, on the left, should have been kept down. Thus the light would have centered strongly upon the capital group, and would have faded gradually away.

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' The single figures are in general good. The principal one indeed is not so capital as might be wished. The character is not quite pleasing; the right arm is awkwardly introduced, if not ill-drawn; and the whole disagreeably incumbered with drapery.—Lazarus is very fine: the drawing, the expression, and grace of the figure are all good.—The figure kneeling is not very graceful; but it contrasts with the group.—The grave-diggers are both admirable figures. It is a pity, they should be incumbrances only.

' The *drawing* is good; yet there seems to be something amiss in the pectoral muscles of the grave-digger on the right. The hands too, in general, of all the figures, are constrained and awkward. Few of them are in natural action.

' The *manner* is strong, distinct, and expressive. It is mere engraving, without any etching. The drapery of the kneeling figure is particularly well touched: as are also the head, and leg of Lazarus; and the grave-digger on the left.'

The other is, *The Rake's Progress*, by HOGARTH.

' The first print of this capital work is an excellent representation of a young heir taking possession of a miser's effects. The passion of avarice, which hoards every thing, without distinction, what is, and what is not valuable, is admirably described.—The *composition*, though not excellent, is not unpleasing. The principal group, consisting of the young gentleman, the taylor, the appraiser, the papers, and chest, is agreeably shaped: but the eye is hurt with the disagreeable regularity of three heads nearly in a line, and at equal distances.—The *light* is not ill-disposed. It falls on the principal figures: but the effect might have been improved. If the extreme parts of the mass (the white apron on one side, and the memorandum-book on the other,) had been in shade, the *repose* had been less injured. The detached parts of a group should rarely catch a strong body of light.—We have no striking instances of *expression* in this print. The principal figure is unmeaning. The only one, which displays the true *vis comica* of Hogarth, is the appraiser fingering the gold. You enter at once into his character.—The young woman might have furnished the artist with an opportunity of presenting a graceful figure; which would have been more pleasing. The figure he has introduced is by no means an object of allurements.—The *perspective* is accurate; but affected. So many windows, and open doors, may shew the author's learning; but they break the background, and injure the simplicity of it.

' The second print introduces our hero into all the dissipation of modern life. We became first acquainted with him, when a boy of eighteen; He is now of age; has entirely thrown off the clownish school-boy; and assumes the man of fashion. Instead of the country taylor, who took measure of him for his father's mourning, he is now attended by French barbers, French taylor, poets, milliners, jockies, bullies, and the whole retinue of a fine gentleman.—The *expression*, in this print, is wonderfully great. The dauntless front of the bully; the keen eye, and elasticity of the fencing-master, and the simpering importance of the dancing-master, are admirably expressed. The last is perhaps rather a little outré; and it may be added, but very indifferently drawn. The architect is a strong copy from nature.—The *composition* seems to be entirely subservient to the expression. It appears, as if Hogarth had
sketched

sketched in his memorandum-book all the characters, which he has here introduced; but was at a loss how to group them; and chose rather to introduce them in detached figures, as he had sketched them, than to lose any part of the expression by combining them.—The *light* is very ill distributed. It is spread indiscriminately over the print; and destroys the *rubole*.—We have no instance of *grace* in any of the figures. The principal figure is very deficient. There is no contrast in the limbs; which is always attended with a degree of ungracefulness.—The *expression* is very good. It is elaborate, and yet free.—The satire on operas, though it may be well directed, is forced and unnatural.

The third plate carries us still deeper in the history. We meet our hero engaged in one of his evening-amusements. This print, on the whole, is no very extraordinary effort of genius.—The *design* is good; and may be a very exact description of the humours of a brothel.—The *composition* too is not amiss. But we have few of those masterly strokes, which distinguish the works of Hogarth. The whole is plain history. The lady setting the world on fire, is the best thought; and there is some humour in furnishing the room with a set of Cæsars; and not placing them in order.—The *light* is ill-managed. By a few alterations, which are obvious, particularly by throwing the lady dressing, into the shade, the disposition of it might have been tolerable. But still we should have had an absurdity to answer, whence comes it? Here is light in abundance; but no visible source.—*Expression* we have very little through the whole print. The principal figure is the best. The ladies have all the air of their profession; but no variety of character. Hogarth's women are, in general, very inferior to his men. For which reason I prefer the *Rake's Progress* to the *Harlot's*. The female face indeed has seldom strength of feature enough to admit the strong markings of expression.

Very disagreeable accidents often befall gentlemen of pleasure. An event of this kind is recorded in the fourth print; which is now before us. Our hero going, in full dress, to pay his compliments at court, on St. David's day, was accosted in the rude manner which is here represented.—The *composition* is good. The form of the group, made up of the figures in action, the chair, and the lamp-lighter, is pleasing. Only here we have an opportunity of remarking, that a group is disgusting, when the extremities of it are heavy. A group in some respect should resemble a tree. The heavier part of the foliage, (the *cup*, as the landscape painter calls it) is always near the middle: the outside branches, which are relieved by the sky, are light and airy. An inattention to this rule has given a heaviness to the group before us. The two bailiffs, the woman, and the chairman are all huddled together in that part of the group, which should have been the lightest; while the middle part, where the hand holds the door, wants strength and confidence. It may be added too, that the four heads, in the form of a diamond, make an unpleasing shape. All regular figures should studiously be avoided.—The *light* would have been well distributed, if the bailiff holding the arrest, and the chairman, had been a little lighter, and the woman darker. The glare of the white apron is disagreeable.—We have, in this print, some beautiful instances of *expression*. The surprize and terror of the poor gentleman is apparent in every limb, as far as is consistent with the fear of discomposing his dress. The insolence of power in

in one of the bailiffs, and the unfeeling heart in the other, which can jest with misery, are strongly marked. The self-importance too of the honest Cambrian is not ill-portrayed; who is chiefly introduced to settle the chronology of the story.—In point of *grace*, we have nothing striking. Hogarth might have introduced a degree of it in the female figure; at least he might have contrived to vary the disagreeable, and heavy form of her drapery.—The *perspective* is good, and makes an agreeable shape.—I cannot leave this print without remarking the *falling hand-box*. Such representations of quick motion are very absurd; and every moment the absurdity grows stronger. You cannot deceive the eye. The falling body *must* appear *not* to fall. Objects of that kind are beyond the power of representation.

Difficulties croud so fast upon our hero, that at the age of twenty-five, which he seems to have attained in the fifth plate, we find him driven to the necessity of marrying a woman, whom he detests, for her fortune. The *composition* here is very good; and yet we have a disagreeable regularity in the climax of the three figures, the maid, the bride, and the bridegroom.—The *light* is not ill-distributed. The principal figure too is *graceful*; and there is strong *expression* in the seeming tranquillity of his features. He hides his contempt of the object before him, as well as he can; and yet he cannot do it. She too has as much meaning, as can appear through the deformity of her features. The clergyman's face we are well acquainted with, and also his wig; tho' we cannot pretend to say, where we have seen either. The clerk too is an admirable fellow.—The *perspective* is well understood; but the church is too small; and the wooden post, which seems to have no use, divides the picture very disagreeably.—The creed lost, the commandments broken, and the poor's box obstructed by a cob-web, are all excellent strokes of satirical humour.

The fortune, which our adventurer has just received, enables him to make one push more at the gaming-table. He is exhibited in the sixth print, venting curses on his folly for having lost his last stake.—This is upon the whole perhaps the best print of the set. The horrid scene it describes, was never more inimitably drawn. The *composition* is artful, and natural. If the shape of the whole be not quite pleasing, the figures are so well grouped, and with so much ease and variety, that you cannot take offence.—In point of *light*, it is more culpable. There is not shade enough among the figures to balance the glare. If the neck-cloth, and weepers of the gentleman in mourning had been removed, and his hands thrown into shade, even that alone would have improved the effect.—The *expression*, in almost every figure, is admirable; and the whole is a strong representation of the human mind in a storm. Three stages of that species of madness, which attends gaming, are here described. On the first shock, all is inward dismay. The ruined gamester is represented leaning against a wall, with his arms across, lost in an agony of horror. Perhaps never passion was described with so much force. In a short time this horrible gloom bursts into a storm of fury: he tears in pieces what comes next him; and kneeling down, invokes curses upon himself. He next attacks others; every one in his turn whom he imagines to have been instrumental in his ruin.—The eager joy of the winning gamesters, the attention of the usurer, the vehemence of the watchman, and the profound reverie of the highwayman,

wayman, are all admirably marked. There is great coolness too expressed in the little we see of the fat gentleman at the end of the table. The figure opposing the madman is bad: it has a drunken appearance; and drunkenness is not the vice of a gaming-table.—The principal figure is *ill drawn*. The *perspective* is formal; and the *execution* but indifferent: in heightening his expression Hogarth has lost his spirit.

The seventh plate, which gives us the view of a jail, has very little in it. Many of the circumstances, which may well be supposed to increase the misery of a confined debtor, are well contrived; but the fruitful genius of Hogarth, I should think, might have treated the subject in a more copious manner. The episode of the fainting woman might have given way to many circumstances more proper to the occasion. This is the same woman, whom the rake discards in the first print; by whom he is rescued in the fourth; who is present at his marriage; who follows him into jail; and lastly to Bedlam. The thought is rather unnatural, and the moral certainly culpable.—The *composition* is bad. The group of the woman fainting, is a round heavy mass; and the other group is very ill shapen. The *light* could not be worse managed; and, as the groups are contrived, can hardly be improved.—In the principal figure there is great *expression*; and the fainting scene is well described.—A scheme to pay off the national debt by a man who cannot pay his own; and the attempt of a silly rake to retrieve his affairs by a work of genius, are admirable strokes of humour.

The eighth plate brings the fortunes of our hero to a conclusion. It is a very expressive representation of the most horrid scene, which human nature can exhibit.—The *composition* is not bad. The group, in which the lunatic is chained, is well managed; and if it had been carried a little further towards the middle of the picture, and the two women (who seem very oddly introduced) had been removed, both the composition, and the distribution of light had been good.—The *drawing* of the principal figure is a more accurate piece of anatomy, than I should have expected from Hogarth. The *expression* of this figure is rather unmeaning; and very inferior to the strong characters of all the other lunatics. The fertile genius of the artist has introduced as many of the causes of madness, as he could well have collected; though there is a little tautology. There are two religionists, and two astronomers. Yet there is variety in each; and strong *expression* in all the characters. The self-satisfaction, and conviction of him, who has discovered the longitude, the mock majesty of the monarch, the moody melancholy of the lover, and the superstitious horror of the popish devotee, are all admirable.—The *perspective* is simple and proper.

The fifth and last chapter contains a number of very useful cautions, necessary to be observed in collecting prints. But as we have already extended this article to a more than ordinary length, we must refer the Reader to the work itself, where he will meet with some remarks that well deserve his attention.

A Sentimental Journey through France and Italy. By Mrs Yorick:
12mo. 2 Vols. 5s. few'd. Becket and Co.

OF all the various productions of the press, none are so eagerly received by us Reviewers, and other people who stay at home and mind our business, as the writings of travellers;—over whom, by the way, we readers have prodigious advantage; for *they* undergo the fatigue, inconvenience, and expence, while *we*, in all the plenitude of leisure and an elbow-chair, enjoy the pleasure and the profit, at so small a charge as—the price of the book. Why here, now, we have many dozens of shrewd observations and choice sentiments, the *ground-work* of which must have cost our friend Yorick many a bright glittering guinea: all which our other friend, Becket, who is the most reasonable of all human booksellers,—is content to let us have at less than seven farthings a-piece!—Was ever any thing so *unreasonably* reasonable! the inoculation of wit—still cheaper than that of the small-pox, even at its reduced Northamptonshire price, of five-and-three-pence a head.

Now of the *genus* of travellers, there are various *species*,—which the curious naturalist before us (who is a very Linnæus in his way) has more distinctly classed and arranged them, than ever they were classed and arranged before, by any writer that we know of. The whole circle of travellers he reduces to the following heads:

- ‘ Idle Travellers,
- ‘ Inquisitive Travellers,
- ‘ Lying Travellers,
- ‘ Proud Travellers,
- ‘ Vain Travellers,
- ‘ Splenetic Travellers.
- ‘ Then follow the Travellers of Necessity,
- ‘ The delinquent and felonious Traveller,
- ‘ The unfortunate and innocent Traveller,
- ‘ The simple Traveller,
- ‘ And last of all (if you please) The
- ‘ Sentimental Traveller (meaning thereby myself) who have travelled, and of which I am now sitting down to give an account—as much out of *Necessity*, and the *besoin de Voyager*, as any one in the class.’

Our Author’s descriptions of these several sorts of travellers are quite in his own way—diverting, edifying, and satirical. Of the edifying, take a specimen, from what he says about travelling for improvement: ‘ Knowledge and improvement, quoth he, are to be got by sailing and posting for that purpose; but whether useful knowledge and real improvement, is all a lottery—and even where the adventurer is successful, the acquired stock

Rock must be used with caution and sobriety to turn to any profit—but as the chances run prodigiously the other way both as to the acquisition and application, I am of opinion, that a man would act as wisely, if he could prevail upon himself, to live contented without foreign knowledge or foreign improvements, especially if he lives in a country that has no absolute want of either—and indeed, much grief of heart has it oft and many a time cost me, when I have observed how many a foul step the inquisitive traveller has measured to see sights and look into discoveries, all which, as Sancho Pança said to Don Quixote, they might have seen dry-shod at home. It is an age so full of light, that there is scarce a country or corner of Europe whose beams are not crossed and interchanged with others—Knowledge in most of its branches, and in most affairs, is like music in an Italian street, whereof those may partake, who pay nothing—But there is no nation under heaven—and God is my record, (before whose tribunal I must one day come and give an account of this work) that I do not speak it vauntingly—But there is no nation under heaven abounding with more variety of learning—where the sciences may be more fitly woo'd, or more surely won than here—where art is encouraged, and will soon rise high—where Nature (take her all together) has so little to answer for—and, to close all, where there is more wit and variety of character to feed the mind with.—Where then, my dear countrymen, are you going?

Of the splenetic traveller he gives the following picture, from a well-known original :

‘ The learned Smelfungus travelled from Boulogne to Paris—from Paris to Rome—and so on—but he set out with the spleen and jaundice, and every object he passed by was discoloured or distorted—He wrote an account of them, but ’twas nothing but an account of his miserable feelings.

‘ I met Smelfungus in the grand portico of the Pantheon—he was just coming out of it—’*Tis nothing but a huge cock-pit*, said he—I wish you had said nothing worse of the Venus of Medicis, replied I—for in passing through Florence, I had heard he had fallen foul upon the goddess, and used her worse than a common strumpet, without the least provocation in nature.

‘ I popp’d upon Smelfungus again at Turin, in his return home; and a sad tale of sorrowful adventures had he to tell, wherein he spoke of moving accidents by flood and field, and of the cannibals which each other eat: the Anthropophagi—he had been flea’d alive, and bedevil’d, and used worse than St. Bartholomew, at every stage he had come at—

‘ —I’ll tell it, cried Smelfungus, to the world. You had better tell it, said I, to your physician.—Reader! didst thou ever travel with our quondam brother, above-named? In such
humour

humour did he travel;—in-such mood did he *write* his travels;—and thus also, with the spleen and jaundice for his companions, did he, whilom, journey through the tortuous regions of *criticism*: damning and execrating all the way, as the anfractuons spirit impelled him along; and sparing nor author, nor printer, nor bookseller, nor bookseller's wife!

With what difference of disposition does the *sentimental traveller* proceed on his journey! Take his own declaration for it: 'I pity, says the happy-tempered Yorick, the man who can travel from Dan to Beertheba, and cry, *'Tis all barren*—and so it is; and so is all the world to him who will not cultivate the fruits it offers. I declare, said I, clapping my hands chearily together, that was I in a desert, I would find out wherewith in it to call forth my affections—If I could not do better, I would fasten them upon some sweet myrtle, or seek some melancholy cypress to connect myself to—I would court their shade, and greet them kindly for their protection—I would cut my name upon them, and swear they were the loveliest trees throughout the desert: if their leaves wither'd; I would teach myself to mourn, and when they rejoiced, I would rejoice along with them.'

He points out another character, the *proud traveller*; we suppose,—though not expressly mentioned under that class: 'Mundungus, says he, with an immense fortune, made the whole tour; going on from Rome to Naples—from Naples to Venice—from Venice to Vienna—to Dresden, to Berlin; without one generous connection or pleasurable anecdote to tell of; but he had travell'd straight on, looking neither to his right hand or his left, lest Love or Pity should seduce him out of his road.

'Peace be to them! if it is to be found; but heaven itself, was it possible to get there with such tempers, would want objects to give it—Every gentle spirit would come flying upon the wings of Love to hail their arrival—Nothing would the souls of Smelfungus and Mundungus hear of, but fresh anthems of joy, fresh raptures of love, and fresh congratulations of their common felicity—I heartily pity them: they have brought up no faculties for this work; and was the happiest mansion in heaven to be allotted to Smelfungus and Mundungus, they would be so far from being happy, that the souls of Smelfungus and Mundungus would do penance there to all eternity.'

The journey of our sentimental traveller commences with his voyage to Calais; where his portmanteau, containing half a dozen shirts and 'a black pair of silk breeches,' furnishes occasion for some pathetic reflections on the *droits d'aubaine*:—by the way, though, cousin Yorick, a 'black pair'—is not quite so accurately expressed;—not that we should have minded it, if you had not repeated the slip, more than once: and talked,
moreover,

moreover, of a lady's 'black pair of silk gloves.'—But now, while the *fescue* is pointed at this slip, we would just hint another correction, equally *important*—were we but sure you would not mistake the matter, and suppose we intended any thing like a *criticism*. You smile! thank you, Dear Coz. for the obliging *sentiment* implied in that smile. Without further hesitation, then, take it:—Why will you deign to adopt the vulgarisms of a city *news-writer*? 'I *laid* at their mercy*'; 'I *laid what*, an egg or a wager? 'a man who values a good night's rest will not *lay* down [what? his pipe or his spectacles?] with enmity in his heart—†.' 'But Maria should *lay* in my bosom‡:' our Readers may possibly conclude that Maria was the name of a favourite *pullet*; and the mistake may be excusable: for how can they suppose it possible for one of our first-rate pens to write such English?—But, away with these pitiful *minutiae*!—Behold a nobler object. What an affecting, touching, masterly picture is here! 'Tis *The monk-scene*.—Calais.

'A poor monk of the order of St. Francis came into the room, to beg something for his convent.—I was pre-determined not to give him a single sou—button'd up my purse, set myself a little more upon my centre, and advanced up gravely to him: there was something, I fear, forbidding in my look: I have his figure this moment before my eyes, and think there was that in it which deserved better.

'The monk, as I judged from the break in his tonsure, a few scatter'd white hairs upon his temples, being all that remained of it, might be about seventy—but from his eyes, and that sort of fire which was in them, which seem'd more temper'd by courtesy than years, could be no more than sixty—Truth might lie between—He was certainly sixty-five; and the general air of his countenance, notwithstanding something seem'd to have been planting wrinkles in it before their time, agreed to the account.

'It was one of those heads, which Guido has often painted—mild, pale—penetrating, free from all common-place ideas of fat contented ignorance looking downwards upon the earth—it look'd forwards; but look'd, as if it look'd at something beyond this world. How one of his order came by it, heaven above, who let it fall upon a monk's shoulders, best knows: but it would have suited a Bramin, and had I met it upon the plains of Indostan, I had revered it.

'The rest of his outline may be given in a few strokes; one might put it into the hands of any one to design, for 'twas neither elegant or otherwise, but as character and expression made it so: it was a thin, spare form, something above the common

* Vol. II. p. 62.

† Ib. v. 115.

‡ Ib. p. 180.

size, if it lost not the distinction by a bend forwards in the figure—but it was the attitude of intreaty; and as it now stands presented to my imagination, it gain'd more than it lost by it.

'When he had enter'd the room three paces, he stood still; and laying his left hand upon his breast, (a slender white staff with which he journey'd being in his right)—when I had got close up to him, he introduced himself with the little story of the wants of his convent, and the poverty of his order—and did it with so simple a grace—and such an air of deprecation was there in the whole cast of his look and figure—I was bewitch'd not to have been struck with it—

'—A better reason was, I had predetermined not to give him a single sou.'

Are you struck with this piece at the first glance, and before you have had a full view of it? We can assure you, gentlemen, it would have touched you more powerfully, had you seen it with its *companion**—which is not here at present. But look again: here are more circumstances that merit your attention: '—'Tis very true, said I, replying to a cast upwards with his eyes, with which he had concluded his address—'tis very true—and heaven be their resource who have no other but the charity of the world, the stock of which, I fear, is no way sufficient for the many *great claims* which are hourly made upon it.

'As I pronounced the words *great claims*, he gave a slight glance with his eye downwards upon the sleeve of his tunic—I felt the full force of the appeal—I acknowledge it, said I—a coarse habit, and that but once in three years, with meagre diet—are no great matters; and the true point of pity is, as they can be earn'd in the world with so little industry, that your order should wish to procure them by pressing upon a fund which is the property of the lame, the blind, the aged, and the infirm—the captive who lies down counting over and over again the days of his afflictions, languishes also for his share of it; and had you been of the *order of mercy*, instead of the order of St. Francis, poor as I am, continued I, pointing at my port-manteau, full chearfully should it have been open'd to you, for the ransom of the unfortunate—The monk made me a bow—but of all others, resumed I, the unfortunate of our own country, surely, have the first rights; and I have left thousands in distress upon our own shore—The monk gave a cordial wave with his head—as much as to say, No doubt, there is misery enough in every corner of the world, as well as within our convent—But we distinguish, said I, laying my hand upon the

* The *chapter* immediately preceding *The Monk*; to which that chapter is an excellent introduction: and for want of which the piece suffers greatly in our unequal exhibition.

sleeve of his tunick, in return for his appeal—we distinguish, my good Father! betwixt those who wish only to eat the bread of their own labour—and those who eat the bread of other people's, and have no other plan in life, but to get through it in sloth and ignorance, *for the love of God.*

‘The poor Franciscan made no reply: a hectic of a moment pass'd across his cheek, but could not tarry—Nature seemed to have had done with her resentments in him; he shew'd none—but letting his staff fall within his arm, he press'd both his hands with resignation upon his breast, and retired.’

No wonder that the sensibility of our traveller was roused, and his soul melted down at last. ‘My heart smote me, said Yorick, the moment the poor monk shut the door. Psha! said I with an air of carelessness, three several times—but it would not do: every ungracious syllable I had utter'd, crowded back into my imagination: I reflected, I had no right over the poor Franciscan, but to deny him; and that the punishment of that was enough to the disappointed without the addition of unkind language—I consider'd his grey hairs—his courteous figure seem'd to re-enter and gently ask me what injury he had done me?—and why I us'd him thus—I would have given twenty livres for an advocate—I have behaved very ill, said I within myself; but I have only just set out upon my travels; and shall learn better manners as I get along.’

If we are to stop, thus, at every affecting scene we meet with in these sentimental travels, we shall not speedily arrive at the end of our journey.—But we have not yet done with the good Franciscan. A little onward, we meet with him again. Yorick, before he left Calais, had the good fortune to meet with a female traveller, an agreeable widow, who was going to Amiens, through which place *he* was to pass, in his rout to Paris; and he was happily enjoying the conversation of this amiable creature, and, consequently, in a more catholic frame of mind,—when the monk again approached. ‘He was advancing towards us a little out of the line, as if uncertain whether he should break in upon us or no.—He stopp'd, however, as soon as he came up to us, with a world of frankness; and having a horn snuff-box in his hand, he presented it open to me—You shall taste mine—said I, pulling out my box (which was a small tortoise one) and putting it into his hand—’Tis most excellent, said the monk; Then do me the favour, I replied, to accept of the box and all, and when you take a pinch out of it, sometimes recollect it was the peace-offering of a man who once us'd you unkindly, but not from his heart.

‘The poor monk blush'd as red as scarlet. *Mon Dieu!* said he, pressing his hands together—you never us'd me unkindly.—I should think, said the lady, he is not likely. I blush'd in my

turn ; but from what movements, I leave to the few who feel to analyse—Excuse me, Madame, replied I—I treated him most unkindly ; and from no provocations—’Tis impossible, said the lady.—My God ! cried the monk, with a warmth of asseveration which seemed not to belong to him—the fault was in me, and in the indiscretion of my zeal—the lady opposed it, and I joined with her in maintaining it was impossible, that a spirit so regulated as his, could give offence to any.

‘ I knew not that contention could be rendered so sweet and pleasurable a thing to the nerves as I then felt it.—We remained silent, without any sensation of that foolish pain which takes place, when in such a circle you look for ten minutes in one another’s faces without saying a word. Whilst this lasted, the monk rubbed his horn box upon the sleeve of his tunick ; and as soon as it had acquired a little air of brightness by the friction—he made a low bow, and said, ’twas too late to say whether it was the weakness or goodness of our tempers which had involved us in this contest—but be it as it would—he begg’d we might exchange boxes—In saying this, he presented his to me with one hand, as he took mine from me in the other ; and having kiss’d it—with a stream of good nature in his eyes he put it into his bosom—and took his leave.

‘ I guard this box, as I would the instrumental parts of my religion, to help my mind on to something better : in truth, I seldom go abroad without it ; and oft and many a time have I called up by it the courteous spirit of its owner to regulate my own, in the jostlings of the world ; they had found full employment for his, as I learnt from his story, till about the forty-fifth year of his age, when upon some military services ill-requited, and meeting at the same time with a disappointment in the tenderest of passions, he abandon’d the sword and the sex together, and took sanctuary, not so much in his convent as in himself.

‘ I feel a damp upon my spirits, as I am going to add, that in my last return through Calais, upon inquiring after Father Lorenzo, I heard he had been dead near three months, and was buried, not in his convent, but, according to his desire, in a little cimetery belonging to it, about two leagues off : I had a strong desire to see where they had laid him—when, upon pulling out his little horn box, as I sat by his grave, and plucking up a nettle or two at the head of it, which had no business to grow there, they all struck together so forcibly upon my affections, that I burst into a flood of tears—but I am as weak as a woman ; and I beg the world not to smile ; but pity me.’

We must now introduce the honest, good-natured *La Fleur* to our Reader’s acquaintance. *La Fleur* is no less a personage than

than our cousin Yorick's *valet de chambre*. But no one can introduce him with so good a grace as his master :

‘ I am apt, says our kind-hearted Cousin, to be taken with all kinds of people at first sight ; but never more so, than when a poor devil comes to offer his service to so poor a devil as myself ; and as I know this weakness, I always suffer my judgment to draw back something upon that very account—and this more or less, according to the mood I am in, and the case—and I may add the gender too, of the person I am to govern.

‘ When La Fleur enter'd the room, after every discount I could make for my soul, the genuine look and air of the fellow determined the matter at once in his favour ; so I hired him first—and then began to inquire what he could do : but I shall find out his talents, quoth I, as I want them—besides, a Frenchman can do every thing.

‘ Now poor La Fleur could do nothing in the world but beat a drum, and play a march or two upon the fife. I was determined to make his talents do ; and can't say my weakness was ever so insulted by my wisdom, as in the attempt.

‘ La Fleur had set out early in life, as gallantly as most Frenchmen do, with *servng* for a few years ; at the end of which, having satisfied the sentiment, and found moreover, That the honour of beating a drum was likely to be its own reward, as it open'd no further track of glory to him—he retired *a ses terres*, and lived *comme il plaisoit a Dieu*—that is to say, upon nothing.

‘ —And so, quoth *Wisdom*, you have hired a drummer to attend you in this tour of your's thro' France and Italy ! Psha ! said I, and do not one half of our gentry go with a hum-drum *compagnon du voyage* the same round, and have the piper and the devil and all to pay besides ? When man can extricate himself with an *equivoque* in such an unequal match—he is not ill off—But you can do something else, La Fleur ? said I—*O qu'oui*—he could make spatterdashs, and play a little upon the fiddle—Bravo ! said *Wisdom*—Why, I play a bass myself, said I—we shall do very well.—You can shave, and dress a wig a little, La Fleur ?—He had all the dispositions in the world—It is enough for heaven ! said I, interrupting him—and ought to be enough for me—So supper coming in, and having a frisky English spaniel on one side of my chair, and a French valet, with as much hilarity in his countenance as ever nature painted in one, or the other—I was satisfied to my heart's content with my empire ; and if monarchs knew what they would be at, they might be as satisfied as I was.

And so they well might ; but if monarchs are necessarily, *quatenus* monarchs, deprived of this inestimable branch of self-knowledge, what man in his senses would wish to bind his

temples with a diadem?—But what's in a diadem? the loftiest head that wears one is not half so great a man as PASCAL PAOLR!—Let us now come down again to the worthy Being who could make spatterdash-es.

'As La Fleur went the whole tour of France and Italy with me, and will be often upon the stage, I must interest the reader a little further in his behalf, by saying, that I had never less reason to repent of the impulses which generally do determine me, than in regard to this fellow—he was a faithful, affectionate, simple soul as ever trudged after the heels of a philosopher; and notwithstanding his talents of drum-beating and spatterdash-making, which, though very good in themselves, happen'd to be of no great service to me, yet was I hourly recompensed by the festivity of his temper—it supplied all defects—I had a constant resource in his looks in all difficulties and distresses of my own—I was going to have added, of his too; but La Fleur was out of the reach of every thing; for whether 'twas hunger or thirst, or cold or nakedness, or watchings, or whatever stripes of ill luck La Fleur met with in our journeyings, there was no index in his physiognomy to point them out by—he was eternally the same; so that if I am a piece of a philosopher, which Satan now and then puts it into my head I am—it always mortifies the pride of the conceit, by reflecting how much I owe to the complexional philosophy of this poor fellow, for shaming me into one of a better kind. With all this, La Fleur had a small cast of the coxcomb—but he seem'd at first sight to be more a coxcomb of nature than of art; and before I had been three days in Paris with him—he seem'd to be no coxcomb at all.'

In the *coxcomb of nature* our good-humoured Traveller perhaps intends a *compliment* to the whole nation of France. For, sovereignly as every *true-born Englishman* may affect to despise the natives of 'Ape and Monkey-land,'—it is, after all, no unhappy thing to be born a coxcomb. But here is more of La Fleur's felicity of complexion; and a word or two of his master's:

'The next morning La Fleur entering upon his employment, I delivered to him the key of my portmanteau with an inventory of my half a dozen shirts and silk pair of breeches; and bid him fasten all upon the chaise—get the horses put to—and desire the landlord to come in with his bill.

'*C'est un garçon de bonne fortune*, said the landlord, pointing through the window to half a dozen wenches who had got round about La Fleur, and were most kindly taking their leave of him, as the postilion was leading out the horses. La Fleur kissed all their hands round and round again, and thrice he wiped his
eyes,

eyes, and thrice he promised he would bring them all pardons from Rome.

'The young fellow, said the landlord, is beloved by all the town, and there is scarce a corner in Montriul where the want of him will not be felt: he has but one misfortune in the world,' continued he, "He is always in love."—I am heartily glad of it, said I,—'twill save me the trouble every night of putting my breeches under my head. In saying this, I was making not so much La Fleur's eloge, as my own, having been in love with one princess or another almost all my life, and I hope I shall go on so, till I die, being firmly persuaded, that if ever I do a mean action, it must be in some interval betwixt one passion and another: whilst this interregnum lasts, I always perceive my heart locked up—I can scarce find in it, to give Misery a sixpence; and therefore I always get out of it as fast as I can, and the moment I am rekindled, I am all generosity and good-will again; and would do any thing in the world either for, or with any one, if they will but satisfy me there is no sin in it.

'—But in saying this—surely I am commending the passion—not myself?—

And so you are, Cousin Yorick: and, to give you pleasure, we will add, that, in our estimation, there never was a truly GREAT man who did not thus think of, and thus feel, the happy influence of the CORDIAL passion!

In the next chapter the heart of the humane reader will revel in all the luxury of benevolence:

'When all is ready, and every article is disputed and paid for in the inn, unless you are a little sour'd by the adventure, there is always a matter to compound at the door, before you can get into your chaise; and that is with the sons and daughters of poverty, who surround you. Let no man say, "let them go to the devil"—'tis a cruel journey to send a few miserales, and they have had sufferings enow without it: I always think it better to take a few sous out in my hand; and I would counsel every gentle traveller to do so likewise: he need not be so exact in setting down his motives for giving them—they will be registered elsewhere.

'For my own part, there is no man gives so little as I do; for few that I know have so little to give: but as this was the first public act of my charity in France, I took the more notice of it.

'A well-a-day! said I. I have but eight sous in the world, shewing them in my hand, and there are eight poor men and eight poor women for 'em.

'A poor tatter'd soul without a shirt on, instantly withdrew his claim, by retiring two steps out of the circle, and making a disqualifying bow on his part. Had the whole parterre cried

out, *Place aux dames*, with one voice, it would not have conveyed the sentiment of a deference for the sex with half the effect.

‘Just heaven! for what wise reasons hast thou order’d it, that beggary and urbanity, which are at such variance in other countries, should find a way to be at unity in this?’

‘—I insisted upon presenting him with a single sous, merely for his *politesse*.

‘A poor little dwarfish brisk fellow, who stood over-against me in the circle, putting something first under his arm, which had once been a hat, took his snuff-box out of his pocket, and generously offer’d a pinch on both sides of him: it was a gift of consequence, and modestly declined—The poor little fellow press’d it upon them with a nod of welcomeness—*Prenez en—prenez*, said he, looking another way; so they each took a pinch—Pity thy box should ever want one! said I to myself; so I put a couple of sous into it—taking a small pinch out of his box, to enhance their value, as I did it—He felt the weight of the second obligation more than that of the first—’twas doing him an honour—the other was only doing him a charity—and he made me a bow down to the ground for it.

‘—Here! said I to an old soldier with one hand, who had been campaign’d and worn out to death in the service—here’s a couple of sous for thee—*Vive le Roi!* said the old soldier.

‘I had then but three sous left: so I gave one, simply *pour l’amour de Dieu*, which was the footing on which it was begg’d—The poor woman had a dislocated hip; so it could not be well, upon any other motive.

‘*Mon cher et tres charitable Monsieur*—There’s no opposing this, said I.

‘*My Lord Anglois*—the very sound was worth the money—so I gave *my last sous* for it. But in the eagerness of giving, I had overlook’d a *pauvre honteux*, who had no one to ask a sous for him, and who, I believed, would have perished, ere he could have ask’d one for himself: he stood by the chaise a little without the circle, and wiped a tear from a face which I thought had seen better days—Good God! said I—and I have not one single sous left to give him—But you have a thousand! cried all the powers of nature, stirring within me—so I gave him—no matter what—I am ashamed to say *how much*, now—and was ashamed to think, how little, then: so if the reader can form any conjecture of my disposition, as these two fixed points are given him, he may judge within a livre or two what was the precise sum.

‘I could afford nothing for the rest, but, *Dieu vous benisse—Et le bon Dieu vous benisse encore*—said the old soldier, the dwarf, &c. The *pauvre honteux* could say nothing—he pull’d out a little

little handkerchief, and wiped his face as he turned away—and I thought he thank'd me more than them all.'

Now, Reader, did we not tell thee, in a former Review, (somewhat less than half a century ago) that the highest excellence of this genuine, this legitimate son of humour, lies not in his humorous but in his pathetic vein?—If we have not already given proofs and specimens enough, in support of this opinion, from his *Sbandy*, his *Sermons*, and these *Travels*, we could produce more from the little volume before us.—But we forbear, lest our good Cousin should think himself rather injured than served by the measure of our commendation; and imagine that, at the rate we go on, we may happen to satisfy the public, by giving them a full meal, instead of whetting their appetites by a *taste*.—Here, then, we close the first volume: the second is reserved for our next month's entertainment.

✂ *Poor YORICK was living*, when this article was sent to the press.

The History of the Colony of Massachusetts-Bay, from the first Settlement thereof in 1628, until its incorporation with the Colony of Plymouth, Province of Main, &c. by the Charter of King William and Queen Mary, in 1691. By Mr. Hutchinson, Lieutenant-Governor of the Massachusetts Province. 8vo. 6s. Richardson, in Pater-noster Row. 1760.

The same Work continued in a second Volume, from the Charter of King William and Queen Mary, in 1691, until the Year 1750. 8vo. 6s. Kearsly, &c. 1767.

GOVERNOR Hutchinson gives the following short view of the colony of which he professes to treat, in the preface to his first volume:

'The Massachusetts colony may be considered as the parent of all the other colonies of New-England. There was no importation of planters from England to any part of the continent, northward of Maryland, except to the Massachusetts, for more than fifty years after the colony began. In the first ten years, about twenty thousand souls had arrived in the Massachusetts. Since then, it is supposed, more have gone from hence to England than have come from thence hither. Massachusetts-Bay, New-Hampshire, Connecticut, and Rhode-Island, at this day, probably contain five hundred thousand souls!

'Barbados and the Leeward Islands owed very much of their growth to the supplies of lumber, horses and provisions, with which they were furnished, at the beginning of their settlements, from this colony, in as great plenty as they desired.

'The addition of wealth and power to Great Britain, in consequence of this first emigration of our ancestors, exceeds all expectation. They left their native country with the strongest assurances that they and their posterity

posterity should enjoy the privilege of free natural born English subjects. May the wealth and power of Britain still increase, in proportion to the increase of her colonies; may those privileges never be abused; may they be preserved inviolate to the latest posterity.'

Whatever may have been the secret springs of K. Henry's first renunciation of the papal supremacy, he could never have effectuated that salutary measure, had not a general dawn of reason, pervading the gloom of popish ignorance and oppression, rendered the nation ripe for such a daring revolt: and as the first exertion of the human powers was thus directed to the perception of religious truths, so in the prosecution of these inquiries, Imagination, taking the lead, prepared the way to all those fanatical reveries which overspread the nation for the remainder of that, and through the following century; until having been exhausted, it submitted to the correction of judgment; and a lenitive establishment, with security to the rights of private opinion, took place of the conflict between arbitrary high church authority, and wild enthusiasm. Few will perhaps contend that Henry had any kind intentions in favour of his people, in transferring the supremacy from the pope to himself; and the confined spirit and views of the first reformers, will hardly be supposed very favourable to civil and religious liberty: yet so it fortunately turned out, that, as Mr. Hume somewhere remarks in his history, we owe these blessings primarily (as the human means) to the puritans.

It was to persons of this class that we also owe the successful planting of our American colonies. Mr. Hutchinson remarks, that the first attempts toward settling the continent of America, from views of profit, were feeble and unsuccessful; but, what prospects of advantage could not accomplish, the oppressive measures of a mistaken system of policy, at home, brought to pass.

'Favourable accounts (continues Mr. H.) were published of the continent, by Capt. Smith and others; but who would remove, and settle in so remote and uncultivated a part of the globe, if he could live tolerably at home? The country would afford no immediate subsistence, and therefore was not fit for indigent persons. Particular persons or companies would have been discouraged from supporting a colony, by the long continued expence and outlay, without any return. No encouragement could be expected from the public. The advantages of commerce from the colonies were not then foreseen, but have been since learned by experience. Virginia in its infancy was struggling for life; and what its fate would have been, if the fathers of it in England had not seen the rise and growth of other colonies near it, is uncertain. God in his providence bringeth good out of evil. Bigotry and blind zeal prevailed, among Christians of every sect or profession. Each denied to the other, what all had a right to enjoy, liberty of conscience. To this

this we must ascribe, if not the settlement, yet at least the present flourishing state of North America.'

Strange to relate, refugees from oppression, uniting to cultivate a remote spot, instead of improving their common interest with cordiality; weakly retarded it, and embarrassed themselves, by violent disputes on mere points of opinion; such as, having always wanted a criterion to be adjusted by, mankind seem not to have the least right to interfere in, or pretence to decide for each other!

'The town and country (say Mr. H.) were distracted with these subtleties, and every man and woman who had brains enough to form some imperfect conceptions of them, inferred and maintained some other point, such as these; "a man is justified before he believes; faith is no cause of justification; and if faith be before justification, it is only a passive faith. an empty vessel, &c. and assurance is by immediate revelation only." The fear of God and love of our neighbour seemed to be laid by and out of the question.'

In this respect they acted like a brood of chickens, which all fly and huddle together for shelter, when scared by their common enemy the kite; but are no sooner freed from the apprehensions of him; than they fall to fighting among themselves, and endeavour to pick each other's eyes out.

Other disturbances equally important, continued to distract the Massachusetts colonists; among the rest, the ungodly wearing of long hair became matter of sore affliction. When Mr. Vane, afterwards the famous Sir Henry Vane, went over there, a long letter was wrote to him while on shipboard, by one of the passengers in the same ship, applauding him for honouring God so far as to *shorten his hair* on his arrival in England, from France; and urging a compleat reformation, by bringing it to the primitive length and form.

The prosecution of this salutary measure, sometime afterward became the object of a serious association, which Mr. H. has preserved, in the following terms:

"Forasmuch as the wearing of long-hair, after the manner of Russians and barbarous Indians, has begun to invade New-England, contrary to the rule of God's word, which says it is a shame for a man to wear long hair, as also the commendable custom generally of all the godly of our nation, until within this few years.

"We the magistrates who have subscribed this paper (for the shewing of our own innocency in this behalf) do declare and manifest our dislike and detestation against the wearing of such long hair, as against a thing uncivil and unmanly, whereby men doe deforme themselves, and offend sober and modest men, and doe corrupt good manners. We doe therefore earnestly entreat all the elders of this jurisdiction (as often as they shall see cause to manifest their zeal against it in their publike administrations, and to take care that the members of their respective churches be not defiled therewith; that so, such as shall prove obstinate, and will

not

not reforme themselves, may have God and man to witness against them. The third month 10th day 1649.

Jo. Endicott, governor
 Tho. Dudley, dep. gov.
 Rich. Bellingham
 Richard Saltonstall
 Increase Nowell
 William Hibbins
 Thomas Flint
 Rob. Bridges
 Simon Bradstreet."

(Harvard College Records.)

What must have been the sorrow of these worthy magistrates, if, with the same dispositions; they had lived in these *ruffainly* times!

When once a legislature undertakes to prescribe how their subjects are to fashion the furniture of the inside, and the hair of the outside, of their heads, they become very serious matters; and this history contains many curious anecdotes of the workings of the human mind under these circumstances. The flames of persecution went near to consume a growing colony; until, as we all know, it even became criminal at last for old women to have warts, moles, or pimples, on any part of their body.

This early part of their history is the most curious and instructing to the contemplative reader; as containing the less known internal transactions, before the Massachusetts colony became of importance enough to attract much notice at home. These are carefully related and authenticated; but must be referred to those who chuse to consult the history itself. As a specimen of the work, we shall present our Readers with the ingenious Writer's general reflexions on the first settlers, and the laws under which they governed themselves.

Let us consider the character of our new planters, the state and condition they were in before they left England, and after their arrival in America, and we shall see the source of the peculiarities in their laws and customs. It has been observed, that they were dissatisfied not only with the ceremonies, but also with the rigid discipline, at that time, of the church of England: in this indeed they were not singular; the principal commoners, great part of the clergy, and many of the nobility, were of the same sentiments. They must have had very tender and scrupulous minds, or they would not have banished themselves from their dear country, friends, and acquaintance, and launched into an unknown world, rather than submit to any thing against their judgments and consciences. They professed a sacred regard to the word of God, in the Old and New Testament, as a sufficient rule of conduct, and that they were obliged to follow it. They looked upon the observation of the first, as well as second table necessary to be enjoined; and, as the constitution of their churches would not admit of ecclesiastical courts, provision must be made for the punishment of many offences here, by the civil magistrate, which are not offences by the common law. Whether every breach of the laws of the first as well as second table has not such a tendency, by mere example, to disturb the peace of civil society, as that provision for the punishment thereof is necessary,
 by

by some authority or other, I need not determine : they thought it had, and, upon this principle, they did not choose such punishments for crimes, as were merely in proportion to their affecting the safety or peace of society, a principle upon which the nations of Europe have been more and more modelling their criminal laws for several ages past, but annexed greater penalties to some immoralities and impieties than had been known in the country they left, determined many others to deserve the notice of the civil magistrate, which would have escaped it in England, and perhaps judged some actions criminal, which to minds less scrupulous would have appeared indifferent*. The generality of the colony being very near upon a level, more than common provision was necessary to enforce a due obedience to the laws, and to establish and preserve the authority of the government; for, although some amongst them had handsome fortunes, yet in general their estates were small, barely sufficient to provide them houses and necessary accommodations; a contempt of authority was therefore next to a capital offence. The country being new and uncultivated, the utmost industry, economy, and frugality were necessary to their subsistence, and laws, with heavy penalties, to enforce the observance of them. They were in the midst of savages, whose numbers were much greater than their own, and were under continual alarms and apprehensions of danger, and a strict discipline could not be dispensed with. If we add, that they were at their full liberty, the troubles in England taking off, from the colonies, the attention of the several successions of supreme power there, for near thirty years together; from all these circumstances, we may pretty well account for all the peculiarities in the laws of the colony.

* In that branch of law, more especially, which is distinguished by the name of crown law, they professed to have no regard to the rules of the common law of England. They intended to follow Moses's plan, as has been observed, but no farther than is was of a moral nature †.

• The character, which the colony acquired by the strictness and severity of their laws, induced many persons of pious minds to come over themselves, and others to send their children for education, many of whom remained here. Pennsylvania, by a greater latitude in their system, have drawn inhabitants in much greater proportion. Our ancestors valued themselves upon being a colony for religion. Penn had no other motive to found his colony than human policy.

† They did not go the length of the Brownists, who are said to have held, "that no prince nor state on the earth hath any legislative power, that God alone is the lawgiver, that the greatest magistrate hath no other power but to execute the laws of God set down in scripture, that the judicial laws of Moses bind at this day all the nations of the world, as much as ever they did the Jews." *Baylie.*

• Roger Williams said, that "although they professed to be bound by such judicials only, as contained in them moral equity, yet they extended this moral equity to so many particulars, as to take in the whole judicial law, no less than the rigidest Brownists." *Idem.*

• Although they did not go to this extreme, it must be allowed they did not keep within the limits they professed as their rule. They were charged with holding it to be the duty of the magistrate to kill all idolaters and heretics, even whole cities, men, women, and children, from the command of the Israelites to root out the Canaanites. *Idem.*

and

and obligatory upon all mankind, and perhaps they did not, in many instances, err in judgment upon the morality of actions, but their grand mistake lay, in supposing certain natural punishments, in every state, alike proportioned to this or that particular kind of offence, and which Moses had observed; whereas such punishments are and ought to be governed by the particular constitutions and circumstances of the several kingdoms and states where they are applied; and although they were undoubtedly well fitted to the state of the ancient Israelites, and the great end of punishment, viz. the preventing the like offences, could not, it may be, have been otherwise so well affected, yet they were by no means obligatory upon other states whose constitutions or circumstances differed; and other states have, therefore, continually more or less varied from them. Idolatry, was the sin which easily beset the Israelites, and it was necessary to make it a capital offence. Perhaps, if it should be thought proper to prohibit idolatry in China, at this day, the same penalty might be necessary, and yet not so in New-England.

* Murder, sodomy, witchcraft, arson, and rape of a child under ten years of age, were the only crimes made capital in the colony which were capital in England, and yet, from the mistaken principle I have just mentioned, their laws were more sanguinary than the English laws; for many offences were made capital here, which were not so there. The first in order, being a breach of the first command in the decalogue, was the worship of any other God besides the Lord God. Perhaps a Roman catholic, for the adoration of the host, might have come within this law. After the miserable Indians submitted to the English laws, special provision was made, by another law, that if any of them should powow or perform outward worship to their false gods, the powower (who was their priest) should be fined five pounds, and others present twenty shillings each. The Indians have been punished, upon the latter law, but I never met with an instance of a prosecution of any Englishman, upon the former.

* To blaspheme the holy name of God, Father, Son, or Holy Ghost, with direct, express, presumptuous, or high-handed blasphemy, either by wilful or obstinate denying the true God, or his creation or government of the world, cursing God, or reproaching the holy religion of God, as if it was a politic device to keep ignorant men in awe, or to utter any other kind of blasphemy of the like nature and degree, was also made capital.

* Man-stealing, from Exodus xxi. 16. was also capital.

* So was adultery with a married woman, both to the man and woman, although the man was single, and several have suffered death upon this law †. Male adultery with an unmarried woman, was not capital.

* He

* Homicide was either murder, excusable homicide, or justifiable. They did not make the distinction of manslaughter from murder. The benefit of the clergy was of popish extract, and burning in the hand with a cold iron appeared to them a ridiculous ceremony.

† Philo places the command against adultery before that against murder.—There was a pretty extraordinary instance of a prosecution for adultery in the year 1663. Mr. N. P. a young merchant, had been intimate

• He who was convicted of wilful perjury, with intent to take away the life of another, was to suffer death, from Deut. xix. 16. This crime may well enough be denominated murder, and yet, a wilful perjury, by which a man's life is in fact taken away, was never made capital in England. Many offences are made so, which seem to be inferior in their guilt and consequences to the public. The difficulty of conviction may be one reason, and the discouragement, it would sometimes be, to witnesses to give their testimonies, another and stronger reason, in vindication of the common law. In this instance, the Massachusetts law agreed, I take it, with the civil law, the laws of Scotland at this day, and of many other states in Europe.

• A child above sixteen years of age, that cursed or smote his father or mother, unless provoked by cruelty and in its own defence, or unchristianly neglected in its education, and also a stubborn and rebellious son, according to Deut. xxi. 20. upon conviction, were to suffer death. There have been several trials upon this law. I have met with one conviction, but the offender was rescued from the gallows by order of the king's commissioners in 1665.

• High

time with a married lady of one of the first families in the country. After her husband's death he married her. After they had lived together three or four years, a prosecution was begun against both of them, for adultery in the lifetime of the first husband. They were both committed to prison, and separately brought upon trial for their lives. The court and jury were favourable to the husband, and acquitted him of a capital offence, probably because he was not at the time charged a married man. The wife likewise met with a favourable jury, and they found her also not guilty; but the court, who thought otherwise, refused the verdict, and the cause was carried before the general court, where she very narrowly escaped, the whole court determining that there was proof of a crime which approached very near to adultery, but in favor of life she was discharged.

• In the first draught of the laws by Mr. Cotton, which I have seen corrected with Mr. Winthrop's hand, divers other offences were made capital, viz.

• Prophaning the Lord's day in a careless or scornful neglect or contempt thereof. Numbers xv. 30 to 36.

• Reviling the magistrates in highest rank, viz. the governor and council. Exod. xxii. 18. 1 Kings xxii. 8, 9, 44.

• Defiling a woman espoused. Deut. xxii. 23 to 26.

• Incest within the Levitical degrees.

• The pollution mentioned in Levit. xx. 13 to 16.

• Lying with a maid in her father's house, and keeping it secret until she was married to another. Exod. xxi. 16.

• The punishment by death, is erased from all these offences by Mr. Winthrop, and they are left to the discretion of the court to inflict other punishment short of death.

• From the same prejudice in favour of Israelitish customs, a fondness arose, or at least was increased, for significant names for children. The three first that were baptized in Boston church were, Joy, Recompence, and Pity. The humour spread. The town of Dorchester, in particular,

was

‘ High treason is not mentioned *. Before they had agreed upon the body of laws, the king's authority, in England, was at an end. Conspiracy to invade their own commonwealth, or any treacherous perfidious attempt to alter and subvert, fundamentally, the frame of their polity and government was made a capital offence.

‘ Rape, it was left to the court to punish with death or other grievous punishment, at discretion †. No judge would desire to have a capital punishment left to his discretion, and it may be doubted whether, in any case, it can be of public utility.

‘ Several offences were capital upon a second conviction, as the returning of a Romish priest into the jurisdiction, after banishment upon the first conviction. The law was the same with respect to quakers also.

‘ The denial of either of the books of the Old and New Testament, which were all enumerated, to be the written and infallible word of God, was either banishment or death, for the second offence, at the discretion of the court, and, what is very extraordinary, an inhabitant who was guilty of this offence upon the high seas, was made liable to the penalty.

‘ Burglary and theft, in a house or fields, on the Lord's day, were capital upon a third conviction. These were all the offences which they made capital.

‘ Larceny or theft, was punishable by fine or whipping, and restitution of treble the value, and theft-boot, by a forfeiture of the value of the goods to the government.

‘ The penalty of drunkenness, was ten shillings, excessive drinking, three shillings and four pence, tippling above half an hour, half a crown, profane cursing and swearing, ten shillings, and if more than one oath at a time, twenty shillings.

‘ I have seen a letter, dated about the year 1660, wherein a gentleman writes to his friend in London, that “ he had lived several years in the country, and never saw a person drunk, nor ever heard a profane oath.”

‘ The penalty of profanation of the Sabbath, was ten shillings ‡.

‘ Fornication, might be punished by enjoining marriage, by fine or corporal punishment; and a freeman, for this offence, might be disfranchised upon conviction ||.

was remarkable for such names, Faith, Hope, Charity, Deliverance, Dependence, Preserved, Content, Prudent, Patience, Thankful, Haredevil, Holdfast, &c. Many of which at this day are retained in families, in remembrance of their ancestors.’

* ‘ In 1678, when complaints were made against the colony, it was by law made capital.’

† ‘ Rape was not capital by the Jewish law, and for that reason it was not so for many years by the colony law.’

‡ ‘ When exception was taken in England to the laws, that, relative to the Sabbath, restraining persons from walking in the streets or fields, was one; but although their charter was in danger, they refused to make any alteration in the law.’

|| ‘ Exodus xxii. 16, 17. caused some doubt whether fine or corporal punishment was to be inflicted for fornication. I have several manuscripts on both sides the question.’

‘ Idleness,

* Idleness, was no small offence; common fowlers, tobacco-takers, and all other persons who could give no good account how they spent their time, the constables were required to present to the next magistrate, and the selectmen of every town were required to oversee the families, and to distribute the children into classes, and to take care that they were employed in spinning and other labour, according to their age and condition.

* Contempt of authority, was punished with great severity, by fine, imprisonment, or corporal punishment.

* Lesser offences, as all breaches of the peace, and also every offence *contra bonos mores*, where there was no determinate penalty, the court, before which the offence was tried, punished at discretion.

* They had a law against slavery, except prisoners taken in war, Negroes were brought in very early among them*. Some judicious persons are of opinion, that the permission of slavery has been a public mischief.

* Their laws concerning marriage and divorce was somewhat singular. I suppose there had been no instance of a marriage, lawfully celebrated, by a layman in England, when they left it. I believe there was no instance of marriage by a clergyman after they arrived, during their charter, but it was always done by a magistrate, or by persons specially appointed for that purpose, who were confined to particular towns or districts. If a minister happened to be present, he was desired to pray. It is difficult to assign a reason for so sudden a change, especially as there was no established form of the marriage covenant, and it must have been administered, many times, in the new plantations, by persons not the most proper for that purpose, considering of what importance it is to society, that a sense of this ordinance, in some degree sacred, should be maintained and preserved†. At this day, marriages are solemnized by the clergy, and although the law admits of its being done by a justice of peace, yet not one in many hundred is performed by them‡.

* In

* Josselyn mentions three or four blacks in Mr. Maverick's family at Noddle's Island in 1638.

† The Scotch writers tell us, that by their laws it is not necessary marriages should be celebrated by a clergyman, that the consent of parties, signified before a magistrate, or only before two witnesses, and without consummation, will make a marriage valid.

‡ The publication of the banns was very early required, and no magistrate, or other person specially authorized to join persons in marriage, had authority to do it before the parties had been published according to law. The same law was renewed under the province charter, and after more than a hundred years experience, has been found very beneficial; there have been instances, but they are rare, of young people going to New-Hampshire, where licences to marry are granted by the governor. As these instances have been, many of them, not for the most reputable causes, their example has had but little influence. Perhaps, in a few years, the people of England will be equally well satisfied with the provision made by the late marriage act, and no body will be at the pains of a journey to Scotland, to avoid conformity to it.

Rav, March, 1768.

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* In matters of divorce, they left the rules of the canon law out of the question; with respect to some of them prudently enough. I never heard of a separation, under the first charter, *a mensa et thoro*. Where it is practised, the innocent party often suffers more than the guilty. In general, what would have been cause for such a separation in the spiritual courts, was sufficient, with them, for a divorce *a vinculo*. Female adultery was never doubted to have been sufficient cause; but male adultery, after some debate and consultation with the elders, was judged not sufficient. Desertion a year or two, where there was evidence of a determined design not to return, was always good cause; so was cruel usage of the husband. Consanguinity, they settled in the same degrees as it is settled in England, and in the Levitical laws. It is said, a man may give his wife moderate correction without exposing himself to any penalty in the law; our legislators had more tender sentiments of this happy state, and a man who struck his wife was liable to a fine of ten pounds or corporal punishment: a woman who struck her husband, was liable to the same penalties*.

* In testamentary matters, the county courts had jurisdiction by law †. In the beginning, they so far followed the civil law, as to consider real estates as mere *bona*, and they did not confine themselves to any rules of distribution then in use in England, and which, afterwards, were more fully established by the statute of distribution. They considered the family and estate in all their circumstances, and sometimes assigned a greater portion to one branch than another; sometimes they settled all upon the widow; in other cases, assigned the whole estate to the administrators, or to any relation who would undertake to support or provide for the family, and pay certain sums to the children when they came to age or marriage. All this seems to be necessary in a new plantation, where most people soon spent what little personal estate they had, in improvement upon their lands. When they established a general rule, they conformed very near to the rules respecting personal estate in England, only they gave the eldest son a double portion †, and in the real estate, the widow generally was considered for her dower only, but still, according to the circumstances of the estate and family, the court would consider the widow, and allow her a greater or lesser part, and enjoin her to take care of the children unable to provide for themselves, in proportion to what she received. They had no law for the distribution of the estates of persons dying insolvent; however, as

Upon Mr. Dudley's being appointed president of the colony, &c. in 1686, he published an order of council, authorizing and empowering ministers and justices of the peace, the order says, "to consummate marriages," after three several times publication or licence from the president or deputy.

* This seems to leave the wife to the mercy of the husband, who ordinarily must have paid the fine himself, or suffer her to be whipped.

† In the reign of Henry the seventh, it was said by Fineux, that the jurisdiction of the spiritual court in matters testamentary was but lately introduced by custom.

† From Deuteronomy xxi. 17. This law of Moses extended as well to real as personal estate, and perhaps had as great weight as either the civil law, or the peculiar circumstances of a new country.

executors

executors and administrators were not held to prefer in payment one debt to another, whether by judgment, bond, or simple contract; the usual way was, for a creditor of an insolvent person to apply to the general court, to appoint commissioners to examine the claims, and also to discover the estate by examining upon oath, &c. and each creditor was paid in proportion *. The common law was altered with respect to fee-simple estates, and they descended to every child. It seems very natural to suppose, that estates in fee-tail would descend in like manner, except so far as the entail limited or cut the fee, as in gavelkind all the sons take as heir of the body. Notwithstanding this, the construction of a general tail was such, that the heir at common law took as heir of the body, to the exclusion of the other children. Traitors and felons might dispose of their estates, real and personal, by will, after sentence, and if they died intestate, distribution was made as in other cases, there being no forfeitures. They held their lands, as of the manor of East-Greenwich, in the county of Kent, in free and common socage, and not in capite, nor by knight service. They strangely supposed that socage-tenure included all the properties and customs of gavelkind, one of which is, "the father to the bough, the son to the plough †." God having forbid the alienation of lands from one tribe to another in the commonwealth of Israel, so among the first laws of the colony it was provided, "that no free inhabitant of any town should sell the lands allotted to him in the town, but to some one or other of the free inhabitants of that town, unless the town gave consent, or refused to give what others offered without fraud." This law could not continue long in force. All the valuable ends were answered by making lands liable to pay taxes upon them to the town where they lay, though the lands be not the property of the inhabitants.

* They made provision, by temporary laws, for the charges of government. This was done for divers years in the most equitable way, by assessing every inhabitant in proportion to the profits of his whole estate real and personal, and his income by any ways and means whatsoever. This is practicable only in cases where the taxes are not very heavy. By imposts, excises, and other duties, taxes are insensibly paid, which if proportionably laid upon every individual, and paid in one sum out of an annual income, would be thought intolerable. The clergy, at all times, have been exempt from all taxes for their persons or estates under their own improvement, not merely because this was agreeable to the Levitical law ‡, but because they depended upon

* "About the year 1680, a law was made to enable the county courts to appoint commissioners to examine claims to the estates of persons dying insolvent, and to distribute in proportion to the creditors."

† "As to what is objected against persons condemned making wills, &c. we conceive it to be according to our patent and its original, viz. that of East-Greenwich according unto which, as we conceive, notwithstanding the father's crime, yet the children are to possess the estate." *Massa. Records.*

‡ "Upon occasion of some disputes with the clergy at Rome, a memorial was presented, in which was this maxim, "That the clergy ought to contribute to the support of the state, let the Old Testament say what it will." *Spirit of Laws.*"

the people from year to year for their support, and whatever was added to their annual expence by a tax, so much must have been added by the people to enable their ministers to pay it. After the year 1645, imposts and exercises were introduced. Where the officers are annually elected by the people, one great objection against such duties, viz. the influence such officers may have upon the people's liberty, in other elections, can have no place.

Their military laws, at first, were more severe, every person being required to appear in arms, in order for military exercise, once every month. Some few persons in public office were, only, excepted. This was afterwards lessened to eight times in a year, and at length to four. Every inhabitant was to be furnished with arms and ammunition. A few months actual service against the Indian enemy in Philip's war, made better soldiers, than all their exercise at home had done in forty years.

Upon the division of the colony into regiments, colonels and lieut. colonels were appointed to each regiment. This lasted but a short time; ever after they had one field officer only to every regiment, a serjeant major; and a major-general for the whole. He was chosen by the freemen. The officers of the several companies, ordinarily, were chosen by the companies respectively, and presented to the general court for their approbation.

The Author explains in a clear manner the following transactions of the colony, the objects of which enlarging, must be already known to those who are conversant in English history: these therefore will prove most interesting to the inhabitants of that colony, in a local view. The relations of their disputes and wars with the Indians consist, as usual, of surprizes, house-burnings, and scalplings.

In the preface to this second volume, Mr. H. complains of the late riots on account of the stamp-act; in which the populace broke into his house, destroying and scattering his furniture, books, and papers. The materials of this history, he informs us, lay abroad in the street and in the rain for several hours; and the most valuable were lost: by which disaster, the latter part of this history was prevented from being so circumstantial as was intended. If the history of so recent a period lay open to imperfection from the common accidents of life, we may conjecture what the records of remote ages must have suffered from the revolutions of human affairs, and the alternate changes of prevailing parties.

This second volume is in a great measure occupied by the altercations between the governors and assemblies, on points of privilege, the settlement of the governor's salaries, and the more material object of paper currency; the injudicious extension of which occasioned much apprehension for the consequences. Mr. H. has likewise given an entertaining and circumstantial account of the reduction of Louisburgh, in 1745, which being the Dunkirk of North-America, had almost put a stop to the course

course of trade in those parts. We have likewise a relation of a tumult at Boston on account of some men impressed there by Commodore Knowles, then on that station. If such riots are illegal, pressing is no more justifiable: the colonists in the end obtained a release of the prisoners.

Mr. H. closes his history with the following judicious remarks on the present state of the trade of Massachusetts-Bay:

‘ We shall finish this second part of our history with a few remarks upon the trade of the province at this day, compared with its trade in 1692.

‘ The other governments of New-England, sixty or seventy years ago, imported no English goods, or next to none, directly from England; they were supplied by the Massachusetts trader. Now although our trade with Great Britain, upon the whole, is supposed to cause no addition to our wealth, yet, at least so far as we are the channel for conveying supplies of goods to the other colonies for their consumption, a benefit undoubtably accrues. New-Hampshire, by their convenient situation, were induced to become their own importers in a great measure some years before the alteration of our currency. They made their returns by shipping lumber, &c. easier than we did. At present, they probably import English goods equal to their consumption, Connecticut, until we abolished our bills of credit and theirs with them, continued their trade with us for English goods, but soon after turned great part of their trade to New-York, and some persons became importers from England. They soon discovered their error. The produce of New-York is so much the same with that of Connecticut that the Massachusetts market will always be the best. The importer finds it more difficult to make his returns to England from Connecticut than from the Massachusetts. Connecticut trade therefore soon returned to the state it had formerly been in.

‘ Rhode-Island, in part, became their own importers also, which they still continue.

‘ For the other colonies on the continent. Between South-Carolina and the Massachusetts, there never has been any considerable trade. The chief benefit from that colony has been the affording freights for our ships in the European trade.

‘ North-Carolina, Virginia, Maryland, the Jerseys and Pennsylvania, until within 20 or 30 years, used to furnish us with provisions for which we paid them in West-India and sometimes English goods and with our own produce and manufactures. Philadelphia of late is become the mart for the grain of great part of Maryland, which they manufacture into flour and supply the Massachusetts, Rhode-Island and New-Hampshire, and take little or no pay in return but money and bills of Exchange. It seems agreed that the southern colonies as far as Virginia are designed by nature for grain countries. It behoves us therefore, either like the Dutch for the other nations in Europe, to become carriers for them with our shipping, or to contrive some articles of produce or manufacture for barter or exchange with them, rather than in vain to attempt raising to more advantage than they do, what nature has peculiarly formed them for.

Our trade with the West-India Islands was much more profitable to us, from the beginning of King William's to the end of Queen Anne's war with France, than at any time since. Ever since the peace of Utrecht it has been continually growing worse. Barbados required then, more northern produce than it does now. The other islands, except Jamaica, have very little increased their demand. From the growth of the northern colonies and the new methods of living, the produce of the islands is more than double the price it used to be. Perhaps tea and coffee, alone, cause as great consumption of sugar as all other uses, to which it was applied, did formerly. The produce of the northern colonies is as low in the islands as ever it was. Formerly their demand for northern produce not only afforded us in return, rum, sugar and molasses sufficient for our own consumption, but left a surplus which, in war time especially, every year gave freight to ships from Boston to England, and paid our debts there or procured a supply of goods from thence, whereas, at this day, the whole supply of northern produce to the British islands will not pay for one half the West-India goods consumed or used in the northern colonies. The trade to the Dutch colonies, it is true; is since increased, and our goods from time to time find their way into the French islands, sometimes through the Dutch, at other times, when French necessity calls for them, by permission or other contrivances, and by this means we are able to procure the West-India goods we want for our consumption over and above what we can obtain in pay for our produce from our own islands. Britain herself suffers, with her northern colonies, and pays dearly by the advanced price of sugar, rum, &c. The West-Indians, notwithstanding, are continually endeavouring to restrain our trade with the foreign islands and colonies. If they could take of our produce as much as we have occasion for of theirs it would appear less unreasonable, or if, by our trade with the foreign colonies, the price of the produce of our own islands had fallen below the former rates they might have colour for complaint; but when the vent for northern produce by means of the great increase of the northern colonies, bears no proportion, from any one of them, to what it did formerly, and yet the produce of the islands is double the price it was formerly, and their estates raised to more than five times the value, it must be unreasonable to burden not only the inhabitants of the northern colonies but of Great Britain also with a still further advanced price of West-India goods, and all to aggrandize the West-India planters. Such a burden would infallibly be the effect of a rigid execution of the laws restraining or incumbering our trade with the French and Dutch colonies. But this is not all. If our trade with the foreign colonies be suppressed and our supplies of West-India goods are confined to our own islands, the balance above what they require of our produce, must be paid them in silver and gold or exchange upon England, either of which must lessen our returns to England, and will probably lessen our consumption of their manufactures. Charlevoix says the French of Canada live well if they can get fine cloaths, if not they retrench from the table to adorn the person. I think the English colonists would rather abate from their dress than from their punch, tea, coffee, &c.

If the question be, which is most for the interest of the British dominions in general, to restrain the French American trade or to give it
all

all possible encouragement, it must be given in favour of encouragement. The speedy settlement of this vast continent is generally supposed to be advantageous to Great-Britain. Every new house, new farm and new subject adds to the consumption of British manufactures. Nothing more contributes to this speedy settlement than a vent for the lumber, a great help in clearing the lands near the sea and upon navigable rivers, and for provisions the produce of settlements when made. But, on the other hand, admit that raising the price of West-India produce tends to increase the number of plantations in the islands, yet those plantations, although more valuable, will never bear any proportion in number to the plantations and settlements upon the continent, and the increase of white subjects will be still less in proportion. Blacks eat and drink nothing and wear next to nothing of British manufacture.

There has been a great alteration in our trade with Great Britain; At the beginning of this period, and till within 30 or 40 years past, merchants and manufacturers in England shipped goods upon their own accounts, which were sold here upon commission, and although there was appearance of profit from the sales, yet, by the loss upon returns, most adventurers in a course of years were great losers. Discerning persons in London, when they saw a man going deep into trade to the colonies, would pronounce him short lived.

The trade is now upon a more certain footing for the people of England. Few goods are sent to be sold upon commission. The manufacturer depends upon the merchant in England for his pay. The merchant receives his commission and generally agrees with his correspondent, for whom he is in advance, in the colonies, that after six or nine months credit, if payment be not made, interest shall be allowed. Bad debts must be expected more or less upon all extensive trade. Perhaps they are not more frequent in the colonies than among the like number of traders in England.

The cod and whale fishery are in a more flourishing state than formerly. The vessels employed in cod fishing have been more numerous, but they were small shallops and one of the schooners now employed in that fishery take as much fish in a season as two shallops used to do.

The French are supposed to maintain a fisherman at less expence than the English. Be it so, the English catch and make their fish at less expence than the French notwithstanding. Five or six well-fed Marble-head or Cape-Ann men catch as much fish as ten or twelve meagre French men in the same time. The French find their account in taking what they call their muid or mud-fish when the English cannot. This is owing to the vent which the French markets afford for that sort of fish. In what they call a sedentaire and we a shore fishery we shall always outdo them, unless the ports of the other nations in Europe as well as those of the French should be shut against us. If every family in Britain should make one dinner in a week upon New-England cod fish it would cause an amazing increase of the consumption of British manufactures.

It is certain that before the war of 1744 the French fishery declined. They used to go from Louisburgh to Canis and buy the English fish for the French European markets, because it came cheaper to them than they could catch and make it.

• The increase of the consumption of oil by lamps as well as by divers manufactures in Europe has been no small encouragement to our whale fishery. The flourishing state of the island of Nantucket must be attributed to it. The cod and whale fishery, being the principal source of our returns to Great Britain, are therefore worthy not only of provincial but national attention.

• Formerly the trade to Newfoundland was valuable. The increase of the northern colonies has carried from us great part of the supplies we used to make. Our late-began commerce with Nova Scotia is valuable, but will not compensate for this loss.

• The manufacture of pot-ash promises great benefit to the colonies. It is to be wished, they may meet with no discouragement. Frauds in package and adulteration cannot be of any long continuance. The least that can be done by every government, where it is manufactured, is a law to compel every person to set his name and the name of the town where he lives upon the cask in which he packs his pot-ash. This will go a great way towards preventing fraud. Should the Russia traders combine to undersell those who import from America, yet it will be considered that the Russia trade is drawing every year from the nation a large balance in bullion, whereas the increase of imports from the colonies only tends to an increase of national exports, and the body of the nation will combine against the Russia traders.

• I remember one advantage from paper money. Upon the depreciation, from time to time, the wages of seamen and the rate at which coasting vessels and others were hired did not immediately rise in proportion to the rise of silver and exchange with London and other parts of the world. We were thus led to employ our vessels as carriers to and from many parts of the continent, the West-Indies and Europe, because we let them upon cheaper freight and hire than any other colony would do. The war in 1744 gave a turn to this part of business, but we may learn from what happened then, without any premeditated plan or design, what we are capable of, viz, navigating our vessels, especially if further improvements be made in the construction of them, with so little expence as, like the Dutch in Europe, to become carriers for America. The advantage, in this particular instance, of the reduction of the price of labour shews us what improvements might be made in other branches of trade and manufacture if ever it should be reduced in proportion to the price in Europe, compared with the price of the necessaries of life.

• It was hard parting with a free open trade to all parts of the world which the Massachusetts carried on before the present charter. The principal acts of parliaments were made many years before, but there was no customhouse established in the colony, nor any authority anxious for carrying those acts into execution. It was several years after the new charter, before it was generally observed. If we are under no other obligations, we certainly enjoy and cannot subsist without the protection of our mother country, over our trade at sea, our personal estate ashore, the territory itself, our liberties and lives. It is owing, in a great measure, to the taxes, duties and excises, the consequences of an enormous load of debt, that the manufactures in England come dearer to us than those of other countries. Great part of this debt was incurred by our immediate protection. Shall we think much of sharing

in the burden when we have been so great sharers in the benefit? There is no way in which we can more effectually contribute to the national relief than by submitting to regulation and restraints upon our trade, and yet no way in which we should be so little sensible of it.

‘ It has been the general voice that our trade to Great Britain should be contracted, and that our inhabitants should be employed in the same kind of manufactures we import from thence, the materials for most of which we have or may have within ourselves.

‘ The great creator of the universe in infinite wisdom has so formed the earth that different parts of it, from the soil, climate, &c. are adapted to different produce, and he so orders and disposes the genius, temper, numbers and other circumstances relative to the inhabitants as to render some employments peculiarly proper for one country, and others for another, and by this provision a mutual intercourse is kept up between the different parts of the globe. It would be folly in a Virginian to attempt a plantation of rice for the sake of having all he consumes from the produce of his own labour, when South-Carolina, by nature, is peculiarly designed for rice, and capable of supplying one half the world. Old countries, stocked with people, are ordinarily best adapted to manufactures. Would it be the interest of New-England, whilst thin of people, to turn their attention from the whale, cod, mackerel and herring fishery, their lumber trade and ship-building, which require but few hands compared with many other sorts of business, to such manufactures as are now imported from Great Britain, or to take their sons from clearing the land and turning an uncultivated wilderness into pleasant and profitable fields, and set them to spinning, weaving and the like employments? I do not mean to discourage any persons who cannot improve their time to greater advantage from employing themselves and families, in any branch of manufacture whatsoever. Idleness is the certain parent of vice. Industry, introduced, will ordinarily tend to produce a change of manners. A general philanthropy will induce us to delight in and contribute to the happiness of every part of the human race, by which we ourselves are no sufferers; the state from whence we sprang and upon which we still depend for protection, may justly expect to be distinguished by us, and that we should delight in and contribute to its prosperity, beyond all other parts of the globe.’

It is hoped our brethren on both sides will co-operate in promoting that good understanding in which their mutual interests consist; and which will always render them superior to the attempts of their common enemies.

A Second Letter to the Author of the Confessional: containing Remarks on the Five first Chapters of that Book. 8vo. 2 s. 6 d. Whiston, &c.

THE same spirit and temper that appeared in the First Letter, of which we gave an account in our last number, are very observable likewise in the Second. The Letter-writer frequently charges the author of the Confessional with wilful and deliberate

deliberate misrepresentation; nay, such is the obliquity and perverseness of his disposition, if we believe this Author, that *he cannot write fairly.*

In regard to the point in dispute, viz. whether subscription to articles of religion, and the establishment of confessions of faith and doctrines, in protestant churches, be justifiable or not, — though the Letter-writer, in our opinion, advances nothing that is satisfactory, yet what he says is often specious and plausible. It must be confessed likewise, and every impartial enquirer will readily allow, it, that he has pointed out some mistakes which the author of the Confessional has fallen into, in historical matters; and which, though they affect not the main question, certainly deserve his attention.

We shall lay before our *Readers* some of the Letter-writer's remarks, leaving *them* to judge of their weight and importance.

The author of the Confessional begins his second chapter with considering *the claim of a right to establish confessions as tests of orthodoxy in protestant churches.* The Letter-writer observes, that he does not tell us what he means by these confessions established as tests of orthodoxy; whether the terms of admission to communion with the church, or the terms of being admitted to officiate as ministers in it: that he wanders from one to the other in great confusion, by studiously avoiding to distinguish the several relations in which every Christian stands. With regard to that primary one which is betwixt Christ and a man's own conscience, no power on earth hath naturally any thing to do. The intercourse is purely spiritual; man cannot believe to salvation by proxy, nor can another's good works be made over to him. But then, man's salvation being the purchase of Christ, who hath commanded, as the ordinary means to be entitled to this salvation, that a man *believe and be baptized*, a second relation, our Author says, rises to every Christian, betwixt himself and the church, by whose ministry he is to be taught the faith, and admitted to the privileges which Christ hath purchased, and united to the fellow-members of that body, of which Christ is the head. And as this Christian society must exist within the limits of some one or more states, whether it be encouraged by them, or discouraged, every Christian hath duties incumbent upon him with relation to that particular state in which he lives: if persecuted, he is commanded by the apostles, who were under these circumstances, *to be subject to principalities and powers, to obey magistrates, &c.* if protected and encouraged by them in the profession of the same faith, religion alters not civil relations; the same duties are required, nay, with a stronger obligation, *rather doing them services, because they are faithful.*

So that although a man must answer to God for his own faith, yet he must be subject to the judgment of the church, whether his faith is such as will qualify him for admission into it. And to infer that upon protestant principles *every man is a church to himself*, is absurd; unless he is self-sufficient to teach himself, to baptize himself, to hold communication with himself, &c. &c.

Every church, continues our Author, or number of persons assembling for Christian worship and discipline, hath a right to judge for itself, who are intitled, according to the rules of the gospel, to communicate with it, and who not. It may judge wrong; but it hath a right to judge as well as it can: else heathens and Mahometans must be admitted, if they desire it. This community, or they who are appointed to act in its name, may also lay down further rules, which expediency seems to require, and all her members think lawful. You think that their *previous consent should be had*. But as human nature is such, that it will often be denied for slight reasons, why may not their subsequent compliance be sufficient? and why should they deny it in such a case? Cannot the time, the place, the office of worship, indifferent modes, rules of discipline for suspension, excommunication, receiving penitents, be otherwise established? How then will any of them ever be established? If, of two persons qualified for communion, one insists on such a thing being done at the communion, another on its being omitted, how is the church to behave? Must not the majority determine, and ought not the minority to submit, as far as in conscience they can? If any member change his mind, must the terms of communion be changed as often? But supposing the majority, with their guide or guides, think rules highly expedient, though not necessary, which a minority, disposed to be members, think unlawful, what is to be done? In my opinion such rules ought to be enacted, dispensed with, or laid aside, according to the degree of benefit apprehended from them, or the number of persons dissatisfied with them, or various other circumstances, which may incline prudent persons one way or another. Here is much room to mistake; and there should be much charity and mildness on both sides. And indeed, on whatever point the difference is, the dissatisfied minority should be allowed to form churches for themselves in the best manner they can. And they, who cannot help esteeming one another hereticks or schismatics, (which opinion may be formed, whether justly, or wrongfully, without malevolence,) should live together in neighbourly kindness, and as much mutual esteem as they can.

Farther, under this second relation, if any be desirous of being a teacher in the church, he must be subject to the judgment of its governors, whether he be qualified for that office, *apt to teach*. Christian assemblies ought to have such ministers as will instruct them suitably to what the people, with the advice of those who are authorized to commission their ministers, take to be the necessary or important doctrines or duties of the Christian profession; to advance their progress in Christian knowledge and practice, and to guard them by proper arguments and admonitions against the opposite errors and sins. And therefore they have a right to be assured, by some fit method, as far as may be, that their ministers are disposed to instruct them in this manner. Else an episcopal protestant

protestant congregation might be obliged to have a quaker or a popish priest for its minister. And one fit method of giving such assurance is, subscribing articles or confessions containing such doctrines and duties. So that to confound baptismal confessions and ministerial examinations together, is to perplex the question; unless *milk and strong meat* are the same thing, and every Christian, who hath faith enough for admission into the church, hath therefore proficiency enough to be an instructor in it.

‘ Further yet, as this Christian society must exist within the limits of some one or more particular state, it bears a third relation to that particular state under which each Christian society shall live. If discouraged and persecuted by it, still the members of this society are commanded to *obey the magistrates—suffer wrong—pray for them—and pay them tribute*: if protected by them, they are *rather to do them service, because they are faithful*; and in return to the state for its protection and encouragement, the church, or that Christian society so protected and encouraged, ought particularly to inculcate such gospel truths as the state thinks the occasions and circumstances of the times particularly require. But to infer from Christ’s spiritual kingdom, that the civil magistrate hath no right to expect this service from a church, or Christian society, protected by him; and that his Christian subjects ought not to pay it, because Christ is their only lawgiver, is to confound all the three relations; and to conclude from a man’s being accountable to Christ only for his faith and obedience, that *therefore* we must not believe and practise some doctrines of Christ, *because* the church recommends them when occasions peculiarly call for our attention to them; and *lest* such belief and practice should be of service to the magistrate and the peace of the community. Surely those who would subscribe to the whole Bible, unless they meant by such general subscription to evade the doctrines taught in it, can have no objection to subscribe any part of it.

‘ And when the state is become Christian, it may, on finding the generality of Christian churches within it to be such as it approves, and to be willing that the state should, for the sake of order and uniformity, exercise in their behalf a proper share of the powers which they had hitherto exercised separately amongst themselves, it may form them into a national church, on nearly the same conditions of communion and ministry which they had practised before. And if it partly settles on the ministers, and partly allows private persons to settle on them, a competent allowance, where is the injury done? And why may not the whole body of the people be considered as consenting to such an ecclesiastical establishment, as well as to the civil establishment, though they may think that several things in both might be mended? If they think there are things in the former, with which they cannot in conscience comply, they will still be at liberty to dissent from you. You have joined together, in one, two suppositions quite unconnected, as if they were inseparable. *If, say you, the church of England hath a right to fix her own terms of communion, and in consequence of that to secure the obedience of her members by temporal rewards and punishments*—But how can a right to the latter be a consequence of a right to the former? The terms of communion with a national church may be fixed and established by law: yet no person be rewarded for complying with them, or punished for not complying with them, or subjected to any disadvantages

advantages on account of them. By some of the payments made by dissenters to the support of our established church, they are few or none of them sufferers, because they bought the estates, out of which they make those payments, so much the cheaper; or if they were given them, they had no right to them without the burthen upon them. The legislature lays the rest of the payment on them for what it not only takes to be beneficial, but what really is beneficial to the public; as undoubtedly so good an established religion as ours will be owned to be on the whole, even by such as in some points dissent from it. If tribute, which includes the public charges of religion, was to be paid by Christians to their pagan princes, will they refuse it to Christian princes for the services of Christian religion? They cannot expect the legislature to establish any mode of it but what the community approves most: and therefore all should not only acquiesce in the maintenance of it, but think it an advantage. It may also in some cases, and in ours, be an advantage, not only to the public, but in the end to dissenters themselves, that they are restrained from public offices, to prevent the dangers of such evils as have happened, of a much more grievous nature than this restraint can be. Or, supposing it a disadvantage to them; yet many persons are restrained in many cases from what they have by nature an equal claim to with others, for the sake of an apprehended greater good to the community, arising or expected from it. In all these cases a legislature may mistake; and so may they who think it mistakes. When mistakes are evidently discovered, they should be resisted: but while a doubt remains, the presumption lies on the side of the legislature. And supposing it to be wrong, persons ought to be content with less than Utopian perfection.

But it must be further observed, that such restraints, even supposing them blameable, are no more punishments in ecclesiastical than in civil cases. They are only precautions; and, with us, gentle ones, whether prudent or not. Precautions imply only a danger; punishments a crime. The former ought always to be moderate; the latter just. Punishing a person for acting according to the judgment of his conscience, when he doth no injury, public or private, is unjust; and though it were not, yet punishing him for it, even when he doth injury, beyond the exigency of the case, would be unjust. It may be said indeed, that if a man hath a right to do another any wrong, he hath an equal right to do him a greater; and subtle arguments may be brought to prove it. But plain common sense will not readily admit such a maxim: nor will human society be in a better condition by establishing it: for, in consequence of it, the lawfulness of great severities will be much oftener concluded from that of small ones, than the unlawfulness of small ones from that of great ones. And therefore it is not a discrete plea, that *if the church of England may secure herself by temporal penalties, however slight, the church of Portugal may secure herself by tortures and death.*

But all that your wanderings have led and forced me to say concerning dissenters from the communion of a church, is wide from the special point proposed by you, the terms of admission to the ministry in a church. To that therefore I return: and having already shewn, that there is a right of fixing these both in particular and national churches, I need only add, that excluding a man from being a minister in a congregation,

before they were commissioned to preach: *We* do the same. The particular forms of confession, or probation, which they used, we know not; but we have taken care to preserve those which we can discover from the earliest antiquity, or, in imitation of the apostles, when new doubts arose, to determine them, not by private judgment singly, but in due conjunction with the deliberating judgment of the governors of the church. *You* deny that any confession, or any determination should be made, but every man be left to determine for himself; and on such determination to claim baptism and orders. Who is the most apostolical?

No church, says the author of the Confessional, can have a right to establish any doctrines, but upon the supposition that they are true.—That is, replies the Letter-writer, in the judgment of the establishers they must be supposed to be true; but from the fallibility of their judgment they may in fact be otherwise; yet this will not destroy their right to use their judgment in this case.

If religion be necessary to a state, says he, the rulers of the state must give it public support; but in such manner as to injure no one. They can support religion no otherwise than by supporting what they, in their respective states, think the true one. If they mistake which that is, they will make a wrong *exercise* of their right. In strictness of speech, no man hath a right to do wrong: yet a man, having a right to make a will, may *legally* make a very unreasonable and blamable one. And a judge, having a right to pass sentence in a cause, may *legally* pass a very erroneous one. He hath authority, and it is his duty to decree according to the best of his understanding. If he errs, it is a misfortune incident to the present state of things: if he doth not decide according to the best of his ability, God will punish him. And the like is the case of rulers in regard to religion. They have no power to require from others the profession of religious doctrines, which those others do not believe. This would be invading the most sacred of all privileges. But they have a rightful power to attract the notice of their subjects to such doctrines as they think important to the public, by providing that they shall be publicly taught; and to see that the persons whom they employ for teachers be, as far as can be known, really disposed to teach them. Whether they assure themselves of this, by subscriptions to an established form of words, or by declarations made by each of them in his own words, is not essentially different: though the former seems to be the more equal method, and less liable to abuse, both on the side of candidates for orders or benefices, and of those who admit them. The legislature doth not in either case *impose* a confession of belief on the persons concerned, as Dr. Stebbing hath long ago shewn, but only informs itself, so far as is needful, what their belief is, in order to know whether they are in that respect fit for the office to which they desire to be admitted.

Every party, in every protestant state, says the author of the Confessional, has, by turns, made some attempts to have their religious tenets established by public authority. In every state some one party has succeeded; and having succeeded, imposes

its own confession upon all the rest; excluding all dissenters from more or fewer of the common privileges of citizens.

* The common privileges of citizens, replies the Letter-writer, are protection of lives, liberties, and property; to places of trust, influence, honour, and profit, none can be entitled, but upon the terms of the community.—If then (says he) there be a party attempting to have their religious tenets established by public authority, who, although, *æ hypothesi*, they do not condemn the confession now established, yet will never be contented, in the opinion of one of their own friends, (Rapin, in his Dissertation on Whigs and Tories) till they have totally destroyed the whole church of England, and have given proof of it in their solemn league and covenant; all lovers of truth, peace, and religious liberty, must endeavour to restrain such intolerant disturbers of the public tranquillity, within such bounds as not to leave them the power of trampling on the common rights of mankind, by destroying our present happy constitution. You acknowledge, (p. 55, in the note) that the Westminster confession, which hath all along been the favourite presbyterian one, ascribes the same authority to the church, that the first part of our 20th article doth. And though several of the dissenting ministers, in 1727, refused to subscribe that confession, it doth not appear that they scrupled this part of it. And therefore you have no right to *accuse* them, while you *condemn* us: but we have ground to apprehend, that had they power, we should suffer at least as much, perhaps a great deal more, from their exercise of church authority, than they do now from ours. You give us another instance of Calvinistical intolerance, at the synod of Dort, in banishing the remonstrants. This, however intended, is no censure on the church of England, which disclaims their principles and their practice.*

The author of the Confessional blames the *trimming* measures of Tillotson and Burnet in matters of religion, and asks, when were they ever known to succeed? and where were they ever known to conciliate the mind of any one of those unreasonable zealots, to whose humour they were accommodated?

* I doubt not, replies the Letter-writer, but the minds of thousands of zealots have been conciliated by the means of Tillotson and Burnet. And it is evident to every one, except men deeply prejudiced, that the temper of the clergy of this generation is unspeakably milder than of those of the last. What would you wish those two prelates had done? You are displeased at what they did: yet you acknowledge, in the next page, that doing more was impracticable, and some thought attempting it might have endangered the government. And very likely it would, as the friends of the late king were waiting to have this handle given them; and the abolishing episcopacy in Scotland by K. William, in favour of presbytery, would have made the endeavour of those prelates, of reforming the church, if imprudently persisted in, liable to misinterpretation, as if their scheme was to undermine the church of England, and by degrees let in the presbytery. That those bishops could not have been more opposed while they lived, or vilified since they died, if they had vigorously promoted, at all adventures, what you call a reformation, is notoriously false. They would have been much more opposed while they lived; and they are now, and have long been,

Rav. March, 1768.

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generally esteemed : your being able to produce only two poor instances to the contrary is a strong proof of it. But what would wife and good men have said of them, if by attempting at all hazards, what *they had sense enough to perceive was impracticable*, they had brought back slavery and popery ?

Here you honour Bishop Burnet with a new note, added in your second edition, in which you call him *a truly wise and good prelate*, after you had been describing him as justifying subordination against his own convictions, and deserting the reformation, *which he was conscious was very much wanted*, out of a *trimming complaisance to the times*. Had this been intended, in your second edition, as a kind of recantation of the injury you had done him in the first, I should have applauded the ingenuoufness of it : but in that case you would have softened your text, as well as added your note. And the note itself will open your design in writing it ; not to do justice to Bishop Burnet, but to renew your injuries against Archbishop Wake, which neither truth, time, nor the friendly admonition of the *learned and worthy person* you mention in your preface, hath been able to conquer. To this end you inform us, that Bishop Burnet hoped King George I. would *complete the reformation, and establish a confidence and correspondence with the PROTESTANT and REFORMED churches abroad*. One reason of the disappointment of these hopes you give, is, that, soon after, *Dr. William Wake was promoted to the see of Canterbury ; and he rather chose to establish a confidence and correspondence with the POPISH GALRICAN church, than with the PROTESTANT REFORMED churches, either at home or abroad*. At the very time that he endeavoured to persuade the *popish Gallican church* to break with the bishop of Rome, and unite with us against popery, (which surely was no crime in a protestant archbishop,) there was an established confidence and correspondence between him and the reformed churches abroad, as appears by his letters to Le Clerc and Jablonski. To the former, (in a letter dated April 1716.) he expresses very warmly his affections for them, his abhorrence of the thought of considering them as no churches, and his desire of their union with the church of England ; which he says he would purchase at any rate. . . That he must be blind who sees not how much this would conduce to the security of our religion, and even to the conversion of the falsely called catholics of the Roman church. And at the conclusion of this topic he breaks off in this manner : “ But this, to me, ever delightful subject, of union of the reformed churches among themselves, carries me further than it ought.” His letter to the other is dated May 1719. Jablonski had consulted him about treating with the papists for an union with them ; which he dissuades, as they will never yield it but on terms of submission to their tyranny ; and says he, “ God banish far from our minds so destructive and so scandalous a wickedness !” If you have any spark of ingenuoufness and candour, or love of truth and justice, in your nature, you must blush for your treatment of Archbishop Wake : and the reader must be convinced that no love of truth or reformation, but an implacable hatred and malice, has guided your pen in this performance. Mistake calls for charity ; malice for abhorrence.

Thus have we given full scope and place to some of the principal arguments urged by this able Writer.—For ourselves, we have not scrupled to declare our sentiments in favour of the cause

cause espoused by the author of the Confessional; but our private opinions are nothing to our Readers. They have a right to know what is advanced on the other side of the question; and we desire nothing more than to manifest our impartiality, by procuring, for each party, *as far as in us lies*, a fair and full hearing at the bar of the IMPARTIAL PUBLIC.

A new Introduction to the Study and Knowledge of the New Testament. By Edward Harwood. 8vo. 5s. Becket, &c. 1767.

THE ingenious Author of this Volume tells us in the *preface*, 'that after he had finished a *translation* of the New Testament, some of his learned friends judged, that *such* a work as the *present*, might be very proper to introduce it to the world. In pursuance, he adds, of this repeated solicitation and advice, I digested into a regular series, the observations I had made in the course of my studies, and entreat the reader's favourable and candid acceptance of them.'

There have been several publications made, in different views and forms, to assist us in the study of the *scriptures*: some of these are too voluminous to be of use to the generality of Christians; others are confined to one, or two, among the various subjects on which instruction is wanted, in order to attain the end proposed. It appears, therefore, to us, that Mr. *Harwood* has done a piece of service to the Christian world, in the volume with which he here presents us, and which he informs us will shortly be followed by another, consisting of critical observations, explanatory remarks, accounts of customs and usages mentioned, or alluded to in the New Testament, with other useful topics. He acknowledges obligations to his father-in-law, the late Dr. Chandler, also to the late Rev. Mr. Alexander of Birmingham; but particularly to the learned Dr. Lardner, whose numerous writings upon these subjects plainly appear to have afforded him very considerable assistance.

The reader will here find several entertaining and important points, relative to the Scriptures, briefly treated upon; yet discussed in a clear and useful manner. The first *chapter*, which is divided into twenty *sections*, is employed to shew the divine authority, credibility, and excellence, of the New Testament. This he sets before us in various views, and establishes by several arguments, which, though not *new*, (a thing indeed not to be expected) he illustrates in an agreeable and forcible manner.—For an idea of his manner and style we may give our readers an extract from the *first section*, which is intended to shew, *that there was such a person as Jesus Christ*.

'As certainly, says he, as Christianity is now existing in

the world, so certainly did its founder and publisher *some time* exist. The public monuments, which the renowned *heroes* of antiquity left behind, are long since perished: the magnificent palaces they built, the superb structures they reared, the grand temples and mausoleums they erected, the opulent cities they founded, are now no more. Few *remaining* visible traces are left of the battles they fought, the empires they established, the systems of laws they compiled, and the universal devastation they once spread around them. The kingdoms, they once conquered, have, by the instability of the human condition, undergone many revolutions; have repeatedly lost and repeatedly gained their liberty, and experienced all those reverses to which terrestrial glory is subjected. The curious traveller explores large regions in search of *standing* records of the greatness of former princes; traverses immense countries, *once* the seat of science and liberty, *now* the abode of barbarism and slavery; *once* swarming with inhabitants, and variegated with unnumbered towns and villages, *now* a dreary inhospitable solitude:—and even searches, but in vain, for cities, and temples and palaces, in the very situation where they once stood. *Babylon* is now fallen!—*Persepolis* and *Ecbatana* are no more! and travellers have long disputed, but not been able to ascertain, the site of ancient *Nineveh*, *that exceeding great city of three days journey*. Few are the *present* signatures in *Minor Asia* and *India* of *Alexander's* victorious arms—few are the standing memorials in *Gaul* and *Britain* to evince, that there was such a person as *Julius Caesar*, who subdued the *one* and invaded the *other*. But that there was such a person as *Jesus Christ*, who lived, died and rose again, and founded a *spiritual* empire of religion, the *present* state of all the republics and kingdoms in *Europe* demonstrates. The *customs* and *usages*, that obtain in every nation, necessarily imply a *cause* and *reason*, to which they owe their *origin*, and suppose a *date*, from which they commenced. Religious institutions universally regarded, religious solemnities universally celebrated, lead the enquiring mind through *past* ages to the period at which they *began*—to the person or persons who established them, and to the sources from whence they flowed. All *national* usages are public monuments of *facts*, and are *standing* proofs, through all successive times, that the persons whose memory they thus embalm, and the events whose importance they thus record, *once* actually existed. We see great numbers of vast and populous kingdoms around us, all unanimously agreed in baptizing their offspring in the name of the *Father, Son* and *Holy Spirit*, in commemorating the *author* and *finisher* of their faith by the memorials of bread and wine—in worshipping the deity through a mediator—in appropriating the *first day* of the week, to religious worship, and in solemnizing the *nativity, death, resurrection*

swarction and *ascension* of the author of their religion. How shall we account for institutions and usages, universally received in *Europe*, and universally practised by all the various *churches*, *sects* and *denominations* every where existing? They were not instituted in the present age,—they did not commence in the times of our *immediate* ancestors—we find we can follow the sacred stream even *beyond* its source, into ages, when no such customs prevailed, when there was no such religion as *Christianity*, and when *Pagan idolatry* and *Judaism*, universally reigned. As certainly, therefore, as the *present* state of the *Jews*, their tenets, their ceremonious observances, their peculiar customs, their dispersion into all the nations of the world, yet remaining a distinct, separate body, through all the infinite changes and revolutions that affect kingdoms and communities, is an incontestible proof that there was such a legislator as *Moses*: so certain is the conclusion from the stated, solemn rites, that now universally obtain among all *Christian* countries, that there once flourished such a lawgiver as *Jesus Christ*, who founded that religion so many nations have espoused, and who instituted those *solemnities* and *customs* we see universally observed by all who profess his gospel.

This is just and sensible, though somewhat florid and declamatory, for which the particular subject gave opportunity;—there are several other parts of the work, which appear to be very solid and judicious, and from which we might have given extracts, had we not been straitened for want of room. Throughout the whole we meet with a great number of quotations, particularly from ancient authors.

The second chapter considers the state of the world at Christ's appearance. The third is designed to shew, that in all points of doctrine and duty, the books of the New Testament have descended to us in their original integrity. In the fourth is given a general account of the sacred authors of the *New Testament*, and the time in which their respective writings were published. There is nothing particularly striking in these short histories of the apostles. In the account of *St. Paul*, Mr. Harwood, with great propriety, introduces a quotation from *Strabo*, who lived in *that* age. This ancient geographer gives the following account of *Tarsus*, the native place of our great apostle: 'The inhabitants of this place cherish such a passion for philosophy, and all the various branches of polite literature, that they have greatly excelled *Athens* and *Alexandria*, and every other place in which there are schools and academies for philosophy and erudition. But *Tarsus* differs in this, that those who here devote themselves to the study of literature, are all *natives* of that country—there are not many from foreign parts who reside here. Nor do the natives of the country continue here for

life, but they *go abroad* to finish their studies, and when they have perfected themselves, they chuse to live in other places—there are but few who return home *.' From this passage of the *geographer*, Mr. Harwood says, it is obvious to remark, that St. Paul's conduct illustrates the historian's observation.

The next chapter contains remarks on the diction, style and composition of the writers of the *New Testament*; in considering which, the author paraphrases some parts of scripture, particularly the *parables* of the *prodigal son*, and of the *rich man and Lazarus*: but it is very difficult to do this, without sinking below the beauty and force of the original, and of the literal translation.

The sixth chapter considers the various sects and professions mentioned in the *New Testament*; which is followed by a short treatise on *Dæmoniacks*, so frequently spoken of in the gospel history. Our author embraces the opinion of Dr. Sykes, Dr. Lardner and others; and concludes that all the cases of *possessions* in the New Testament were either *madness* or *epilepsy*. Perhaps he opposes in too peremptory and supercilious a manner the sentiment contrary to his; since, after all that is alledged, it must be allowed there is still room for doubt and debate upon the subject.

The eighth and last chapter of this book, which is divided into eleven sections, consists of miscellaneous observations; among the rest one of these sections is designed to shew, who is the person intended by that description of St. Paul, (when writing to the *Ephesians*) *the prince of the power of the air*. Our author is peculiar, perhaps ingenious, when he supposes that this account does not mean the devil; but that the apostle certainly intended by it, *Jupiter*, the supreme God of the heathens; notwithstanding, as this is almost wholly conjectural, many Christians will still be inclined to the former opinion, as at least equally probable and useful. Mr. Harwood seems to understand, *that* part of the text which immediately follows the quotation above, as certainly signifying homage and worship paid to that Being, whoever he was, intended by the *prince of the power of the air*: for after the subsequent words, *the spirit that now WORKETH in the children of disobedience*, he adds, but the *heathens* never worshipped the *devil*: now it is not necessarily implied in the expression, that the heathens did worship the *devil*; the phrase will admit of, and seems at least as naturally to lead to a different explication. We cannot but observe the manner in which he speaks of Dr. Doddridge's paraphrase of this passage, when he tells us that it is full of *shocking* ideas. There are many things dreadfully *shocking*, which are neverthe-

* Strabo, lib. xiv. p. 673. Casaubon. Paris, 1620.

less certain facts; so that this cannot conclude against the truth of an assertion.

The volume concludes with some chronological tables, which may be useful to the careful reader of the scriptures.

A liberal Translation of the New Testament, being an Attempt to translate the sacred Writings with the same Freedom, Spirit and Elegance, with which other English Translations from the Greek Classics have lately been executed: The Design and Scope of each Author being strictly and impartially explored, the true Signification and Force of the Original critically observed, and as much as possible transfused into our Language, and the whole elucidated and explained upon a new and rational Plan: With select Notes, critical and explanatory. By E. Harwood. 8vo. 2 Vols. 12 s. Becket and De Hondt, Johnson, &c. 1768.

WE come now to the work, to which the volume considered in the preceding article, is intended as an introduction.

The diligent study of the sacred writings is an employment highly suitable to the office of a Christian Minister; Mr. Harwood's time has therefore been very worthily spent in an application to such a pursuit: and he will no doubt reap great advantage from it, as to his own private improvement, whatever acceptance these volumes may find in the world. He declares it to be his *first* and *primary* design to exhibit the Christian religion in its native purity and simplicity, unadulterated with human systems; and he earnestly professes, particularly in the introductory work, his moderation and charity towards all the different denominations and sentiments of Christians: yet, notwithstanding these acknowledgments, we think we observe a certain air of pomp and importance in our Author's style and manner, together with somewhat like a contemptuous treatment of those who differ from him, which certainly will not recommend these productions to the generality of readers.

With regard to the present performance, we are at some loss whether to consider it as a translation, or as a paraphrase; since it has too great a latitude of expression for the *former*, and in general hardly sufficient for the latter. As a *translation*, a *liberal* translation, however, the Author desires it should be considered; and, in his preface he condemns, in a very *authoritative* manner, the majority of critics, paraphrasts, illustrators and interpreters of the sacred scriptures who have gone before him. He laments the general corruption of pure and primitive Chri-

stianity, and then proceeds, 'yet blessed be God, LIBERTY, RELIGIOUS LIBERTY, has still a temple in the breast of thousands; and the love of truth, as it is in Jesus, and not in human creeds, is warm and vigorous in the bosoms of immense numbers of my happy countrymen! Many of these worthy souls have encouraged me. The thought of *them* and their *cause*, has ever inspired me with ardor and animation in my studies. For these I have translated the *New Testament*. These and these alone will be my Readers. The patronage and protection of these hath enabled me, and will ever enable me to look down upon the illiberal scurrility and impotent fury of the uncharitable bigot with *Christian contempt*.' This is writing in a high strain, and probably will appear to favour too much of that party spirit which he condemns, to gain the esteem of sensible and candid readers. He afterwards greatly censures that *version* of the New Testament which is now in common use among us, and offers his own work as a means to free this part of the sacred writings from those false translations, which, he says, 'at present deform it, and render it absolutely unintelligible to all common readers.' Indeed one would almost suppose that Christianity had been hardly ever understood, till this gentleman appeared to explain and reform it. A new English *version* of the Scriptures has often been wished for, by the friends of truth and religion: at the same time impartial persons have been ready to acknowledge that the translation of the *New Testament* now in use among us is very valuable; that, though not by any means free from errors, yet it does, in the general, keep close to the sense of the original, and is more free from defects than was to be expected, especially considering the time when it was executed. *This* we must say, whatever bias we may have to any of Mr. Harwood's particular sentiments, that the common English Testament is more fitted for general use; and perhaps more agreeable to the principles of Christian liberty, than that which is here presented; for this reason, because it is more *literal*. In *translating* a work of this kind, which is esteemed sacred, and is intended for the direction and use of all people in their most important concerns, it is of great moment that there should be an inviolable adherence to what the *original* declares, whatever opinions or distinctions that take place among mankind, it may favour or oppose. Pious and learned men may paraphrase, explain, and criticize upon the sacred text, but the text itself ought to be carefully maintained in agreement to the original. In this view, Dr. Doddridge's paraphrase is excellent, because he has all along interwoven, and distinguished by *Italics*, a new version of the New Testament, in which he has endeavoured that the antient language of scripture should be religiously adhered to. It were to be wished that

that our common bibles were published with a few, short, sententious notes in particular places by some able hand, (something of which has been done in former times) which might render them yet more generally useful. Mr. Harwood has certainly corrected several errors which are to be found in the common version; has explained and illustrated several parts, and, considered as a paraphrase, presented them in an agreeable sight. The Lord's Prayer might be mentioned in this view, with other passages, though it is to be doubted whether in that the spirit of the original is entirely preserved. Our Author appears solicitous to give an *elegant*, or if the term may be allowed, *polite* translation of the scripture; but the simplicity of style and manner attending these sacred books has ever been regarded as an excellence and beauty; and perhaps the infusion of *Hebrew* idioms and other peculiarities into our language is upon the whole an advantage.

Some of his readers, perhaps, may plead against our author the concession and observations he himself makes in his introductory volume, where, speaking of the diction of the sacred writers, he says, 'Christianity has nothing in it to soothe a vain imagination, and captivate *itching ears* by polished diction and elaborate sentences.' Again, 'the *singular magnificence* of the sacred writings arises not from the *style* and *manner* of the authors, but from the *greatness* of the *discoveries* and *importance* of the *doctrines* they reveal.' Many observations he has of this nature, and he adds by way of quotation, 'For my own part, says a fine writer*, independent of all the prejudices of religion, I had rather see the life of Christ, in the beautiful simplicity of St. Luke or St. John, than in the elegant fluency of Livy or the pointed energy of Tacitus.' After this we are rather surprised that Mr. Harwood should take pains to modernize expressions, and introduce what may be thought more polished words and phrases; but which sometimes rather degrade than add any real grace or dignity to the style or sentiment. We cannot think that he improves the text, when he says we should *immolate*, instead of we should *sacrifice unto God*; or when he speaks of a *certain opulent gentleman*, instead of a *certain rich man*, or a *certain Jewish clergyman*, instead of a *certain lawyer*. Such *polite* expressions may sometimes expose him to ridicule. Many instances we think might be cited, in which the phrases appear to be altered without any reason, but merely for the sake of *alteration*; and sometimes they are lowered by the change. Some allowance, indeed, is to be made for the prejudice which persons may have in favour of the *expressions* in the vulgar edition of the Scriptures, which they have long been used to read

* Library, p. 62.

and consider with a religious regard; at the same time, it must be owned, that there is often in *these* a simplicity together with a strength, so long as they adhere to the original, which is greatly weakened, if not lost, by what is called a more free and liberal translation.

Besides these observations we have already made, we think ourselves obliged farther to take notice of that *inclination* to particular sentiments and explications of Scripture, which appears throughout this work. Mr. Harwood publishes these *sentiments* as *indisputable* truths, while he interweaves them with the sacred text, and makes his version of the New Testament, expressly declare them. This appears to us a most unwarrantable and dangerous freedom. Any denomination of Christians might in this manner bring the sacred writings over to his side of the question. Be the sentiments just which this author espouses, the Scripture must nevertheless be allowed to speak its own language, and may afterwards, as we before observed, be explained and illustrated by learned men, in that manner which appears most agreeable to their spirit and intention. We have an instance of the liberty Mr. Harwood uses in this respect soon after we enter upon the work. When he comes to speak of our Saviour's temptations, he renders the first verse of the third Chapter of St. Matthew in this manner; *Soon after this Jesus was thrown into a prophetic trance, and was in a vision transported into the wilderness to be tempted by the devil.* Now tho' a late ingenious writer has with great strength and reason offered several considerations which make it probable that this scene might pass in *vision*, yet this is not so absolutely incontestible, as to authorize any person, in making the very text of Scripture positively to assert that this was the case. Had it been so expressly and clearly declared, as a common reader might suppose from our Author it is, there could have been no occasion for a particular treatise to prove this to be the meaning of the passage. It seems to us too bold and daring to deal in this manner with the text of the Holy Scriptures. Many other instances of this kind we might lay before our readers, but shall leave them to their own observation, when they are consulting this work at large.—The remarks we have offered are what we thought ourselves obliged to make upon a subject of so great importance. We heartily wish that many persons may be induced by Mr. Harwood's translation, according to his professed design, more diligently to read and study the sacred writings; and we hope we shall not be thought to have been severe in what we have said of his performance, which certainly has its merit and worth in several respects; although an air of affectation and partiality may seem to diminish the commendation it would otherwise deserve.

We

We shall conclude with a specimen or two from this work, for the farther information of our Readers; one from the first chapter of St. John's Gospel, the other St. Paul's defence before Festus, from Acts, chap. xxvi.

ST. JOHN, Chap. I.

' 1. Before the origin of this world existed the Logos—who was then with the Supreme God—and was himself a divine person.

' 2. He existed with the Supreme Being, before the foundation of the earth was laid :

' 3. For this most eminent personage did the Deity solely employ in the formation of this world, and of every thing it contains.

' 4. His exalted spirit assumed human life—and from his incarnation the most pure and sacred emanations of light were derived to illuminate mankind :

' 5. This light, shot its beams into a benighted world,—and conquered and dispelled that gloomy darkness in which it was enveloped.

' 6. To usher this divine personage into the world, and to prepare men for his reception, God previously commissioned and sent John the Baptist.

' 7. This prophet came to give public notice that a glorious light would shortly appear—to excite all the Jews to credit and receive this great messenger of God.

' 8. John himself openly disavowed all pretensions to this exalted character—declaring that *he* was only appointed of God to give public information of this illustrious personage.

' 9. That divine person was the true light,—which with its sacred rays illuminates every rational being.

' 10. This exalted being formed the world—did afterwards make his public appearance in it—but it rejected him.

' 11. He made his own public appearance among his own favourite nation the Jews—but his own favourite nation repulsed him.

' 12. But those of the Gentiles who embraced his doctrines, and were firmly persuaded of the truth and authority of his religion, he invested with the distinguished privilege of the sons of God.

' 13. This singular and sacred privilege these heathen countries did not derive from any lineal descent, from any eminent piety or virtue of their progenitors, or from any efforts of human wisdom or philosophy—the benignity of God solely conferred it upon them.

' 14. The Logos assumed human nature, and resided among us—communicating to mankind the most sacred and heavenly truths—and we were spectators of all the astonishing transactions of his life—by which he demonstrated himself to us to be the distinguished favourite of heaven.'

' ACTS, Chap. XXVI.

' 2. Distinguished is my happiness, O king Agrippa, that I am now favoured with an opportunity of publicly vindicating myself before so illustrious a personage from the various aspersions that the Jews have cast upon me.

' 3. Especially as I am pleasingly conscious that you are perfectly acquainted with the whole religious system, and popular controversies,
of

of the Jews.—This persuasion encourages me to solicit, that you would hear, what I have to offer in defence of the principles I have adopted, with lenity and candour.

“ 4. To my character and conduct in early life, which was spent among my own countrymen on the public theatre of Jerusalem; all the Jews are no strangers.

“ 5. They all know my life and the liberal education I received, if they were disposed ingenuously to attest it.—They all know that I was educated in the strictest sect of our religion, and that I embraced the principles of the Pharisees.

“ 6. And now I do stand at this tribunal for my firm and avowed belief in that transporting promise which God solemnly made to our illustrious forefathers.

“ 7. A promise! after whose expected blessedness the whole community of Israel fervently aspires—and to attain which all the twelve tribes day and night serve God with unremitting ardour of devotion—and yet because I cherish this common hope, O king Agrippa, am I pursued by the whole body of the Jews, with unrelenting enmity and rage.

“ 8. What! is it a thing absolutely incredible with you, that the great God is able to reanimate the dead!

“ 9. I once thought it my duty to do every thing in my power to crush the cause of Jesus in its birth.

“ 10. Accordingly in Jerusalem, I distinguished myself by my zealous endeavours to suppress it.—Great numbers of the Christians I confined in jails—to me the high priests granted their commission to bar-mise them—I even gave a cheerful suffrage to those who were resolved to assassinate them.

“ 11. In every synagogue, by my orders, they were mangled with scourges, and punished with extreme cruelty—by the tortures I inflicted I obliged them to calumniate and revile their leader—at last the excesses of my unbounded fury against them would not be circumscribed within the narrow limits of Judæa—my madness instigated me to over-leap its boundaries, and persecute in foreign towns and cities.

“ 12. But as I was travelling to Damascus with an unlimited commission from the high priests,

“ 13. On the public Road, about the middle of the day, I saw, O King Agrippa, from the parted clouds, all on a sudden, an ineffable light, infinitely more dazzling than all the effulgence of the sun, dart and blaze about me and my companions.

“ 14. We were all instantly struck to the earth—where as I lay prostrate I heard the following words, in Hebrew, solemnly uttered—Saul, Saul, why dost thou persecute me?—It is madness for thee to contend with a superior power!

“ 15. Trembling, I said, Lord! who art thou?—The voice replied—I am Jesus whom thou art persecuting.

“ 16. But rise—for I have now appeared to thee to constitute thee a minister and a witness of what thou hast seen, and that thou mayst publish to the world the truths I shall in future time reveal to thee.

“ 17. I will be thy guardian amidst the rage of the Jews and the fury of the heathens—to whom I will depute thee,

“ 18. To

‘ 18. To pour the light of truth upon the mental eye—to expel the gloomy darkness from their benighted souls—to reclaim them from the adoration of false, to the worship of the true God—that by embracing my religion they may obtain a total remission of their past sins, and finally secure a blessed immortality among the virtuous.

‘ 19. To the solemn commands enjoined me by this heavenly vision, O king Agrippa, I have not been disobedient.

‘ 20. But to the Jews in Damascus first—then to Jerusalem—afterwards to all Judæa—at last to the heathen nations, have I publicly proclaimed the indispensable necessity of repentance, and of a devout and holy life.

‘ 21. It is for these principles, and for this conduct, that the Jews seized me in the temple, and violently attempted to murder me.

‘ 22. But by the powerful interposition of my God I have been rescued from every danger—and now stand before you this day a monument of the divine mercy—freely declaring to the noble and ignoble no other truths but what Moses and the prophets have expressly asserted :

‘ 23. For example, that the Messiah would be liable to sufferings—that he was the first person who would be raised from the grave, to *absolute* immortality—and that he would diffuse a most glorious and sacred light in the world, to illuminate both the Jews and the Gentiles without distinction.

‘ 24. Here Festus interrupted his discourse by suddenly exclaiming with a loud and vehement voice—Certainly Paul you are mad! your profound tradition hath disordered your intellects!

‘ 25. The apostle replied—My understanding, most illustrious Festus, is not disordered—what I utter is the dictate of sober truth and sedate reflection.

‘ 26. I appeal to the king, before whom I speak with this freedom, for the truth of my declaration:—*His majesty*, I am persuaded, is not ignorant of any part of these public transactions—these things were not done in some obscure retreat.

‘ 27. Do you believe, O king Agrippa, the predictions of the ancient prophets,—I am conscious you believe them.

‘ 28. Agrippa then said to him—You almost induce me to turn Christian.

‘ 29. Would to God, the apostle replied, that all my present auditors, were not *almost*, but *altogether*, such as I am—except in the single circumstance of these chains.

Several observations might be made on the foregoing extracts; but we leave them to the critical reader, who may have leisure to compare them with the original Greek, and with our common English translation.

A Six Weeks Tour through the Southern Counties of England and Wales. Describing particularly, I. The present State of Agriculture and Manufactures. II. The different Methods of cultivating the Soil. III. The Success attending some late Experiments on various Grasses, &c. IV. The various Prices of La-
bour

bour and Provisions. V. The State of the working Poor in these Counties, wherein the Riots were most remarkable. With Descriptions and Models of such new invented Implements of Husbandry as deserve to be generally known: interspersed with Accounts of the Seats of the Nobility and Gentry, and other Objects worthy of Notice. In several Letters to a Friend. By the Author of the Farmer's Letters &c. 8vo. 5 s. Nicoll. 1768.

A Certain English nobleman, celebrated for his knowledge and taste in architecture, is said to have been shewn, in Italy, an interior view of the church of St. Stephen, Walbrook, in London, which he then knew nothing of; and to have been so struck with the elegance of it, as to return home immediately, to see the building. It too often happens, that those who are sent to make the fashionable tour of Europe, to enlarge their minds, as may be supposed, by a knowledge of the government, manners, and curiosities of foreign countries; not only set out from Westminster school, and other seminaries, quite raw and unacquainted with those particulars of their own country, but return with as little useful information concerning the nations they have visited. To insist on the propriety of knowing our own country before we inquire after others, would be an insult on common sense; and if a gentleman can be supposed to have any views in travelling, beyond the mere amusements of the journey, (in which latter case he would do his country a negative kind of credit by staying at home) it may be doubted whether, taking all circumstances together, he can travel over the extent of ground comprehended in this partial tour, now under our view, in any other land, Italy perhaps excepted, which would afford an equal degree of entertainment to an intelligent mind.

Our observant traveller extended his views to a variety of objects in those places he visited, as he has here exhibited them with great precision: it were however to be wished, for the sake of some of them, that his time had not been circumscribed within such narrow limits; as those particulars for which he was forced to rely on information, might have been, perhaps, better ascertained and authenticated.

Though our author's attention was principally directed to the important articles of agriculture, &c. yet he has shewn himself not unacquainted with, or rigidly insensible to, the more alluring objects of the polite arts. Accordingly he has not omitted to describe the several mansions of the nobility and gentry he met with in his tour; particularly Holkam, Houghton-hall, Blenheim, Wilton, and Wanstead-house.

* For an account of these Letters, see Review, Vol. 36. p. 417.

As a specimen of his taste in building, and the arts dependent on it, we shall extract his description of the celebrated palace of **Blenheim**.

‘ The front is a clutter of parts, so distinct, that a gothic church has as much unity; and, withal, a heaviness in each part, which is infinitely disgusting. You enter first the grand hall, which is the largest, and I think without comparison, the finest I have seen in England: but in this room, as in most others, there is something in the dimensions which disgusts at first sight; they are 53 by 44, and 60 high: this vast height, besides the disagreeable effect it has, in itself, takes off prodigiously from the appearance of largeness in the area at bottom. The side against the saloon, enlarges itself considerably in the middle: in the center is the saloon door; and on each side some very large and magnificent corinthian pillars, in a good taste and proportion; and over them a gallery, which is all done in a really grand style; and not a gallery stuck to the wall, like an overgrown shelf, as at Houghton and Wilton; or turned into the range of a bath, as at Holkam: it would take a cube of an hundred feet to have a gallery totally around a hall, in a just taste, like this at Blenheim; and therefore it is infinitely preferable to add an additional space to one side of the room, for a gallery, and the pillars to support it, especially as they have a very fine effect fronting, as you enter the hall. By means of its being in the nature of a recess, and not projecting into the room, there is no abruptness or deficiency in its not being continued around the whole. Nothing offends in this room, but the excessive height.

‘ The saloon is 44 by 33, and 45 high; which is the largest I have seen: proportion is here again destroyed by height; otherwise, this room would, like the hall, be infinitely finer. The door-cases are of marble, and exceedingly magnificent; but a stone floor for a saloon is manifestly improper. The suite of rooms to the left, are as follows:—Drawing-room, 28 square, this is filled with pictures by Rubens:

- ‘ Holy Family.
- ‘ Roman Charity.
- ‘ Virgin and Child.
- ‘ Flight into Egypt.
- ‘ Offering of the wise-men; old mens’ heads, exceeding fine.
- ‘ Lot driven out of Sodom.
- ‘ Our Saviour blessing the children.
- ‘ Paracelsus; amazingly fine.
- ‘ Pope Gregory.
- ‘ The breakfast-room, 24 square: here we find Silenus, and Andromeda, two pictures, both by Rubens; and fine.
- ‘ Woman taken in adultery.

‘ Cir-

- ‘ Circumcision.
- ‘ Old man; all three by Rembrandt, and very fine, especially the first two.
- ‘ The Duke’s dressing-room, 24 square.
- ‘ The passage room.
- ‘ Besides these apartments, others were occupied by the family, which we could not see; on the other side of the Salon.
- ‘ A drawing-room, 35 by 25.
- ‘ Another 35 by 25.
- ‘ Another 25 square: here is the death of Seneca, by Luca Giordano; without any expression of character, or the least trace of imagination.
- ‘ Edward VI. by Holbein.
- ‘ Destruction of Troy, by Brughil.
- ‘ The chimney-pieces and glass-frames in all the rooms hitherto mentioned, are in a very heavy taste
- ‘ The library 180 by 43 in the principal part, the middle; and 30 at each end. This is the noblest room applied to this use I ever saw: at one end is a very fine statue of Queen Anne, in white marble, by Rysbrack; the front drapery of which is exceeding good. The chimney-pieces are likewise in a better taste than any in the house. The marble pilasters around it, are by no means ornamented enough; not proportionally so with the other parts; they should certainly have been corinthian pillars.
- ‘ The chapel is handsome, but has nothing striking in it, except a very magnificent monument of the duke and duchess, and their two children.
- ‘ There are no bed-chambers on the first floor. I should observe to you, that those rooms in which I have not mentioned pictures, are hung with as fine Brussels tapestries, as you ever beheld; containing the history of the great duke’s campaigns; and in design and colours are really admirable.
- ‘ Blenheim, upon the whole, can answer to none, who know it to be the monument of a nation’s gratitude: a pile raised at the expence of the public, and meant to be great and magnificent, yet every thing that the occasion called for, might, and would have been effected, had not the execution fell to such a miserable architect as Vanburgh; whose buildings are monuments of the vilest taste.
- ‘ The park is very extensive, and well planted; the water exceedingly beautiful; but the Rialto, as it is called, over it, a most miserably heavy, ungraceful piece of architecture. One circumstance I shall not omit, which is, the excessive insolence of the porters at the park-gate, and at that into the court-yard; for I was a witness to their abusing a single gentleman

leman in a very scurrilous manner, for not seeing them after giving the house-porter half a crown for seeing it. The person abused complained aloud to several parties of this impudence, and observed that he had seen most of the great houses in the kingdom, but never knew a park or a yard locked up by gentry who formed such a gauntlet. Him in the court, asserted in an insolent manner, that the gate was his living. I hint these circumstances as a proof, that noblemen of the most amiable character, like the Duke of Marlborough, have, unknown to them, the real magnificence of their seats tarnished by the scoundrel insolence of the lowest of their servants. The vile custom of not being able to view a house, without paying for the sight, as if it was exhibited by a showman, is detestable; but when it extends to double and quadruple the common fees and impudence, the exorbitancy calls aloud for that public notice to be taken of it, which its meanness so well deserves.

Blenheim-house was raised as a testimony of national thanks and gratitude to a favourite general, but when we consider the august mansions, such as occur in this tour, and the Great are fond of distinguishing themselves by, they appear rather in the light of proud stupendous toys, than as buildings of use to any one but the greedy domestics. We are led to this observation by a remark which our author makes in the following words:

‘The country around Rainham, the seat of Lord Townshend, is rich and finely cultivated, and the situation of the house, the park, the water, very desirable: the building itself is rather in the style of an exceeding good habitable house, than a magnificent one.’—Now, notwithstanding the drawback upon this faint praise, we cannot but consider this house as the best that is mentioned in this tour; arguing no farther than from the descriptions themselves.

The true purpose of architecture, it is apprehended, is to render strength, convenience, and elegance, mutually subservient to each other; in the unity of which consists its highest possible effect: while too great a lust for magnificence, only impoverishes fortunes to raise useless piles, and excite astonishment! Magnificence properly belongs to public buildings and regal palaces, in which the honour of a country is concerned; utility and elegance to private mansions: and proportions calculated for the latitude of Brobdingnag, are as unsuitable to men, as if they were proportioned for Lilliput. The state apartments of our first-rate mansions, are decorated for admiring strangers to gaze at, while the diminutive owners inhabit the closets.

While we continue in the censoring vein, it may be added, what some judicious architects have expressed themselves sensible of, that the proportions and style of architecture, are not
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universal and immutable in their application : but ought to admit of variations adapted to the diversity of climates and situations. Art should accommodate itself to nature ; and the models of Greece, Asia, and Rome, lose their propriety and become less or more absurd, when carried into execution in colder latitudes.

Having hazarded these transient remarks, we return to our author, who in his summary at the conclusion, after giving a table of the relative proportions of the apartments of those principal seats above specified, thus sums up his judgment of them, in the following terms ; the propriety of which must be determined by the critics in stone :

‘ As to the deficiencies of these houses, they appear at one view in the table. But I must remark in general, that no house I have yet seen is perfect by many degrees. Suppose one was to be formed out of all these ; take the shell of Holkam, and imagine it to contain Blenheim hall and library, Wilton saloon, Wanstead ball-room and large dining-room ; besides every thing it has already, it would be infinitely finer than it is ; but still it would want a music-room and a picture-gallery. The last is an infinite addition to a great house, but the former is indispensable : I cannot allow any to be nearly complete without one. Of all luxuries, none is more elegant than this charming art ; pictures and statues may be disposed in any room ; but music in perfection, must have one appropriated to it—nor can any furniture be more magnificent, than what ought to adorn such a room. An organ is one striking article.

‘ Upon the whole, Holkam is not only the largest, but undoubtedly the best house.’

After attending to our traveller in the capacity of a builder, before we quit him as a man of taste, we shall entertain our Readers with one of his prospects ; in which his judgment will appear in a new point of view. Prosecuting his journey to Wales, he stopped at Chepstow to view Mr. Morris’s delightful place at Persfield, which he describes with a warmth that brings to mind the enchanting descriptions of John Bunce, of whimsical memory.

‘ If your purpose is seeing Persfield, you go from Chepstow up the Monmouth road, (unless you go by water, which is a pleasant scheme enough) and pass directly to the house: we were shewn to an adjoining part of the garden, which consisted of slopes and waving lawns, having shrubby trees scattered about them with great taste, and striking down a short walk a little to the left, came at once to a little sequestered spot, shaded by a fine beech tree, which commands a landscape, too beautiful for such a daubing pencil as mine to attempt to paint ; Mr. Doddsley, with his dells and his dingells, and such expressive terms,

terms, might make amends for the want of a Claud Lorraine; however, such an idea as my plain language will give you, follows:—This little spot, over which the beech tree spreads, is levelled in the vast rock, which forms the shore of the river Wharfe, through Mr. Morris's ground; this rock, which is to-tall covered with a shrubby-underwood, is almost perpendicular from the water to the rail which encloses the point of view. One of the sweetest valleys ever beheld lies immediately beneath, but at such a depth, that every object is diminished, and appears in miniature. This valley consists of a complete farm, of about forty inclosures, grass and corn-fields, intersected by hedges, with many trees; it is a peninsula almost surrounded by the river, which winds directly beneath, in a manner wonderfully romantic; and what makes the whole picture perfect; is its being entirely surrounded by vast rocks and precipices, covered thick with wood, down to the very water's edge. The whole is an amphitheatre, which seems dropt from the clouds, complete in all its beauty.

From thence we turned to the left, through a winding walk cut out of the rock; but with wood enough against the river to prevent the horrors, which would otherwise attend the walking on such a precipice: after passing through a hay-field, the contrast to the preceding views, we entered the woods again, and came to a bench inclosed with Chinese rails in the rock, which commands the same valley and river all fringed with wood; some great rocks in front, and just above them the river Severn, appears, with a boundless prospect beyond it.

A little further we met with another bench inclosed with iron rails, on a point of the rock which here is pendent over the river, and may be truly called a situation full of the terrible sublime: you look immediately down upon a vast hollow of wood, all surrounded by the woody precipices which have so fine an effect from all the points of view at Persfield; in the midst appears a small, but neat building, the bathing-house, which, though none of the best, appears from this enormous height, but as a spot of white, in the midst of the vast range of green: towards the right is seen the winding of the river.

From this spot, which seems to be pushed forward on to the rock by the bold hands of the genii of the place, you proceed to the temple, a small neat building on the highest part of these grounds; and imagination cannot form an idea of any thing more beautiful than what appears full to your ravished sight from this amazing point of view. You look down upon all the woody precipices, as if in another region, terminated by a wall of rocks; just above them appears the river Severn in so peculiar a manner, that you would swear it washed them,

and that nothing parted you from it but those rocks, which are in reality four or five miles distant. This *deceptio visus* is the most exquisite I ever beheld, for viewing, first the river beneath you, then the vast rocks rising in a shore of precipices, and immediately above them the noble river Severn, as if a part of the little world immediately before you: and lastly, all the boundless prospect over Gloucestershire and Somersetshire, are, together, such a bewitching view, that nothing can exceed it, and contains more romantic variety, with such an apparent junction of separate parts, that imagination can scarcely conceive any thing equal to the amazing reality. The view of the right, over the park, and the winding valley at the bottom of it, would, from any other spot but this, be thought remarkably fine.

The winding road down to the cold bath, is cool, sequestered, and agreeable. The building itself is excessively neat, and well contrived, and the spring, which supplies it, plentiful and transparent. You wind from it up the rock; but here, I must be allowed just to hint a want, if any thing can be wanted in such a spot as Persfield. This walk from the cold bath, is dark and rather gloomy, but breaks and objects are rather scarce in it; the trickling stream you have just left, puts one in mind of a cascade, which would be here vastly beautiful, but does not appear throughout all the walks of Persfield. On the left, towards the valley, there is a prodigious hollow filled with a thick wood, which almost hangs beneath you; from the walk, an opening down through this wood might easily be made, with just light enough let in, to shew to advantage the gulf of a cascade: to look backwards, assant upon such an object, would be infinitely picturesque amidst the brownness of this hanging grove. I know not whether water could be brought there; but if it could, never was there a situation for viewing it to such advantage.

Passing on, there are two breaks from this walk, which opens to the valley in a very agreeable manner, and then leads through an extremely romantic cave, hollowed out of the rock, and opening to a fine point of view. At the mouth of this cave some swivel guns are planted; the firing of which occasion a repeated echo from rock to rock in a most surprizing manner. Nor must you pass through this walk without observing a remarkable phenomenon of a large oak, of great age, growing out of a cleft of the rock, without the least appearance of any earth. Pursuing this walk, as it rises up the rocks, and passes by the point of view first mentioned, you arrive at a bench, which commands a view delicious beyond all imagination: on the left appears the valley beneath you, with the river winding
many

many hundred fathom perpendicular beneath, the whole surrounded by the vast amphitheatre of wooded rocks ; and to the right you look full upon the town of Chepstow ; beyond it the vast Severn's windings, and a prodigious prospect bounding the whole. Whenever you come to Persfield, rest yourself some time at this bench, for believe me, it is a capital one.

‘ From thence an agreeable walk, shaded on one side with a great number of very fine spruce firs, leads you to an irregular junction of winding walks, with many large trees growing from the sequestered lawn, in a manner pleasing to any one of taste, and figures in a very striking manner, by contrast to what presently succeeds, which is a view—at the very idea of describing which, my pen drops from my hand :—No, my good friend, the eyes of your imagination are not keen enough to take in this point, which the united talents of a Claud, a Poussin, a Vernet, and a Smith, would scarcely be able to sketch. Full to the left, appears beneath you, the valley, in all its beautiful elegance, surrounded by the romantic rocky woods ; which might be called (to use another's expression) a coarse selvage of canvas around a fine piece of lawn. In the front, rises from the hollow of the river, a prodigious wall of formidable rocks, and immediately above them, in breaks, winds the Severn, as if parted from you only by them : on the right is seen the town and castle, amidst a border of wood, with the Severn above them, and over the whole, as far as the eye can command, an immense prospect of distant country. I leave your imagination to give the colours to this mere outline, which is all I can attempt.

‘ The sloping walk of ever-greens, which leads from them, is remarkably beautiful in prospect, for the town and the country above it appears perpetually varying as you move ; each moment presenting a fresh picture, till the whole is lost by descending. You next meet with the grotto, a point of view exquisitely beautiful ; it is a small cave in the rock, stuck with stones of various kinds ; copper, and iron cinders, &c. You look from the seat in it immediately down a steep slope on to a hollow of wood, bounded in front by the craggy rocks, which seem to part you from the Severn in breaks ; with the distant country, spotted with white buildings above all ; forming a landscape as truly picturesque as any in the world. The winding walk, which leads from the grotto, varies from any of the former ; for the town of Chepstow, and the various neighbouring objects, break on you through the hedge, as you pass along, in a manner very beautiful :—passing over a little bridge which is thrown across a road in a hollow way through the wood, you come to a break upon a scoop of wood alone, which being different from the rest, pleases as well by its novelty, as

its romantic variety. Further on, from the same walk, are two other breaks which let in rural pictures, greatly beautiful; the latter opens to you a hollow of wood, bounded by the wall of rocks, one way, and letting in a view of the town another, in a state truly beautiful. The next opening in the hedge (I should tell you, by the by, that these breaks and openings are all *natural*, none *stiffly artificial*) gives you at one small view, all the picturesque beauties of a natural *camera obscura*; you have a bench which is thickly shaded with trees, in a dark sequestered spot, and from it you look aside through the opening, on to a landscape which seems formed by the happiest hand of design, but is really nothing but catching a view of accidental objects. The town and castle of Chepstow appear from one part of the bench, rising from the romantic steps of wood, in a manner too beautiful to express; a small remove discovers the steeple so dropt in the precise point of taste, that one can scarcely believe it a real steeple, and not an eye-trap. Soon after a large break opens a various view of the distant country; and not far from it another, which is much worthy of remark; you look down upon a fine bend of the river, winding to the castle, which appears here romantically situated; the opposite bank is a swelling hill, part overrun with gorse and rubbish, and part cultivated inclosures: this difference in the same object, is here attended with emotions not consonant; the wild part of the hill suits the rest of the view, and agrees with it in the sensations it raises, but the cultivated part being incomplete, and unlike the beautiful farm, at the bottom of the before-mentioned amphitheatre, which is entire, has a bad effect. Was the whole well cultivated and lively, being rather distinct from the rest of the landscape, it would have a much better effect.

‘The last point, and which perhaps is equal to most of the preceding, is the alcove. From this you look down perpendicularly on the river, with a finely cultivated slope on the other side. To the right is a prodigious steep shore of wood, winding to the castle, which appears in full view, and a part of the town. On the left appears a fine view of the river for some distance, the opposite shore of wild wood, with the rock appearing at places in rising cliffs, and further on to the termination of the view that way, the vast wall of rocks so often mentioned, which are here seen in length, and have a stupendous effect. On the whole, this view is striking and romantic.

‘About a mile beyond these walks is a very romantic cliff, called the Wind Cliff, from which the extent of prospect is prodigious; but it is most remarkable for the surprizing echo, on firing a pistol or gun from it. The explosion is repeated five times

times very distinctly from rock to rock, often seven; and if the calmness of the weather happens to be remarkably favourable, nine times. This echo is wonderfully curious. Beyond the cliff at some distance is the abbey, a venerable ruin, situated in a romantic hollow, belonging to the Duke of Beaufort, well worth your seeing; and this is the conclusion of the Persfield entertainment.

‘ Upon the whole, it exceeds any thing of the kind I ever saw. In point of striking picturesque views, in the romantic style, Persfield is exquisite. The cultivated inclosures, at the bottom of the valley, with the river winding round it, and the vast amphitheatre of rocks and pendent woods which wall it in, to such a stupendous height, is the capital beauty of the place, and Mr. Morris has fixed his benches, &c. in those points of view which command it in the happiest manner, with the utmost taste: nor can any thing be more truly picturesque, than the appearance which the Severn in many places takes, of being supported and bounded by the wall of rocks, though four miles distant; this effect is beyond all imagination beautifully picturesque. In respect to the extensive prospects, the agreeable manner in which the town, castle, and steeple are caught, with the rocks, woods, and river taken in themselves, other places are equal; but when they unite to form the landscapes I have just mentioned, I believe they never were equalled.

Throughout the whole of these walks, it is evident, that Mr. Morris meant them merely as an assistance to view the beauties of nature, as a means of seeing what nature had already done to his hands, and without any idea of decoration or ornament. Every thing is in a just taste; but as I have been particular in speaking of all the beauties of Persfield, I must be allowed to hint a few circumstances wanting to render it complete. But do not imagine I mean in the least to disapprove the taste of the most ingenious owner; by no means; I am not certain that it would be possible to add what I am going to mention; but I minute them merely that your idea of Persfield may be exact; and that you may not mistake any general exceptions I have made use of, to imply beauties which are not here.

‘ The river Why, which runs at the bottom of the walks, is an infinite advantage; but it is by many degrees inferior in beauty to a fresh water one, which keeps a level, and does not display a breadth of muddy bank at low water; and the colour is excessively bad; it has not that transparent darkness, that silver-shaded surface, which is, of itself, one of the greatest beauties in nature, and would among these romantic objects give a lustre inexpressibly beautiful.—Cascades are likewise greatly wanting; in such steep of wood and embrowning hol-

lows which throw a pleasing solemnity on the mind ; nothing has so glorious an effect, as breaking unexpectedly upon a cascade, gushing from the rocks, and over-hung with wood : there are many spots in the Persfield hollow woods, which point out in the strongest manner the beauty of such objects.—Lastly, There is a want of contrasts ; for the general emotions which arise on viewing the rocks, hanging woods, and deep precipices of Persfield, are all those of the *sublime* ; and when that is the case, the *beautiful* never appears in such bewitching colours, as those it receives from contrast : to turn suddenly from one of these romantic walks, and break full upon a beautiful landscape, without any intermixture of rocks, distant prospect, or any object that was *great* or *terrible*, but on the contrary, *lively* and *agreeable*, would be a vast improvement here ; and I venture the remark the rather, because those views at Persfield, which *are* beautiful, are all intermixed with the sublime ; the farm beneath you, is superlative so ; but the precipice you look down from, the hanging woods, and the rocks, are totally different. The small break, however, through the hedge, which catches the town and steeple, is in this taste ; but even here, some large rocks appear. Small elegant buildings, in a light and airy taste, rising from green and gently swelling slopes, with something moving near them, and situated so as the sun may shine full upon them, viewed suddenly from a dark romantic walk, have a charming effect : but it must strike every one who walks over Persfield, that the finest seats, &c. are seen rather too much before you step into them ; they do not break upon you unexpectedly enough : in many of them you see the rails, which inclose them on the brink of the precipice, at a small distance before you enter. What an effect would the view from the grotto, for instance, have, if you entered it from behind, through a dark zig-zag narrow walk !

Excuse these hints, which I throw out with great reluctance, for Persfield, notwithstanding these trifles, is a place full of wonders, and will yield you amazing entertainment ; this I am sure of, for I know your taste. Before I finish this tedious description, I cannot avoid mentioning the spirit with which Mr. Morris has his place shown ; he has always people ready to attend whoever comes, to conduct them every where, and not one of them is suffered to take a farthing ; yet they shew every thing with great readiness and civility.

Amidst these agreeable objects, our Author is not inattentive to points of utility ; but at proper stages gives a view of the state of agriculture, prices of labour, and provisions, with other matters of commercial import : but the particulars of these inquiries must be passed over, till we come to his last letter, which comprises many useful observations, some of which we shall lay before

fore our Readers in a future Review. The modes of agriculture necessarily vary in different provinces, being dictated by the nature of the soil, and the articles of demand which the situation calls for: and the state of these objects, accurately made, cannot but suggest improvement to the intelligent farmer, who is seldom without a variety of soil contained in the same farm.

With regard to the course of crops, our Author remarks, 'the article of cropping judiciously, is of infinite importance. How is it possible that any land, be it ever so well ploughed and manured, can support *four* successive crops of corn, upon the strength of one fallow? According to the custom about Cowbridge, in Glamorganshire! It is absolutely impossible that good crops can be gained by such husbandry; for the two last must be over-run with trumpery and weeds, without any strength to get the better of them.

'No course can exceed that of turnips, barley, clover, wheat; when the land is so dry and sound as to yield good turnips, and admit their being fed or carried off, and at the same time rich enough to produce wheat; which circumstances I take to be of all others, the strongest proofs of a good soil. But even this course has been found liable to objections: in the turnip and clover countries, the most sensible farmers are persuaded their lands become surfeited with them; insomuch, that after a long repetition of this course, scarce any turnips can be gained, without much dung on the same fields, which, at first, produced plentifully without any. And their clovers they find rise thin, die in the winter, and wear out very soon. The remedy wanting in this case, is a substitute for each of these crops. In light soils none are comparable to carrots and potatoes, and I might observe, that they will grow in much heavier ones than commonly imagined. I have cultivated them myself, in no considerable quantities, on a good wheat soil, and with great success; and in heavy lands, cabbages thrive, with proper management, in an extraordinary manner. These crops would serve to vary the course instead of turnips, and the ground would bear the repetition of three much better than of one crop. Instead of clover, sainfoin and lucerne should be introduced; which would last in the soil five years, in perfect vigour, and form by that time a turf, the breaking up of which, would yield an extraordinary profit. I do not, by any means, recommend these plants to the exclusion of clover, for I am very sensible of its prodigious value; but only to introduce them in rounds, when the soil is tired of the latter.'

[To be continued.]

The Origin and Structure of the Greek Tongue. In a Series of Letters addressed to a young Nobleman. By Gregory Sharpe, L. L. D. Master of the Temple, Chaplain in Ordinary to his Majesty, and Fellow of the Royal and Antiquarian Societies. 8vo. 4s. Doddsley, &c. 1767.

DR. Sharpe is so well known to the public, by his learned writings in general, and, especially, by the proofs he hath given of his great knowledge in languages, that it cannot be doubted but that the present performance will be acceptable to a number of our Readers. There are, indeed, many observations contained in it which those who are proficient in the Greek tongue will find worthy of attention; though our author's chief design is only to offer such a grammar of the language as shall reduce it to more easy and compendious principles than hath usually been attempted.

In order to animate the zeal, and fix the application, of his noble pupil, he sets out with an encomium of the Grecian writers. 'The Greeks, says he, have left the most durable monuments of human wisdom, fortitude, magnificence, and ingenuity, in their improvement of every art and science, and in the finest writings, upon every subject necessary, profitable, elegant or entertaining. The Greeks have furnished the brightest examples of every virtue and accomplishment, natural or acquired, political, moral, military. They excelled in mathematics and philosophy, in all the forms of government, in architecture, navigation, commerce, war. As orators, poets, and historians they stand as yet unrivalled, and are like to stand so for ever; nor are they less to be admired for the exercises and amusements they invented and brought to perfection, in the institution of their public games, their theatres and sports.

'Let me further observe to your Lordship, that in vain you will look for these admired excellencies in any of the best translations from the Greek. They may, indeed, communicate some knowledge of what the originals contain, they may present you with propositions, characters, and events: but, allowing them to be more faithful, more accurate than they really are, or can well be, still they are no better than copies, in which the spirit and lustre of the originals are almost totally lost. The mind may be instructed, but will not be enchanted. The picture may bear some faint resemblance, and, if painted by a masterly hand, give pleasure; but who would be satisfied with the canvas, when he may possess the real object? Who would prefer a piece of coloured glass to the diamond? It is not possible to preserve the beauties of the original in a translation.

translation. The powers of the Greek are vastly beyond those of any other tongue. Whatever the Asiatics describe is always felt and almost seen: motion and music are in every tone, and enthusiasm and inchantment possess the mind:

Gravis ingenium, gravis dedit ore rotundo

Musa loqui.

HOR.

Let us renew our acquaintance with the sages of antiquity; with the writings of men who have done honour to human kind; to whom the world owes the most useful discoveries, and from whom posterity may learn all that is elegant, magnificent, and glorious.

‘But however beautiful and pleasing the prospect, the common way to it has been deemed so very rough and tedious, that many have been deterred hereby from undertaking the journey.’ This difficulty will, we are told, it is hoped, be entirely removed by the letters before us, in which the road is made smooth and easy, and the traveller entertained and delighted at every step he takes. Nay, Dr. Sharpe is really persuaded that grammar, which before was undertaken with great labour and pain for several years, will have its difficulties subdued in a few weeks, and now be as pleasing as any other application of the mind for the discovery of truth.

How far the present performance may correspond to so desirable a character, must, after all, be referred to experience, which is the only proper test in matters of this nature; though it is doing our learned Author no more than strict justice, to acknowledge that the principles he goes upon are rational and easy. The grammatical varieties in nouns are made by adding the several parts of the subjunctive article, as terminations to the original theme or root: the verbs are construed and varied by the addition and mixture of the assisting verb. From the subjunctive article, therefore, and the assisting verb, every declension of nouns and conjugation of verbs is here deduced; and in so doing Dr. Sharpe pursues the method he had formerly followed in his observations on the construction of the Latin Tongue. The article and assisting verb he would have carefully committed to memory; as then every other part of speech will be easily acquired, and not easily forgotten. The conjugations, likewise, of verbs in the Greek language he reduces from thirteen to two; and observes that one of them differs only in the present and imperfect, and that merely by the insertion of the servile letter, *my*, to prevent a concurrence of vowels in some verbs. All the possible ways of treating grammar are no more than three. The first is by shewing the causes of every variety of inflexion, by the analysis and composition of all the several parts of which the Greek tongue is compounded. The second is by paradigmata or examples. The third

third is, by shewing under every letter of the alphabet all the changes made by it in the Greek tongue. Each of these ways hath been taken in the treatise before us; and the author hath subjoined a dissertation on the rise and progress of the letters in the Greek alphabet. A few extracts from this part of the performance will probably be agreeable to our learned Readers in general.

' We are informed by Diodorus the Sicilian, that it was the opinion of some persons that letters were invented by the Syrians, from whom the Phœnicians first learnt their use, and then communicated them to the Greeks.—Herodotus, declaring his own opinion, says, that the Phœnicians under Cadmus brought learning into Greece, and that the Greeks had not earlier the use of letters.

' This is contradicted by Diodorus, Pausanias, Zenobius, and others. Diodorus informs us that Linus composed a book, upon the acts of the first Dionysius, in Pelasgic characters, and that the same were used by Orpheus and by Pronepides the preceptor of Homer. Zenobius says, that Cadmus slew Linus for teaching characters differing from his. And Pausanias, in his Attics, assures us, that he himself saw an inscription upon the tomb of Corœbus, who lived at the time when Crotopus, who was cotemporary with Deucalion, was King of the Argives. Letters, therefore, were in use among the Greeks long before the arrival of Cadmus.—

' Letters were first introduced into Greece and Italy by the Pelasgi; they were afterwards subjected to some considerable alterations by Cadmus, and further still by the Ionians. The Africans, Spaniards, Celts, and Etrurians, as well as the Inhabitants of Greece and Italy, all made use of Pelasgic or Phœnician letters.

' The Greeks, at first, had no more than sixteen: these, without the names of Alpha, Beta, &c. they received from the old Pelasgi. When Cadmus entered Greece, he gave them the names, and added to the old characters three more letters, *Zeta, Eta, Chi*, and as many numeral characters, *Ban, Sanpe, Koppa*; all which are taken from the Phœnician alphabet, as is evident from their names, their shape, and place and power. These, with the Pelasgic characters, complete the Phœnician alphabet. Some other change, also, it is probable, might have been made by Cadmus in the shape of some of the letters. That any of these characters were invented by Simonides or Palamedes, or any other Greek, is a fable that does not deserve credit; since they are all exactly in their proper place, as in the Hebrew, Syriac, or Phœnician alphabet.

' The Egyptians, Greeks, and Romans added several letters to the Phœnician alphabet. The present Greek alphabet is the Ionic, having five letters added to the end of that which they

they received from the Pelasgi and Phœnicians. It was, at first, an Asparate, and by the Ionians, and all other Greeks after them, used for the long E. This improvement is ascribed to Callistratus of Samos; but the time when it was introduced is uncertain.'

Dr. Sharpe, to illustrate in some measure, what he has said on the rise and progress of the letters of the alphabet, hath annexed, in a plate, taken from the most valuable ancient inscriptions, a collection of alphabets; expressing the different forms they bore, in several different ages.

Amabella, a Poem. 4to. 1s. Robson.

THE story on which this little poem is founded is of a very tender and interesting nature. During the late war, a lady, who had conceived a regard for an officer, which was not agreeable to her friends, was privately married to him on the same day that he was obliged to set out to join his regiment abroad. He was unfortunately killed in an engagement, and the sufferings and death of his affectionate Amabella are the subjects of this elegy. The poem is partly narrative, and partly in the form of dialogue. After describing the unhappy effects of her concealed anguish, which at times had driven her to insanity, the Poet introduces a truly poetical circumstance, which discovers to her father the cause of her distress. Amabella, as a pensive amusement suitable to her melancholy circumstances, employed many of her hours in the care of two turtle doves. At length the male dove dies, and this tender circumstance, that bore some resemblance to her misfortune, renewed her sorrows:

While down her cheek compassion's snow'r distill'd,
She gently rais'd it to her anxious breast,
But Death's cold blast life's crimson current chill'd,
And thus the fair her breathless bird address'd.

"How silent is the voice, which void of art,

"Along the tender day was heard to coo!

"How still, how frozen is the constant heart,

"Which to its dear companion beat so true!

"That dear companion, that now widow'd dove

"To screen from every harm be mine the care;

"And while she mourns her ne'er reviving love,

"Her grief to me the mourner will endear.

"Like thee, a widow too, condemn'd to mourn

"No more to me does life unfold its charms;

"Death, death forbids him ever to return."

She said, and sunk——

Her

Her swift relapsing to her former state
 With boding fears approach'd the serving train ;
 This scene's dread period tremblingly they wait,
 Nor were their boding fears indulg'd in vain.

Awakening from her trance around she threw,
 Distressful fair, her much disorder'd eyes,
 And wildering said, " Repeat that kind adieu !
 " Ah no ! from love to war, to death he flies.

" Did you not hear the clash of hostile spears ?
 " Ah ! mark ye not that breastplate stain'd with gore ?
 " What groan was that which pierc'd these fearful ears ?
 " He falls, he falls,—my warrior is no more.

" Nor was, oh Heav'n ! his Amabella near,
 " To sooth his pain and echo sigh to sigh,
 " Drop on the gaping wound a balmy tear,
 " Kiss his cold lip, and close his fading eye."

Her father, whom the Poet calls Harmodius, appears at this alarming juncture ; and the following most affecting dialogue ensues :

HARMODIUS.

" Say, what affliction has thy soul impress'd ?
 " Reveal what storm thy bosom'd calmness breaks,
 " Reveal, and thus relieve this anguish'd breast.
 " The tender father to his daughter speaks.

AMABELLA.

" Ah ! what avails the praise the brave obtain !
 " Thro' his white bosom rush'd the hostile steel :
 " 'Twas his to swell the number of the slain,
 " And mine affliction's keenest point to feel.

HARMODIUS.

" Her roving thought no trace of reason bears ;
 " To her rack'd mind, oh Heav'n ! thy peace impart :
 " A loving parent bathes thy cheek with tears ;
 " Harmodius holds thee to his breaking heart.

AMABELLA.

" To thee I grateful kneel, O generous seer !
 " Who dost to one unknown thy care extend :
 " Along thy path may peace her olives rear,
 " And heaven in battle shield thy dearest friend !
 " For me, who droop beneath misfortune's shower,
 " I had a father,—now, alas ! a foe,—
 " Thou'lt blush to hear—in sorrow's darkest hour,
 " He leaves his child abandon'd to her woe :
 " But to thy heart, that's fram'd of softer mould,
 " What can to thee a wretch like me endear ?
 " The spring, the motive of thy love unfold :
 " Say, say for me why flows that friendly tear :

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- " Yet soft a while—methinks that hoary brow—
 " That plaintive voice—ah bear with my distress!
 " Or much remembrance is effac'd, or now
 " A tender father's tear-dew'd cheek I press.

HARMODIUS.

- " On knees of gratitude I bless the skies
 " That Amabella to herself restore.

AMABELLA.

- " Ah wherefore dost thou joy! thy daughter dies.
 " Support me to yon couch—I can no more—
 " I feel, I feel the pulse of life retire!
 " Ah deign to hear thy dying child reveal
 " What, in rebellion to thy just desire,
 " Lock'd in her breast she dar'd so long conceal:
 " By thee unsanction'd did I plight my love,
 " And all to thee unknown a bride became.

HARMODIUS.

- " Harmodius will to both a father prove.

AMABELLA.

- " To him thy pardon thou canst ne'er proclaim:
 " Three fleeting hours had scarcely call'd me bride,
 " When he was summon'd to the martial plain:
 " And there—forgive these tears—in beauty's pride,
 " The much lamented, valiant youth was slain.
 " What tho' unworthy of thy care I prove,
 " To thy remembrance let thy child be dear;
 " Thy kind compassion let thy daughter move,
 " When this weak frame shall press th' untimely bier."

More wou'd she say,—her voice began to fail,
 From her faint eye life's ling'ring spark retir'd,
 The rip'ning cherry on her lip grew pale,
 She heav'd a sigh, and in that sigh expir'd.

Mr. Jerningham, the author of this pathetic poem, addresses it to Mrs. Montague, at whose suggestion it appears to have been written.

MONTHLY CATALOGUE,

For MARCH, 1768.

MISCELLANEOUS.

Art. 10. *The Temple of Gnidos, translated a Second Time from the French of M. De Secondat, Baron De Montesquieu.* 8vo. 1s. 6d. Kearsly.

THE Reader will find an account of this allegorical piece of Montesquieu's in the twenty-ninth volume of our Review, p. 154. It is here said to be translated a second time: it was, indeed, attempted before,

before, in a kind of blank verse, but only a small part of it was published by way of specimen, which by no means met with our approbation. We advised the translator to desist, and have heard no more of it. It now makes its appearance in prose, and may be thought tolerable at least. The following character will shew the manner in which it is executed, and exhibit a slight sketch of the pencil of Montesquieu.

‘ Camilla is the daughter of a principal inhabitant of Gnidos. She is beautiful, and has a countenance that must stamp its image on every heart. The women beseech the gods to endow them with the graces of Camilla. The men, who have once seen her, wish never to lose her from their sight.

‘ Her form is enchanting; her air a mixture of majesty and mildness: her eyes sparkle with innocent vivacity, yet prone to dissolve the softer feelings: her features are in the happiest manner adjusted to each other. In short, she is formed to gain the sovereignty of all hearts.

‘ Unambitious to avail herself of the ornaments of dress, yet no one ever appears dressed to so much advantage. She is perfectly mistress of an art on which she bestows no application.

‘ She has one excellence that is almost peculiarly her own, and seldom, perhaps, falls to the lot of beauty. With a disposition for gravity, she is possessor of the most exquisite talent for sprightliness and humour. Yet she never assumes either but just as you could wish her, and as occasions require: and whatever mood she is in, it is sure to appear the most natural and becoming to her. Reflection or archness equally besit her brow; and that lovely mouth from which sentiment at one time flows so unaffectedly, can wear at another the frolic smile of the graces.’

Those who can find amusement in seeing the several circumstances and situations of the passion of love delineated in a mythological form, will not fail to meet with it in this ingenious little work.

Art. 11. *The Modern Part of an Universal History, from the earliest Accounts of Time.* Compiled from Original Writers. By the Authors of the Antient Part. Vol. 44th and last. 8vo. 9s. in Boards. Osborn, &c. 1767.

In this concluding volume of the modern part of the Universal History, the Authors have finished their geographical view of the four quarters of the earth, began in the 43d volume, and they have completed the whole with a very copious index; which indeed was indispensibly necessary to so large and voluminous an undertaking. Of the merit of this vast compilement we have frequently spoken in our several articles relating to it, during the course of its periodical publication; and we shall now take leave of it in the words of the preface to this volume.

‘ They [the compilers of this work] are perhaps more sensible than the readers can be of its defects, but they plead in alleviation that the greatest part of those defects are such as could not be remedied; nor was it even practicable to finish the work according to the letter of the plan on which it was undertaken. We will venture however to affirm, that this Modern Universal History, with all its imperfections on its head, is by far the compleatest work of the kind that ever was offered to the public in any nation or language.’

Art. 12.

Art. 12. *The Maps and Charts to the Modern Part of the Universal History.* Folio. 12s. in Boards. Osborn, &c. 1767.

We have only to observe, with respect to these maps, that they are engraved by Bowen and Kitchin; that they are thirty-seven in number; and that they are constructed on a scale equally adapted to both the octavo and folio editions of the History.

Art. 13. *The Rhapsody, or Every Man his own Companion.* 12mo. 2s. 6d. Griffin.

A foolish collection of trite jokes and stale anecdotes, with here and there a paltry poem, and a piece of natural history. Some few things of better reputation are dragged from their proper places into this bad company.

Art. 14. *The Art of Knowing Mankind.* 12mo. 3s. Wilkie.

One cannot doubt of the utility of such an art, and it was, therefore, unnecessary for the Author of this treatise to make any apology for it. It would have been more to his purpose to have defended himself from the inevitable imputation of misanthropy. He has developed every figure of human virtue not to exhibit its beauty, but to expose its nakedness. The man who would gain from this book the art of knowing mankind, might justly exclaim upon the acquisition, *Pal, me occidisti, amici! ut servasti.* After all, of what service can it be to deprecate the few poor virtues that distinguish the better part of mankind? Of what use is it to prove that many of them have their origin in vices or foibles?—It is of no better use than to shew that an author who thus employs his time is more concerned to give us a testimony of his sagacity, than to increase the general happiness by reconciling us to our species and to ourselves.—With regard to the merit of this performance, it must be acknowledged that many of the observations are just; but they have little of novelty to recommend them: the style is plain and perspicuous, but it is tame and spiritless.

Art. 15. *The Case of Mr. James Gibson, Attorney at Law.* 8vo. 1s. Lewis.

This unfortunate person lately published his case, in order to palliate his crime, and excite compassion. He was condemned at the Old Bailey for a forgery, in January 1766; when a point of law arising, the verdict was *Special.* Gibson, therefore, remained in Newgate, till the opinion of the judges was given against him, a few weeks ago; and in pursuance thereof, he was hanged at Tyburn, in March 1768.—This is the severest account we have given of any author, for a long time past.

Art. 16. *Animadversions on Mr. Colman's True State, &c. with some Remarks on his little serious Piece called The Oxonian in Town.* 4to. 6d. Walter, &c.

The animadversions here made on Mr. Colman's *State of the diffences*, &c. (see our last month's Catalogue) consist chiefly of verbal criticism on some hasty and incorrect expressions in his pamphlet. The remarks are upon a dramatic entertainment not yet printed, but frequently acted at Covent-Garden theatre. This piece, the angry, anonymous Remarker, (who appears to be some author whom Mr. C. has grievously offended) represents as an indecent, immoral performance.

REV. March, 1768.

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OF

Of the justice of this charge, we can form no judgment; having never been present at its exhibition.

Art. 17. *A Tour through Part of France and Flanders. The whole intended as a Guide to the curious Traveller, and an instructive Amusement to those who have no Opportunity of visiting the Places mentioned in this Work.* 12mo. 3s. 6d. Hopwood.

An ill-digested account of Calais and parts adjacent; interspersed with the ceremonies in celebrating the principal Romish festivals, and the manner of taking the veil in the Dominican convents, &c. As the Writer professes to have related nothing but from actual observation during a residence of nine months in the parts he describes, assisted by authentic information, the reader will be disposed to confide in the intelligence he receives; and those who have no opportunity, as the author remarks in his title-page, of visiting the places mentioned in this work, may perhaps be amused.

Art. 18. *State of the East-India Company's Affairs, with a View to the intended Bill for regulating the Dividend, December 1767.* 8vo. 6d. No Publisher's Name. Sold by Richardson and Urquhart.

The result of the several representations of the state of the E. I. trade seems to prove the company which carries it on, to be able to make much greater dividends to the proprietors than they actually do. The question then seems to be, whether the proprietors have a right to reap their advantages to the full extent; or whether the surplus profits ought to rest with the direction; or, lastly, be called in aid to lighten the public burdens? Another state of the question, naturally occurs; whether, in a national view, such extensive advantages ought to be restricted to an exclusive company, or be thrown open? These questions include many nice circumstances of moment; and as the state of this trade is now more clearly understood than it used to be, and become an important object of legislative attention, we make no doubt the subject will, in the end, be determined with due wisdom.

This State of the Company's Affairs undertakes to shew the impropriety of restricting their dividends.

Art. 19. *The Managers; a Comedy: as it is acted at the Theatre-Royal in Covent-Garden.* 4to. 1s. Nokes. Rubbish.

Art. 20. *A Letter on the Behaviour of the Populace on a late Occasion, in the Procedure against a noble Lord.* From a Gentleman to his Countryman abroad. 8vo. 6d. Bingley.

Written in behalf of Lord B——e; and printed in Italian and English; but, like the rest of the pamphlets on this subject, it is all awry,—as Milton says.

Art. 21. *Rural Elegance display'd, in a Description of four western Counties, Cornwall, Devonshire, Dorsetshire, and Somersetshire.* 12mo. 3s. 6d. Steare.

Written in the usual stupid and tedious way of question and answer, and adapted to the taste and capacities of school-boys.

Art. 22.

- Art. 22. *An Epitome of Grammar.* By Philip Parsons, M. A. Master of the Grammar-school at Wye, in Kent. 12mo. 1 s. Hawes, &c.

This is an abbreviation of the forms of grammar used in our great schools, which we cannot but recommend, because, in our opinion, the less a young memory is burthened with these forms the better.

- Art. 23. *Thoughts on the Death of an only Child.* 12mo. 1 s. Cadell.

These thoughts appear to have been recorded by a father for his own consolation,—they are the natural breathings of paternal affection and orthodox piety; but those whose grief might require the aid of more than common sentiments on such tender occasions, will find no relief from a work undignified by argument or philosophy. Sulpicius's letter to Cicero would be found much more useful.

- Art. 24. *The Moral and Entertaining Story-teller: being a Collection of the most genuine and instructive Tales of the most approved Authors, ancient and modern, calculated to promote Virtue in Youth, and render Vice hateful to it, by striking Examples of their several Consequences.* 12mo. 2 Volumes. 7 s. Williams.

A suitable addition to the kitchen library, contained in the drawer under the dresser; where lie already, we may suppose, a pack of cards and a cribbage-board, a prayer-book, a song-book, Joe Miller, an imperfect play book, a cookery-book; and Madam Johnson's present; all bearing significant marks of being honestly used in turn, and not disposed with parade like the library above stair.

Nevertheless, in justice to this collection it must be admitted, that many of the tales and stories are well chosen; and though they are not so *finny* as might be wished by the usual readers of stories, yet their morals will suffer less by the reading of these, than from most others of the kind. The inaccuracies in the printing will be no great prejudice to the narratives, as the readers of such books generally overlook such trifles.

POLITICAL and COMMERCIAL.

- Art. 25. *A Letter to the Administration for the Time being.* By Titus Pomponius Atticus junior. 8vo. 1 s. Dilly, &c.

Mr. Titus Pomponius Atticus junior, appears to be a moderate, sober well-wisher to his country; who makes many sensible observations on the present popular subjects of political disquisition.

- Art. 26. *An Address to the Electors of Great Britain, on the Choice of Members to serve them in Parliament, so as to render the Nation that essential Service which its Distresses so greatly demand at this important Crisis. To which is added, the Test of Patriotism.* By a Lover of his King and Country. 8vo. 6 d. Lewis in Paternoster-Row.

An earnest dissuasive from bribery and corruption; which might possibly have some small influence, did it not unluckily happen that the majority of English electors are people who never read.

- Art. 27. *A Cautionary Address to the Electors of England: being a Touchstone between the Constituents and Candidates.* 8vo. 1s. Williams.

All declamation, in favour of Liberty and Wilkes.

- Art. 28. *An Infallible Remedy for the High Price of Provisions. Together with a Scheme for laying open the Trade to the East-Indies; with an Address to the Electors of Great Britain.* 8vo. 1s. Bingley.

By the physical reasonings of this INFALLIBLE remedy, the writer appears to be some nostrum-monger. Whatever he may be in other respects, he is, however, a meer superficial dogmatist in politics.

- Art. 29. *Liberty's Offering to British Electors. Or, Cautions offered to the Consideration of those who are to chuse Members to serve in the ensuing Parliament.* Written by a Noble Lord. 8vo. 1s. Williams.

Good advice to voters, in regard to the natural, moral, and political qualifications of candidates. We cannot guess at the Noble Lord said in the title to be the author of these Cautions; but, from the style, we should judge them to have been written about an hundred years ago.

DRAMATIC.

- Art. 30. *Zenobia: a Tragedy. As it is performed at the Theatre-Royal in Drury-Lane.* By the Author of *The Orphan of China*. 8vo. 1s. 6d. Griffin.

We have, with delight, seen this play acted; and we have perused it with pleasure. The Author has been obliged to France for the ground-work of this piece, as well as on former occasions; and he has acknowledged it with modesty, but with spirit too, in his prologue to *Zenobia*: take his own lines:

He brings a tale from a far distant age,
Ennobled by the grave historic page *!
Zenobia's woes have touch'd each polish'd state;
The brightest eyes of France † have mourn'd her fate,
Harmonious Italy her tribute paid,
And sung a dirge to her lamented shade.

Yet think not that we mean to mock the eye
With pilfer'd colours of a foreign dye.
Not to translate our bard his pen doth dip;
He takes a play, as Britons take a ship;
They heave her down;—with many a sturdy stroke
Repair her well, and build with heart of oak.
To every breeze set Britain's streamers free,
NEW-MAN her, and away again to sea.

We are glad to see that Mr. Murphy has not entirely abandoned the dramatic muses:—which, indeed, it would be great ingratitude in him to do; as he has less reason than most of his contemporaries to complain of their want of kindness to him.

* TACITUS, Ann. Lib. 12. Sect. 44. to the end of 51.

† This, we suppose, alludes to Crebillon's excellent tragedy on this subject.

Art. 31. *Lionel and Clarissa; a Comic Opera. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. 1s. 6d. Griffin.

The public are sufficiently acquainted with the merits of Mr. Bickerstaffe, in this fashionable though odd kind of composition. The present opera is not the worst of his pieces, in this way; though certainly inferior to his *Love in a Village*, and *Maid of the Mill*.

Art. 32. *The History of King Lear. As it is performed at the Theatre-Royal in Covent-Garden.* 8vo. 1s. Becket.

The admirers of Shakespeare are obliged to Mr. Colman for having refined the excellent tragedy of *King Lear* 'from the alloy of Tate, which has so long been suffered to debase it.' There are, in our opinion, several very judicious alterations made, in this revival of one of our most capital dramas; though in some respects, perhaps, the critics may dissent from the judgment of this ingenious Editor; and it is also equally probable that no two of them will agree in their decisions.

P O E T I C A L.

Art. 33. *The Exile triumphant: or, Liberty appeased.* A Poem humbly inscribed to the worthy Liverymen of the City of London. 4to. 1s. Steare.

WILKES AND LIBERTY! jingled into rhyme, by the city bellman, and published during the late election for London. The weavers of verses and the weavers of ribbons have fine times of it now; and much much good may it do them,—it comes but once in seven years!

Art. 34. *The Siege of the Castle of Æsculapius.* An heroic Comedy, as it is acted at the Theatre in Warwick-Lane. 8vo. 1s. Bladon.

The late dissensions among the medical gentlemen of Warwick-Lane have given rise to several pieces of news paper pleasantries, and to some pamphlets*; and this before us is not the most contemptible effort that has been made to ridicule their proceedings. Their military operations are here celebrated in the true Hurliothrumbo style; and the following ode concludes the whole:

ODE, Sung by voices at a distance, during the descent of Hygeia.

She comes, she comes, the blooming goddess comes!

Peace, ye trumpets and ye drums.

Gently descending on a cloud,

She comes to quell your clamour loud.

'Tis young Hygeia from above,

'Tis fair Hygeia, queen of health.

A blessing greater than your wealth,

Sent by Olympian Jove.

Behold her clad in heavenly charms,

Hallow'd the day that gave her birth!

Receive her, mortals, with expanded arms.

Welcome, welcome her return to earth.

* See the account given in our last, of Mr. Thornton's *Battle of the Wigs*.

HYGIA.

Doctors, attend! from the Olympian court,
 I come to end your wars, and spoil your sport.
 Great Jove, offended at your foolish noise,
 Better besiting termagants or boys,
 Commands that now all civil discord cease,
 And that, henceforward, Doctors keep the peace.
 Behold your Castle crumble into dust:
 It needs must fall, for Jove hath said it must.

[*The Castle falls to the ground.*]

Best source of pleasure, fellowship and mirth,
 I come, once more, to dwell with men on earth.
 Farewell your occupation, and your wealth.
 Now tremble, Doctors, for my name is HEALTH.
 Put up your swords, obedient to the law;
 Physicians swords were never meant to draw.

Art. 35. *Chohelath, or the Royal Preacher, a Poem.* Most humbly inscribed to the King. 4to. 6 s. in Boards. Johnston.

This is a paraphrase of the book of Ecclesiastes in blank verse, and like all other performances of the kind, infinitely more weak, more diffuse and more unaffecting than the original. The verse itself, indeed, is not the worst; but the Author has shewn a miserable want of taste and judgment, when, in his address to the king, he represents the scotters at religion by a low simile of a dog's coming into a church, and being whipped out by the sexton—at the same time he advises his majesty to treat the irreligious in like manner, and exert the dignity of a dogwhipper.

Art. 36. *Appendix ad Opuscula.* Odes in Imitation of Horace. Ode III. L. 1. *Ad Navem*, addressed to the Rev. Sir John Dolben, Bar. Prebendary of Durham, advised to go from Lynn towards Durham by Sea, on account of the Stone. Ode III. L. 2. *Ad Delium*, addressed to Sir John Turner, Bart. succeeding his Uncle Sir Charles, in Title, Estate, and Parliament for the Borough of Lynn. Ode X. L. 1. *Ad Mercurium*, addressed to Anthony Askew, M. D. a celebrated Græcian: possessing the Gold-headed Cane of Dr. Radcliffe. Written when the Author was President, and the Doctor Senior Censor of the College. By Sir William Browne, M. D. 4to. 1 s. Owen.

One might easily excuse the hamlets vanity and ostentation of this pompous medical knight, while he only gratified himself at his own expence; but when he attempts to be witty at the expence of so respectable a character as Dr. Askew, by ridiculing him for his ill success in Physic, one cannot so well digest an offensive impertinence. The second of these odes we remember to have seen in a magazine more than twenty years ago, and the first is not worth notice.

* Nevertheless he takes care to inform us that he himself always practised physic with the greatest success. See Dedication.

Art. 37.

Art. 37. *The Ring*. An Epistle addressed to Mrs. L-----m.
4to. 1s. Wilkie.

A doll poem in praise of a pretty actress*, belonging to Covent-Garden theatre.

* Mrs. Lessingham.

Art. 38. *Makarony Fables, with the new Fable of the Bees, in Two Cantos*. Addressed to the Society. By Cosmo, Mythogelastick Professor, and F. M. S. 4to. 2s. 6d. Almon.

Though there is a kind of whimsical free masonry in the title and preface to these little poems, and the same odd affectation of slyness and mystery in the pieces themselves, yet there is something too that is easy, arch, and spirited in the execution of the greater part, which makes them go down.

The following fable, which the Author applies to himself, may, very probably, be applied by most of his readers :

Within a joyner's shop, upon a stool,
With countenance serene and grave ;
A cat examin'd every tool
As nicely as Rousseau's élève.
A file that understood its trade,
Provok'd her ladyship past bearing ;
Observing the great waste it made
By clipping artfully and paring.
I'll serve you your own way, you knave,
For that, says puss, let me alone ;
I'll lick you with my tongue, you slave,
'Till I have lick'd you to the bone.
She lick'd till her whole tongue was sea'd,
And laugh'd to see the villain bleed ;
With blood he was all over red ;
Determining the file to kill,
The cat lick'd on, believing still,
It was the file, and not her tongue that bled.
My gardener, my coachman John,
My groom, my butler, the whole corps
Are objects to vent spleen upon,
Whene'er the bilious pot boil o'er ;
But I'll grow better when I'm able,
To fume and fret is not worth while ;
I am the cat that bleeds in fable,
My family th' unfeeling file.

The application of the fable of the cook contains the strongest and keenest political satire we have met with in modern times.

Art. 39. *The Birth of the Jesuit, a Poem in Three Books*. By George Marriot. 4to. 2s. 6d. Flexney.

The wretched society of Jesus, persecuted in almost every other country, might have hoped for milder treatment from the tolerating principles of Englishmen. But George Marriot has joined forces with the kings of France, Spain and Portugal, and is determined, if possible, to prevent those exiles from passing westward.—We are apprehensive, however, that his endeavours will prove ineffectual, and that many of those

good fathers will visit us, even though they should hear of this publication.—Nay, should they see it, it is more than possible that it would not deter them; for George is zealous without judgment, and violent without force.

Art. 40. *Liberty, a Poem.* By T. Underwood, late of St. Peter's College, Cambridge, Author of *The Impartialist*, &c. 4to. 2s. 6d. Bladon.

We have for some time escaped the mortification of reviewing the low productions of political rhymers, and were in hopes that the late hard season had laid them asleep, with their kindred flies, for the winter at least: one of them, however, either by the ray of a watchman's lantern, or the more powerful fume of a link, penetrating, as it passed, through the chinks of his cell, has been roused unawakened from his rest, and become

Awake to buzz, but not alive to sting.

Art. 41. *Poetical Justice; or the Trial of a Noble Lord in the High Court of Parnassus.* 4to. 1s. Murdoch.

One would think his Lordship had ravished all Gubbsstreet,—there is such a confounded clamour among its inhabitants.—Mandeville's maxim seems, however, to have been verified in this instance: *Private vices, public benefits.* How many poor hungry rhymers might have perished through the late inclemency of the weather, and the present scarcity of provisions, had it not been for the lucky supply furnished by this seasonable rape!—an event which these pains-taking paupers of Parnassus may, perhaps, (with the wreck-plunderers on our western shore) gratefully term a *God-send*.

Art. 42. *Modern Chastity: or, the agreeable Rape: a Poem.* By a Young Gentleman of Sixteen. In Vindication of the Right Hon. Lord B———e. 4to. 1s. 6d. Bingley.

This forward youth, taking the *innocence* of his noble client for granted, falls upon the poor damsel most outrageously, and even indecently. The style of his lampoon is attempted in the manner of Churchill; and he lays about him like a fury. The *Methodists* come in for many a lash; so do the printers of the news-papers for refusing his choice compositions; and likewise those horrible miscreants, the critics and reviewers:—but, if we are not mistaken, he has more to apprehend from the keepers of Bedlam than from the beadles of Parnassus.

NOVELS.

Art. 43. *The Vanity of Human Wishes; or the History of Sir James Scudamore, Bart.* 12mo. 2 Vols. 6s. Robinson and Co.

From some interesting examples of the transitory nature of human happiness, the author has deduced this moral conclusion:—‘Let no man be too anxious about any thing in this world, but make the best of the situation in which Providence has placed him; enjoying the blessings with a grateful heart, and looking upon every disappointment which he meets with to the mortification of his wishes, as a proper punishment for the vanity of them.’ The story is not ill written; some affecting situations are described; and we have little to object against the work, in any respect, except the main objection to which, perhaps, all performances of this kind are necessarily liable, viz. the romantic improbability

Improbability of some of the principal incidents: a fault from which none of our novels are entirely free. But whether they are the less entertaining, or even the less instructive on that account, is a question that may require some consideration, before we venture to decide it.—For the present, however, we leave it with our Readers.

Art. 44. *The unexpected Wedding, in a Series of Letters.* 12mo. 3s. Becket.

There is spirit in some, and pathos in others, of these letters; and the story, of which they are the vehicle of conveyance, is not an uninteresting one. The scene lies chiefly in Scotland; and we suppose the Author to be of that country, from some peculiarities in the language,—though they are not, we imagine, of the sort usually termed *Scotticisms*: for instance—‘to *loll* out her days under a spreading tree,’ is not English idiom; so *loll* out her tongue is.—But such little slips are trifles, perhaps not worth mentioning. We have observed one of more serious import, and for which no writer whatever, who is guilty of it, should escape reprehension. viz. the light and even prophane manner in which the exclamation, *My God!* is introduced, on many trivial occasions; ‘*My God! I love Sir Harry Oswald!*’ ‘*My God! in that alcove sits Lady Edwin!*’ Surely, if this ingenious and sprightly Writer had taken time to reflect, he, or she [for it is possibly a lady] would not have thus irreverently treated the name of the SUPREME Being! The French, indeed, are ever ready with their *Mon Dieu!* on every frivolous occasion,—the spilling of a pinch of snuff, or the wriggling of a monkey’s tail:—but this seems less inconsistent with that levity which is one of their national characteristic, than with the sober deportment of the more considerate English: who can never so effectually render themselves ridiculous, as by condescending to mimic their frisky neighbour on the continent.

Art. 45. *The Adventures of Ozymel Classic Esq; once an Oxford Scholar.* 12mo. 2 Vols. 6s. Flexney.

The first of these volumes is not unentertaining. There is an originality in several of the scenes and characters which appear to be drawn from the life; but in the second volume, the Author becomes very low-spirited indeed.

Art. 46. *Memoirs of Lydia Tongue-pad and Juliana Clackit.* 12mo. 2s. 6d. Coote.

A sort of conversation-piece, in the manner of *La Belle Assemblée*; with stories interwoven; and some judicious reflections interspersed throughout the whole. But what could induce the Author or Editor to entitle the work *Memoirs of Lydia Tongue-pad*, we cannot imagine, as the book contains no such memoirs: and we are equally at a loss to account for the vile Billingsgate names of *Tongue-pad* and *Clackit*, which he has bestowed upon his two fine ladies:—ladies endowed with every virtue, and every accomplishment, that rank and education can give.—The Author had probably written two novels, on very opposite plans; and, by some mistake of his, or the printer’s, the St. Giles’s title page has been put to the St. James’s story:—if so, we may, in due time*, expect to see the *Duchess of Thames-street*, and the *Countess of Puddle-dock*.

* Provided, after all, that this be not an old book, newly vamp’d; of which there is some reason for suspicion.

MEDICAL.

Art. 47. *An Enquiry into the Origin and Nature of Magnesia Alba, and the Properties of Epsom Waters. Demonstrating, that Magnesia made with those Waters exceeds all others.* By D. Ingram, Professor of Anatomy and Surgery, and Surgeon to Christ's Hospital. 8vo. 1s. Owen.

Mr. D. Ingram really makes some very curious observations on the Epsom Waters and Magnesia Alba.—As an argument, says he, that these waters are nitrous, and nearly a *Magnesia in nature*, it may be observed, that when the earth about the inside of the well is exposed for some time to the open air, a white incrustation appears, which is a true nitre.—Dr. Grew, Moulton, and other judicious writers of the last century, confirm what Mr. Glauc has advanced; for their experiments proved that these waters abounded with a bitter purgative salt, and have an alkaline basis, which are the two principles of a natural Magnesia.—* But let us proceed in our enquiry. It is evident by experiments formerly, as well as lately made, that there is less fixed earth and more nitrous principles in these waters than in most others, and no vitriolic acid abounding with sulphur.—Again;—‘On these proofs, possibly, men of skill will admit this medicine to be in purity; and without any impropriety we may call it either a New or Epsom Magnesia, because it certainly does abound with the same principles as Epsom waters; and if the waters should be admitted an improvement or an addition to its medical qualities, it is what I have long been searching after.’—Without making any particular comment on this unchemical jargon, we shall inform Mr. Ingram, that Magnesia is an earth *sui generis*; that Epsom salts are a combination of the vitriolic acid with this peculiar earth: that Glauber's salt are a combination of the same acid with the fossil alkali; and that Magnesia is obtained from Epsom salts, Epsom water, or any other salt in which it is a part of the compound, by the addition of an alkali; the alkali precipitates the Magnesia, and is itself united with the acid.

Mr. Ingram would do well to peruse what Dr. Black, an excellent chemist, has published on this subject, in his Inaugural Dissertation, and in a paper printed in the second volume of the Edinburgh Essays and Observations, Physical and Literary.

In justice to Mr. Ingram, however, we shall give our Readers the characters of his Magnesia; for though he is no philosophical chemist, he may prepare and sell good Magnesia.

1. A hollow cubic inch (made of tin) was filled with Magnesia powdered. It weighed only 21 grains.

2. A $\frac{1}{16}$ cubic inch weighed 45 grains.

3. An ounce powder measure (apothecaries) weighed 40 grains in powder.

4. A solid drachm put into ten drachms of water, floated fifteen minutes.

5. A solid drachm in an ounce of rectified spirit of wine, floated.

6. Ten grains were put in a phial, to which spirit of vitriol by drops were added, on which a brisk, smart ebullition ensued; the spirit on standing became limpid, and the medicine almost entirely dissolved, leaving at the bottom only little small particles or atoms very white.

7. Thirty

* 7. Thirty drops of spirit of vitriol were mixed with a spoonful of water, to which five grains were put, which soon after absorbed the acidity of the vitriol. In the two last experiments, no noxious blackish fumes arose, but a small white smoky vapour, without air-bubbles or dirty circles on the surface; no floating muddy clouds or opaque yellow suspensions, nor tawney hue in the spirit.

Many of our Readers, as well as ourselves, may be at a loss to know what our Author means by a *hollow* cubic inch, as distinguished from a *solid* cubic inch.

N. B. MR. D. INGRAM, Professor of Anatomy and Surgery, and Surgeon to Christ's Hospital, informs the Public, that the Epsom Waters and Magnesia, are sold by DOCTOR INGRAM in Arundel-street.—O rare Mr. Doctor!

Art. 48. *A Review of the Venereal Disease, and its Remedies.* By William Fordyce, Surgeon. 8vo. 2s. Cadell.

Mr. Fordyce begins his review of the venereal disease with some judicious remarks on the practice of Sydenham, Boerhaave, and Astruc. He then proceeds to particularise the several stages of the disease, and to point out the method of cure.—He thinks that strong purges frequently repeated in the gonorrhœa are very prejudicial. 'I must confess I know of no such sure method, either in delicate, or irritable habits, to keep up the cordee, to bring on strangury and fever, or to produce swelled testicles, as drastic and daily purging.'—After laying down a more gentle process, he adds, 'If instead of such a course you purge daily, what is the consequence? You keep up a continual irritation on the bladder, by the tenesmus attending frequent purging, and an inclination to make water, or a stimulus all along the urethra, where the disease first lodges; than which nothing is more likely to prolong the inflammation, or to provoke a gleet. Now all this is prevented by gentle physic, taken every second or third day only.'

During the whole course, he says, of a virulent gonorrhœa, there is danger of its being carried into the habit, by every thing that stops the discharge before the infection is removed. The discharge will be stopped by hurried walks, or violent exercise of any kind, especially on horseback; or by strong and drastic purges, whether common or mercurial, or by catching cold, or a fever fit, while under a purging course.

He condemns universally the application of mercury to the diseased part.—'Rubbing the mercurial ointment on the bubo itself, serves only to repel the disease into the habit, let the quantity rubbed on be ever so proper. Ulcers in the throat, or foal bones, are often the immediate consequence. And here, once for all, I declare loudly against every mercurial application to the diseased or ulcerated part, in every venereal case; till the general habit is thoroughly rectified by a proper course.'

Another general rule is, not to begin the mercurial course, till the inflammatory stage is either over or considerably abated.—With respect to this we must observe from our own experience, that there seems to be something *specific* in venereal inflammations: there are cases in which the inflammation will not yield to the strictest antiphlogistic regimen, without the assistance of mercury.

Our Author's further observations are briefly these.—That the best preparation of mercury is the ointment; that this should be made of equal

equal parts of lard and quicksilver; that from two to six ounces should be used, according to the different appearances in different cases; that where there is a little soreness and heat in the gums, a more speedy cure is to be expected, than where there is either none at all, or where there is a more copious salivation.—That in the confirmed lues, the quality of the constitution, the quantity of mercury requisite, and the proper regimen are to be particularly attended to.—That in scorbutic, scrophulous or cancerous habits, the blood must be restored to its natural balsamic state, before mercury can effect a cure: that this end is to be obtained by fresh air, fuller diet, abstinence from mercurials, strong decoctions of sarsaparilla, the bark, and hemlock, applied both externally and internally.—That obstinate schirrosities, of two or three years standing, even when ulcerated, and where the schirrus had begun to be affected with pricking and lancing pains, had been cured by the use of hemlock, after a proper mercurial course had been ineffectual.

The last section is,

On the Present State of the Lues.

‘It is a question that has been much agitated, whether the disease of which we have been treating, is on the decline or not. I would answer it by asking another question, Is the passion for pleasure on the decline?’

‘In fact, I believe that the disease is growing much more general, while the treatment of it is still shamefully unequal.

‘There has been an era in its history, when it became milder. I allude to the first appearance of the gonorrhoea. But too many surgeons daily shut up that avenue to relief, by a variety of injections mercurial, balsamic, and astringent. I leave their patients to bear witness with what woful effects; amongst others, swelled testicles, unhappy wives, and a puny posterity.

‘Another principal source of the increase of this evil is the general ignorance with regard to the quantity of mercury requisite, and to the manner of applying it, which changes totally the face and quality of the complaint.

‘A third most material circumstance to be reckoned here is that of the grafts from Africa, and both the Indies; where, the treatment being still less understood, the disease has been suffered to lay deeper hold, and to produce more stubborn symptoms.

‘The last cause that I shall mention, but not the least, is the constitution of modern livers; where love of ease, love of pleasure, continual watching, and anxious gaming, have miserably enervated the posterity of those heroes who fought at Agincourt and Cressy.’

Upon the whole, this Review contains many sensible and useful observations. The language however is often *pompous*, though the subject itself is not the most *dignified*.—‘Dr Sydenham, says he, has justly acquired the highest rank in the profession of physic; and to his capacity, equalled only by his candour, I bow with respect. But that great man, it is very certain, has advanced positions on this point, which do not well agree with our present knowledge of it. According to him, the cure of a clap,’ &c.—‘An admirable assemblage!’—Dr. Sydenham set out in all his dignity; Mr William Fordyce, surgeon, bowing with respect; and the clap introduced, quite *a propos*, to make up the Trio.

- Art. 49. *Praxis Medica et Chirurgica Nosocomiorum Civitatis Londini. Cui additur Index Morborum et Remediorum.* 12mo. 3s. Crowder, &c.

Whatever advantage S. Crowder and Co. may derive from publishing the *Praxis Medica*, &c. the apothecaries* of the respective hospitals, we apprehend, will not be much obliged by the work.

* The supplying the hospital pupils with a MS. copy of the *Pharmacopœia* is a perquisite to the apothecary.

RELIGIOUS and CONTROVERSIAL.

- Art. 50. *A distinct and complete View of the Revelation of St. John the Divine, evidencing in the clearest Manner, among other interesting Particulars, the Rise and Progress of Papal Tyranny, Superstition, and Wickedness, together with the certain, total, and not far distant Destruction, Rome and its whole Antichristian System are, by irreversibile Decrees, doomed to undergo, to the full and universal Establishment of reformed and unsullied Christianity.* By Theodore Delafaye, A. M. Rector of the united Parishes of St. Mildred's and All-Saints, in the City of Canterbury. 4to. 2s. Bladon.

We are greatly mistaken if it may not be justly said of all such wonderful productions as the above, that they are more likely to amaze than improve the reader.

- Art. 51. *The Dignity of the Christian Priesthood, or the Doctrine of the Church of England vindicated, and proved to be a true Part of the holy Catholic Church, and the Objections of the Roman Church to the Church of England answered, and her Errors refuted and corrected, concluding with an Exhortation to Piety and a godly Life.* By J. Bland, M. D. 8vo. 2s. Printed for the Author, at N^o. 6. Charter-House.

Dr. Bland, after speaking a great deal in his dedication concerning the divine attributes of the Archbishop of Canterbury, fights most ingloriously through more than one hundred empty pages for the dignity of the Christian priesthood.

- Art. 52. *An Exposition of the Church Catechism in a new Method, adapted both to the young Person and the Adult; with Variety of original Notes: to which are added Four Sermons on Confirmation, Education, the Choice of a Wife and a Friend, with Morning and Evening Prayers.* By the Rev. James Penn, Vicar of Clavering cum Langley, in the County of Essex. 12mo. 3s. Printed for the Author, at N^o. 129. Forestreet, and sold by Wilkie, &c.

The church catechism may more properly be said to be *exposed* than expounded by what, is here called a new method. But what is really nothing more than a trite, loose, empty paraphrase. The original notes are no less trifling than the original text: thus one of them begins, 'Atheism is a sin to infamous, that it is matter of doubt whether an atheist ever existed.' This is perfectly absurd. The sermons annexed to this foolish thapsody are mere school-boy exercises.

Art. 53. *Five Letters on several Subjects, religious and historical. In which the injurious Complaints and Misrepresentations of the popish Writers (in a Book entitled; A free Examination of the common Methods employed to prevent the Growth of Popery) are occasionally considered.* 8vo. 1s. 6d. Bathurst.

The subjects of these Letters are,—the popular rumour, that has gained such general credit, of the extraordinary growth of popery in this kingdom;—antichrist;—the gun-powder plot;—the Irish massacre; and religious intolerance. In an appendix, we have a copy of a remarkable *breve*, sent by Clement XI. to the Emperor Charles the Sixth, during the congress at Utrecht. This *breve* is published from the original impression (printed at Rome in 1724) in the library at Lambeth, by permission of his Grace the Archbishop of Canterbury. This *breve* shews clearly, what the Roman catholics now deny, that the doctrine of *keeping no faith with heretics* is still a doctrine of the church of Rome, in the eighteenth century: she expressly says, and confirms it by the mouth of her infallible oracle, the pope, that no stipulations in any wise detrimental to the authority of the Romish church, or that can be supposed or understood to be of the least prejudice thereto, are *from the beginning* of any validity.

As to the Letters, they are sensible, spirited, and manly; the Author (Mr. Pye) is entitled to the thanks of every good protestant for them. We cannot help observing, however, that the preface to them contains some very illiberal strictures on the author of the Confessional. 'May it not be possible, says he, that this angry recluse, who hath written a satire against established characters, and established principles, from the dark corner of his library, which he hath brooded over for more than ten years past, may be somewhat mistaken in his opinion of men, and of times; and not have fallen at last upon the fittest season of communicating it to the world?'

This only shews that Mr. Pye is angry with the author of the Confessional, though he does not chuse to attack him fairly and openly.

CORRESPONDENCE.

WE have received a letter from Salisbury, signed R. B. and containing animadversions on a pamphlet, entitled, 'Thoughts* on the Causes and Consequences of the present high Price of Provisions;' see Review for December, 1767, p. 470. As our correspondent deems this pamphlet a work of pernicious tendency, and as he supposes *we* have contributed to extend its circulation, by the notice taken of it in our Review, he thinks it incumbent on us to be particularly attentive to what may be offered in opposition to the sentiments of that author. It is not, however, our province nor our desire, to enter into any controversy on this topic; and therefore we shall hold ourselves excused from printing R. B.'s very long letter; but as the subject is of the utmost importance to the public, we shall briefly mention the principal points on which our correspondent argues.

* Supposed to have been written by S———c J———s, Esq;

He sets out with several arguments to shew that Mr. J——s is totally mistaken in supposing the present distresses of our poor are owing to the increase of money, the increase of the national debt, and the increase of luxury in consequence of both. In opposition to the author's reasoning on these heads, our correspondent endeavours to shew, that the causes here assigned do not, naturally and necessarily, nor in part, produce the effects attributed to them by the writer of the pamphlet. What R. B. says, in particular, of luxury, is as follows:

'Luxury, says he, consists either in dress and magnificence, or in the gratification of our appetites.' *We omit what he says of the former species; of the latter he observes, that* 'the object of the luxurious man is to procure the choicest and most delicate provisions for himself and his friends. Fish, fowl, venison, and game of all kinds, make part of his daily food; and to obtain such delicacies, he will spare neither cost nor pains.—If the number of wealthy persons of this luxurious turn, is of late greatly increased, it must unavoidably raise the price of such fashionable viands; but then these articles make no part of the poor man's diet, nor does the want of them in the least affect his happiness. If he has a sufficiency of beef and cabbage, or pork and pease,—these amply supply his wants, and are to him a feast. But the luxurious man seldom stoops to such ordinary fare; and, consequently, the little consumption he makes of such articles cannot much tend to advance their price. As to wheat, in particular, it makes no part of the epicure's bill of fare. The more he indulges in delicacies, the less bread he consumes; and therefore his luxury tends rather to sink than to raise the price of wheat.—In short, *theory and fact* concur to demonstrate that luxury does not occasion the high price of *wheat*, and *that* is the capital object under consideration.'

What our correspondent has said of the increase of our money, taxes and national debt, is very sensible; but we have not room for particulars; nor for what he has advanced to shew that the price of labour, or the wages of the poor, are nearly the same that they were 30, 40, or even 50 years ago. It is of less consequence to shew what *are not*, than what *are*, the real operating causes of the late enormous advance in the price of provisions: and these, he contends, are as follow:

1. The great exportation of corn in 1765.

2. The scanty crops of wheat since the time of the above-mentioned exportation. Hence, says he, the high price of wheat, which has kept up that of all other grain; and this has super-induced another cause, viz.

3. The preventing the breeding and fattening of hogs, of which there used to be so general a consumption among the poor; and the failure of which has unavoidably contributed to raise the price of all other sorts of flesh meat.

4. The late increase of the breed of horses for exportation, and to supply the consumption by post-chaises and other carriages; which, together with the general disuse of oxen among the farmers, must lessen

Our correspondent farther observes on this head, that 'as the custom of using horses, instead of oxen, for the service of husbandry, has gradually increased for 30 or 40 years past, and the quantity of ox-flesh has thereby gradually lessened,—so the price of flesh-meat, in general, has gradually risen ever since that period; though at the same time grain, on an average, has been at a lower rate.'

the breed of horned cattle, in a great degree; and whatever lessens the quantity, must proportionally enhance the price.

These, our correspondent apprehends, 'are causes plain, obvious, and unquestionable; and these, he thinks, are sufficient to account for the present scarcity of flesh as well as grain:—without bewildering ourselves with *remote* enquiries, which can answer no other end than to deprive the poor of the little comfort they may derive from the *hope* of better times.'

He concludes with the following deduction.—'If then it is a real scarcity of grain and flesh which at present keeps up the price to so extravagant an height, nothing but plenty can sink it. To procure that plenty, a free importation of corn from any part of the world, *for an unlimited time*, has the most direct tendency; and if a bounty were added, this means would be still more effective.—To increase the quantity of flesh-meat, let a law be made, either by taxing the horses, or otherwise to oblige the farmers to go into the general use of oxen for the plough and cart; and while the stock is recruiting, let the importation of flesh, living and dead, be permitted from any part of the world.—These methods would certainly produce a plentiful supply; and plenty would as certainly reduce the market.'

These, with some other co-operating causes (not insisted on by our correspondent) of the general advanced prices of provisions in this country, have been urged again and again, by many writers on this subject; whose arguments we have already noticed in our Review; and therefore there is the less occasion for our enlarging on them at present. The news-papers, too, have been crowded with answers to Mr. J——s's pamphlet: which we are willing to *hope* has been solidly refuted; for if his view of our situation be not an unjust one, we must, alas! conclude with our correspondent, *that there is nothing left for us but DESPAIR.*

✠ We are obliged to T. C. for his Letter concerning Dr. Smith's Dissertation on the Nerves; but as we propose to do ourselves the pleasure of perusing the Doctor's performance, we would not wish to give T. C. the trouble of writing a second time on that subject.

E R R A T A.

In the Review for January last, p. 51. l. 15. for *rational religion*, read *rational religion*.

In the Review for the present month, p. 174. paragraph 2. l. 3. dele *them*.

✠ The SERMONS in our next.

T H E

MONTHLY - REVIEW,

For A P R I L, 1768.



An Essay on Logarithms : deducing the whole Doctrine concerning them from pure Arithmetical Principles. In a Letter to John Gray, Esq; Rector of the Marischall College, New Aberdeen, and F. R. S. By Andrew Reid, Esq; 4to. 5s. Cadell. 1767.

THE doctrine of logarithms, ever since its invention by Baron Napier, has been justly considered as one of the most useful discoveries made in any age. Nor have the greatest mathematicians been wanting to cultivate, explain, and facilitate, an invention of such consequence to mathematical computation.

The first tables of logarithms were published at Edinburgh by the inventor, in the year 1614; and soon after reduced to a better form by the inventor, assisted by Mr. Henry Briggs, sometime professor of Geometry in Gresham College, and afterwards Savilian professor of geometry at Oxford.

But the method made use of by the first computers, was so amazingly laborious, that it is surprising they should ever be able to calculate the logarithmic tables still extant in several performances, particularly in the *Trigonometria Britannica*, by Briggs and Gillibrand.

Perhaps it may not be amiss to lay down the method made use of by the inventor, as it will tend to set the labours of several ingenious mathematicians, particularly the work before us, in a proper point of light; and to shew how beneficial their studies have been to the public.

Logarithms are properly a series of numbers in arithmetical progression, fitted to a series of numbers in geometrical progression. That is, if to a series of numbers in geometrical progression, as

1, 2, 4, 8, 16, 32, 64, 128, 256, 512, &c.

we accommodate a series of numbers in arithmetical progression, as

0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, &c.

the latter will be logarithms to the former.

For the addition or subtraction of the terms in the arithmetical progression, answers exactly to the multiplication or division of the correspondent terms in the geometrical; which is the true nature of logarithms, and to perform which they were invented.

In order to render the above series universal, let x be supposed $=2$, then it will stand thus,

1, x , x^2 , x^3 , x^4 , x^5 , x^6 , x^7 , x^8 , x^9 , &c.

and by putting $a=1$, the arithmetical series will become,

0, a , $2a$, $3a$, $4a$, $5a$, $6a$, $7a$, $8a$, $9a$, &c.

And as the multiplication of any two terms in the geometrical series, as x and x^2 produces the term x^3 , which answers to the term $3a$ in the arithmetical series, the sum of the terms a and $2a$ in the same series; and as the division of any two terms in the first series, as x^3 by x , produces x^2 , which corresponds with the term $2a$ in the second series, the difference between the correspondent terms $3a$ and a in the same series: therefore the terms in the latter are logarithms to their correspondent terms in the former. And because the terms a and x may represent any numbers at pleasure, so logarithms may be of as many different sorts, as there can be assumed different values of the quantities x and a .

If there be inserted a mean proportional, \sqrt{x} , between 1 and x in the geometrical series, its index will be $\frac{1}{2}$, because its distance from unity will be only one half of the distance of x from unity; and, consequently, the root of x will be expressed by $\frac{1}{2}$: if, in like manner, we insert a mean proportional between x and x^2 , its index will be 1 and $\frac{1}{2}$, or $\frac{3}{2}$; because its distance from unity is once and half the distance of x from the same place of unity.

If we pursue this method, and insert between 1 and x two mean proportionals, the first of these will be the $\sqrt[3]{x}$ cube root of x , and its index will be $\frac{1}{3}$, because its distance from the unit's place is only $\frac{1}{3}$ of the distance of x from unity; and consequently the cube root of x will be expressed by $\frac{1}{3}$. In like manner, if between x and x^2 we insert a mean proportional, its index will be 1 and $\frac{1}{3}$, or $\frac{4}{3}$, because its distance is once and a half the distance of x from the same place of unity.

Now, as any number, or even an infinite number of proportionals may be inserted between any two terms in the geometrical progression, whose respective indices will become the logarithms of the respective terms to which they belong, we see the

reason.

reason for the ancient method of constructing logarithms, used by the inventor, which was, to extract the square root out of the square root, &c. of any number, in order to find out a series of continual mean geometrical proportionals, till the number of cyphers contained between unity and the first significant figure of the root was equal to the number of places that the intended logarithm should consist of, and at the same time to find out a large number of correspondent arithmetical means, which would be the true logarithms of the geometrical means respectively.

But how laborious this method is, may be easily guessed at by any one who has been at the pains to extract the root of a large number; and may be gathered from this, that to find a logarithm to seven places only requires at least 27 extractions of root out of root, the square consisting of 16 figures at least. At the same time it should be remembered that if an error happens to creep into any one of the operations, the whole work must be repeated; and consequently there is a necessity for proving every operation as the calculator proceeds in this arduous undertaking.

It is therefore no wonder that the most eminent mathematicians should endeavour to find out more facile and expeditious methods of constructing these admirable numbers. They have happily succeeded; and, by the help of Sir Isaac's binomial theorem, the doctrine of logarithms is rendered easy and familiar. Dr. Halley was the first who shewed how this might be effected by pure arithmetical principles; he was followed by the indefatigable Mr. Sharp, and the able Mr. Sympson; but we have seen no treatise in which the genuine method of constructing logarithms from pure arithmetical principles, and wherein the whole doctrine is laid down in so plain, easy and intelligent a manner, as in the work before us. The ingenious author has removed every difficulty, and proceeded in so natural and easy a manner, that every person who has the least notion of algebraical computation, will find no difficulty in becoming a master of this useful branch of mathematical learning: at the same time, those who have made a very considerable progress in the abstruse parts of algebra, will find some things worthy their attention.—It is therefore with pleasure we recommend this treatise to the perusal of all who are lovers of mathematical computation; and are pleased to see some of the most curious particulars delivered with elegant brevity, conciseness, and perspicuity.

The Method of dividing Astronomical Instruments. By John Bird, Mathematical Instrument-maker in the Strand. Published by Order of the Commissioners of Longitude. 4to. 1s. Nourse. 1767.

THIS performance was published in consequence of an agreement between the commissioners of longitude and the Author, who, in consideration of receiving 500 l. from the said commissioners, engaged to take an apprentice for seven years, and instruct him in the art and method of making astronomical instruments; and also to instruct in like manner such other persons as the said commissioners should from time to time direct: and further to deliver in writing, upon oath, to the said commissioners, a full and complete description of his manner and method of forming and graduating astronomical instruments, and particularly those made by him for the royal observatory at Greenwich.

The work before us is therefore intended as a kind of supplement to the description of those celebrated instruments at Greenwich, intended to be published by Mr. Bird, and contains the method he made use of in graduating the limbs of those accurate instruments.

The requisites, says Mr. Bird, for the performance of this work are as follow. A scale of equal parts, by which the radius may be measured to 0,001 of an inch, must be provided. My scale is 90 inches long, each inch divided into 10, contiguous to which are nonius divisions, viz. 10,1 inches divided into 100 equal parts, shewing 0,001 of an inch; and by the assistance of a magnifying glass, of one inch focal length, a third of 0,001 may be taken off by estimation.

Provide five beam compasses, to which magnifying glasses, of not more than one inch focal length, should be applied. Let the longest beam be sufficient to draw the arcs, and measure the radius: the 2d to measure the chord of $42^{\circ} : 40'$: the 3d to measure the chord of 30° : the 4th $10^{\circ} : 20'$: the 5th $4^{\circ} : 40'$: and, if a 6th, to measure 15° , be made use of, so much the better.

I have, for the sake of a round number, mentioned above, that the radius of the mural arc, in the royal observatory at Greenwich, is 8 feet; but, as I shall here put down the lengths of the several chords made use of in the dividing, it will be necessary to note the exact radius in inches and decimal parts.

The radius of the arc of 90° , at the points, = 95,938 inches, from which the following numbers were computed, viz. 42,6615 inches = chord of 30° — 25,0448 inches = chord of 15° — 17,679047 inches = chord of $10^{\circ} : 20'$ — 7,81186 inches = chord of $4^{\circ} : 40'$ and 69,80318 inches = chord of $42^{\circ} : 40'$. Having drawn the several arcs, between which the divisions were to be cut, the radius and the lengths of the above chords were taken by the beam compasses, which, together with the scale, were laid upon the quadrant, where they remained till the next morning; during which time the door of the room was kept locked.

locked. Before sun-rise I re-measured the radius, which required some correction; the beam being of white fir, and the scale of brass, which probably contracted, while the beam remained unaltered: the other beam compasses also required correction.

Mr. Bird then proceeds to explain the method more minutely by means of an accurate figure, for which the Reader must have recourse to the work itself; but the following reasons why this kind of management has succeeded better than any other yet known, must not be omitted.

After I had found by experience, says our Author, that the expansion of the instruments to be divided, occasioned by the increasing heat of the sun, or a contraction, by a decrease thereof, was the grand difficulty with which I had to struggle, especially when two or three hours were required to lay off the principal points; I immediately set about contriving how to lay them off, in the least time possible, i. e. before any expansion, or contraction, could take place; and, as the heat of three or four persons in the room may produce the same effect as the sun, I never admit more than one, as an assistant: neither must any fire be suffered in the room, till the principal points are done.

The above being understood, it was easy to conceive, that, having all the chords before-mentioned computed, and measured, the evening before they were to be laid off, I should be enabled to perform in a few minutes, what by trials would require some hours; and, as too much caution cannot be used, it is proper to lay off the principal points before sun-rise, or else chuse a cloudy morning.

The method of cutting the divisions, as described above, is to prevent any inequality that would arise from the expansion of the beam compass by the heat of the hands, especially if the beam be of metal: wooden beams will also alter, probably from a small bending; but in this method, if the beam should alter $\frac{1}{16}$ of an inch, or more, it would not cause any sensible inequality.

As the points of the nonius divisions cannot be divided upon the nonius plate, without inconvenience, it is best to use the method described in page [8], holding the beam compass a small while in the hand, previous to the cutting. The points being but few in number, the divisions may be cut, before any expansion can sensibly take effect.

Sextants, or octants, for observing the distance of the moon from the fixed stars, should be divided by the foregoing method, great accuracy being required. If, instead of dividing sextants to every 20' upon the limb, as is commonly done, they should be divided to 15', a chord of 64° might be laid off, and divided by continual bisections: this would, in some measure, crowd the limb with divisions; but it would shorten the nonius; for 15, instead of 20, would shew one minute.

In dividing either arches or strait lines, a number (which will divide continually by 2) greater than is required upon the arc or line, is the best to begin with, and may be used in dividing a circle, by laying off the chord of the difference: suppose it was required to divide a circle into 54 equal parts, it would be $64 - 54 = 10 = 10^\circ : 30'$; the chord of which, laid off, must be added to 360° , and it will be $360^\circ + 10^\circ : 30'$, to be divided into 64 equal parts, 54 of which will

complete the circle.—If the arc of $10^{\circ} 30'$ be laid off from a dividing plate, it will answer the same purpose.

‘Analagous to the foregoing method, my scale of equal parts was divided. I took $\frac{3}{4}$ of an inch in a beam compass, laid the scale which I took it from, the brass scale to be divided, and the beam compass, in a room facing the north, where they lay the whole night: early next morning, after correcting the lengths, the above $\frac{3}{4}$ were laid off three times (the brass being long enough to take it in); then, having in other compasses 256, 128, and 64, I bisected the three spaces of 512 with all the expedition I could: having now only 6.4 inches in the last beam compass, any partial or unequal expansion was not to be feared; therefore worked by continual bisections, till I had done. The linear divisions were cut from the points, with a beam compass, as before described.

‘The nonius divisions of this scale contain $\frac{1}{100}$ of an inch, which were divided into 100 in the following manner. As 100 : 101 :: 256 : 258.56 tenths of an inch, the integer in this case being $\frac{1}{10}$. Suppose the scale to be numbered at every inch, from left to right; then exactly against $\frac{1}{10}$, to the left of 0, was made a fine point; from which was laid off 258.56 to the right hand.—This was taken from a scale three feet in length, which was divided after the common method; but the error was so small, as to vanish at the other extremity of the nonius, when divided continually by 2.

‘Whoever undertakes to divide a scale of the above kind, not being furnished with one long enough to lay off 258.56 may take $\frac{1}{10}$ from that before him, to which he may add 8.56 taken from a diagonal scale, that may be made at a small expence.

‘To prove the expedience of the above methods of dividing astronomical instruments, &c. I need only to mention the following particulars, taken from the Nautical Almanac for this present year 1767, page 152.

“Mr. Mayer made his observations with his six-foot mural arch, from the year 1756 to the time of his decease: with it he settled the mean obliquity of the ecliptic, to the beginning of the year 1756, at $23^{\circ} : 28' : 16''$; which Dr. Bradley settled by his observations, made in the years 1750 and 1751, at $23^{\circ} : 28' : 18''$. The difference is agreeable to what ought to arise from the gradual diminution of the obliquity of the ecliptic, at the rate of about $\frac{1}{4}$ a second in a year,” &c. That two different observers, with instruments of different radii, and in different parts of Europe, should so nearly agree, is matter of no small astonishment; and sufficiently proves, that a mean of several observations, made by good observers with accurate instruments, properly adjusted, will always lead us either to the truth itself, or extremely near to it.”

Such is the method used by this ingenious mechanic in dividing astronomical instruments, and such are the reasons upon which it is founded. Experience has already demonstrated the utility of the instruments made by Mr. Bird; and there is reason to hope that other mathematical instrument-makers will profit from the instructions given in this performance.

An Apology for the Catholics of Great Britain and Ireland, humbly offered to the Consideration of the King's Most Excellent Majesty, and both Houses of Parliament. 12mo. 2s. 6d. Peat. 1768.

WE have many instances in our own, and every other language, of words which have, in a series of years, been so perverted from their original meaning, as to stand for the direct contrary to what they at first signified. *Catholic* is one of this sort. According to its etymology it signifies *universal, or whole*. By the catholic church, therefore, was formerly meant, the *universal or whole church* of Christ. Must we not, then, be greatly surprised that any one sect, and especially the most confined and narrow-minded sect that ever appeared amongst Christians, should have the insolence to assume this name to themselves, exclusive of all others: yet *this* the gentlemen of Rome have done, without blushing. At the time of the reformation they were not displeased to be called *papists*, that is, persons professing, and adhering to, the religion of the pope: but that *name* becoming odious amongst us, by their plots, their massacres, and horrid attempts to overturn the reformed religion, they thought fit to change it for that of *Roman catholics*: but this appearing to be gross nonsense, and a downright contradiction, they now denote themselves, and would have us to call them, plain *catholics*. As this then is the same sect which was formerly known under the other recited names, we must remember that *papists* and *catholics* are now made to signify the same persons.

The Author of this Apology cannot help acknowledging in his preface, that 'there are *certain* reasons for supposing them obnoxious to the present establishment in church and state; and therefore some persons may be inclined to persecute them.' But to prevent this, he has undertaken to state the case of the catholics in the British dominions; and this he has done, he says, 'in so fair and impartial a manner, and with so much sincerity and truth, and without the *least disguise*, that he flatters himself, every dispassionate protestant will entertain more favourable sentiments of them.' How he has executed this design will appear in reviewing his work.

His first chapter is, Of persecution in general; and at the head of this he quotes *John* xvi. 1, 2, 3, 4. He begins with some very proper observations upon persecution, particularly that which the primitive Christians suffered from the Jews: but he says, 'If the gospel inculcates that we should consider all mankind as our neighbours; that a friendly disposition should manifest itself in the whole conduct of our lives, that fraternal charity should be, as it were, the moving force of our actions; and that universal benevolence should constantly inspire our

hearts with the warmest affection for the welfare of our fellow-creatures; there will be no room left for imagining, that to chasten with the rod of persecution is doing God service, much less, that it can be justified in his sight.' And a little after he says, 'It is impossible for a man to be a good orthodox Christian from mere compulsion. You must correct his heart, or convince his understanding. Tortures may extort a confession from his lips, but how is his mind disposed? Has he that has undertaken to reclaim him from error, or to make him return to the ways of righteousness, prayed that the divine illumination might rest upon his soul?—In short, no sacrifice is acceptable to God, but that which is perfectly voluntary; and if we serve him truly and unfeignedly, we must serve him with a love of choice and a love of *reason*.' Nothing can be more like a true Christian than this. But, soon after, we see what it all ends in, by a distinction which the Author makes, of *a religious and a political persecution*. 'Religious persecution, he says, is influenced by the notion of doing God service; and political persecution seems to have in view, not so much the intention of doing God service, as being of service to the state. Every government has adopted a favourite system of religion, and wishes that all its members would indiscriminately conform to it, in order to promote the purposes of unanimity, a thing very desirable in a well policed state. Hence the civil power *friendly conspires* with those to whom they have delegated the ecclesiastical power, to cherish and maintain in permanency this favourite religious system. The latter are to take care that no attempt is formed which has a tendency to its abolition, either by the introduction of a new one, or by altering any material point with strange glosses and interpretations. The former, upon a report made of the delinquent's offence, with the circumstances aggravating or extenuating it, proceed to inflict on him such pains and penalties, as the laws have, in such case, provided.'

In this paragraph is the whole mystery of popish persecution contained. The church never inflicts corporal punishment on *heretics*. It only determines who are such; and the civil magistrate inflicts the punishment; because, forsooth, these heretics must be called criminals against the state. Blessed effect of *alliance* between church and state! How dexterously does the church thus clear herself of the charge of persecution, and throw it entirely upon the civil magistrate for putting her own decrees in execution. But the Apologist has not acted like a thorough honest witness in this case: for, though he has told us so much of the truth as is abundantly sufficient to alarm all protestants, yet he has not told the whole truth. We must therefore make up, in some measure, what he has been defective in.

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The third general council of Lateran under Pope Alexander III. the fourth general council of Lateran under Innocent III. and the general council of Constance, decree that the goods of heretics shall be confiscated. They decree that the temporal lords, being required by the inquisitors, archbishops, bishops, &c. shall, within their jurisdictions, without delay, imprison heretics, and cause them to be kept in close custody, by putting them into fetters and iron chains, till the church hath passed sentence upon them. They decree that the secular powers, what office soever they enjoy, shall be admonished, and, if need be, *compelled*, by ecclesiastical censure, that, as they desire to be reputed Christians, so they will take an *oath* for the defence of the faith, and that they will honestly endeavour, with their whole power, to exterminate all *heretics*, condemned by the church, out of their territories. And it is declared that if any temporal lord shall neglect to act after this manner, that he shall forfeit all right to his dominion and lands, and the same shall be given to somebody that will. And it is to be observed, that both the councils of Constance and Basil do reckon this Lateran among those councils which all their popes must *swear* to maintain to the least tittle, and to defend, even to blood. And the council of Trent has not only declared it to be a general council, but also affirms its definition to be the voice of the *whole* church. The general council of Constance decrees that all heretics, all followers and defenders of them, or partakers with them, tho' they shine in the dignity of patriarchs, archbishops, bishops, kings, queens, dukes, or any other ecclesiastical or mundane title, shall be pronounced excommunicate in the presence of the people every Sunday and holiday: and that the archbishops, bishops, and inquisitors, shall diligently enquire concerning them who hold, approve, defend, or receive such heresies or errors, as they before had mentioned, of what dignity, state, pre-eminence, degree, order, or condition soever they are: and if they be found guilty or intamed, by their authority, shall proceed against them by the punishments of excommunication, suspension, interdict; as also of deprivation of their dignities, offices and benefices ecclesiastical, and also of their secular dignities and honours; and by any other penalties, sentences, ecclesiastical censures, ways or manners which they shall judge expedient, even by taking and imprisoning their persons, and *executing upon them* any corporal punishments with which heretics use to be punished, according to the canonical sanctions.

And now what becomes of the Apologist's ingenious distinction between religious and political persecution! To excuse the church, and throw the blame on the magistrate, is altogether as absurd, as for a man accused of stabbing another to the heart, to alledge, in his excuse, that it was not he that committed the

the murder, but the ponyard in his hand. Is the magistrate here any other, than the instrument in the hand of the clergy to perpetrate their cruelties?

In his second chapter the Apologist gives us an account, from two monkish writers, of the Albigenses in France, and represents them as 'intolerable heretics, because they acknowledged two principles, one good and one evil, they denied purgatory, the necessity of prayers for the dead, and treated as fabulous the belief of the catholics concerning hell; they condemned all the sacraments of the church, rejecting baptism as useless, abhorring the Eucharist, practising neither confession nor penance, and believing marriage forbidden: to which may be added, their hatred against the ministers of the church, and their contempt of images and relics.—These heretics multiplied greatly, and despised the anathemas of the church. The temporal power [but not their own prince, for he defended them] at length joined the spiritual, to exterminate them; a crusade was promulgated and entered into against them in 1210; and it was not till after 18 years of a bloody war, [in which 50,000 of them were put to death] that, abandoned by the Counts of Thoulouse, their protectors, and weakened by the victories of Simon de Monfort, the Albigenses, prosecuted in the ecclesiastical tribunals, and delivered over to the secular powers, were entirely destroyed. There are few protestants of our day but would renounce all affinity with such pests of society, and would acknowledge that the institution of the inquisition against them was a necessary and a justifiable measure.' Surely this Writer knew very little of the principles of protestantism, or he would never have uttered so impious an assertion!

He says, the massacre of Paris was perpetrated by Queen Catherine of Medicis and Charles IX. to secure their authority, which they apprehended the Huguenots designed to wrest out of their hands; and the massacre of the protestants in Ireland was occasioned by the usurpation and tyranny of the English and Scotch colonies there. As for the popish plots in England, he says, they were never properly ascertained, and therefore none of these charges should be laid to the account of the catholic religion. But all these things have been set in so clear a light by the most judicious and impartial historians, that we shall not take up the Reader's time to prove, that they proceeded from the religion of the popish party: it would be the same thing as to prove that the sun shines at noon day. We shall only just observe, that as the pope's nuncio assumed the command of the army in the massacre and rebellion of Ireland, we suppose the Apologist will say, in excuse of the church, that he did not put the protestants to death as the representative of his holiness, but as the general of the Irish army. He will not however make
this

this flimsy distinction, if he gives himself the trouble to read the letter of his master, Pope Urban VIII. to the rebel O'Neal, Oct. 18; 1642, in which he justifies and approves all the barbarities and cruelties that the rebels had just committed in that kingdom: and in the same pope's bull, addressed to the popish clergy and nobles in February following, the rebels who engaged in this enormous and detestable wickedness, were promised to be publicly rewarded with a plenary indulgence and remission of all their sins.

The Apologist then proceeds to vindicate his catholics from the charge of uncharitableness. He acknowledges 'it is true; that the catholics say, there is no saving faith but their own; but they are far from confidently saying, that all out of the pale of their church are damned. They have substantial reason for believing that their church is the *only* one which has preserved the faith delivered by Christ to his apostles, and by them to their successors, entire and inviolated. If so, theirs is the saving faith; and if without faith it is impossible to please God, in consequence those who are destitute of faith are not in the way of salvation. There is nothing uncharitable in this belief. It is rather charity to warn a person of his danger.' But this is what every sect of Christians, that ever appeared in the world, say, and with as much confidence as the papists, in honour of their own party; and is as good an argument for the truth of their system, from the mouth of Zinzendorf or Whitefield, as from the pen of our Apologist.

He says, there is another charge brought against catholics, of not keeping faith with heretics. He finds no way of answering this, but by asserting that this is false, and utterly disclaimed by all catholics. But we need not observe any further upon this, than just to remind our Readers of the behaviour of the council of Constance to John Huf and Jerome of Prague.

The Apologist's third chapter is, 'Of the charge of persecution brought against protestants by catholics, with a short history of the reformation.' And indeed there is some truth in these historical accounts; that Luther, Calvin, Zuinglius, &c. advanced very different doctrines, and preached and wrote against each other, as well as against the catholics, their common enemy. 'Confessions upon confessions of faith were framed; but all to little purpose. There were still dissentients to claim the privilege of believing and worshipping as they pleased.' From this he concludes, that the perpetual disputes and disagreements of the Reformed amongst themselves are owing to nothing more than their asserting that the scriptures are the *only* rule of faith, as every private man may understand and interpret them. But in this he is grossly mistaken; for these disputes did not arise from this assertion, but from a direct contrary

trary cause, their not adhering to it: their assertion was right, and must for ever be the only foundation that truth can be built upon; but, alas! these very men who asserted this principle did not abide by it. They built up several systems of faith upon what they called the *authority* of their several churches, and so far became themselves papists. Had it happened, as this Author supposes, that this principle would have produced as many religions as there were heads, where would have been the harm? O yes, great harm to the church of Rome. But we know that reason in different men, when left to itself, is so very like, and has such a sameness, that this principle universally allowed, would have united mankind much more effectually, than ever the decisions of his infallible church have done; but being perverted by several factions, and by none so much as the Romanists, these sad effects have been produced which we all so much lament and complain of.

In the fourth chapter our Apologist has a quotation from St. Austin, and many just thoughts of his own, against persecution; and refers us to his distinction of religious and political persecution, to prove that the church has never persecuted: and then he gives us an history of the persecutions committed by protestants in England, both against papists and other dissenters from the establishment. And here he introduces all the low scandalous stories which the popish writers have raked together of Henry VIII. and Queen Elizabeth. He is particularly displeased at that king for assuming the title of Supreme head of the church of England under Christ, and says, 'All Europe were astonished at this unparalleled ambition, or rather presumption. The catholics exclaimed against it, the reformers scoffed at it. Some insinuated that he wanted to introduce Mohammedanism into England, and that, to shew himself the good mussulman, and father of the faithful, he chose to be a kaliph, or king and pontiff, dignified both by the crown and the tiara. Others were impatient to have the honour of seeing him celebrate his first mass in pontificalibus, &c. The ridicule and absurdity became greater, when the same title and power of Supreme Head of the Church under Christ devolved to his daughter Elizabeth: for, if the identity of a she-pope or pope Joan among the catholics, remains a matter of doubt, and could never be proved, it is not so with the identity of a Pope Elizabeth, a Pope Mary II, and a Pope Anne, in England. These were real popes in petticoats, and popes in their own right, unless we suppose the papacy suffered a subdivision between William III. and Mary II. and so became androgynous, partaking of both sexes, till the death of Mary reinstated it again in the powers of virility.' Thus do these catholics misrepresent our princes, even when they are writing apologies, and
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seeking favours from the government. Besides, the Author has a remarkable note at the bottom of this piece of merriment, 'Queen Elizabeth is said to have imposed her hands on Archbishop Whitgift, and others her bishops, at the time of their consecration. This story, however, may deserve a place in the Scandalous Chronicle.' If he thought so, why did he repeat it?

The papists, when they write against this title of our princes, *Supreme Head of the Church*, always represent them as assuming a power to officiate in holy things; whereas there is not the least appearance of any one instance of this from Hen. VIII. till now. What our law means by this title, conferred on our princes by act of parliament, is, that they have the supreme power over ecclesiastics as well as laymen; that no man of any degree whatever in their dominions is exempt, on any pretence, from their jurisdiction; that churchmen shall not have power to assemble in synods, make canons, or execute any, without their express approbation and consent. This title therefore provokes the papists to the last degree, because all the power formerly usurped by the popes and other ecclesiastics, and which they asserted was independent on the crown and above it, is now taken from them, and restored to the prince, where it ought to be.

The Apologist has drawn very odious characters of King Henry VIII. and Queen Elizabeth. We will not undertake to vindicate them in every respect: but we cannot help observing, that in the several parts of the history which he gives us of Elizabeth, he asserts facts just as he has occasion for them, by which means he hath contradicted himself in a most material point, that of Elizabeth's real religion. He says, when she was confined as a prisoner in the tower by her good sister Mary, 'it was fully resolved by that queen and her council to put her to death, for being suspected to countenance the doctrine of the reformers; and it was judged adviseable to execute what they had resolved, *by way of preventing any future mischief to the established* [popish] religion; but King Philip and his Spaniards, [from a mere political view] opposed this resolution.' But he says, 'Elizabeth, in ascending the throne of England, took an oath to defend and maintain the catholic religion as the only and truly established religion of the state;—and she would, in consequence of the intention of that oath, have preserved and maintained this catholic religion, had not some things intervened which might have ruined her if she did.' In this paragraph she is supposed to be a real papist, and in the other, very near being made a martyr for the protestant religion. In the beginning of his Apology, our Author had represented his catholic church as only concerned in spiritual mat-
ters;

ters; but he is, in the course of Elizabeth's history, forced to acknowledge that the pope, after having excommunicated her, and absolved her subjects from the oaths of allegiance, gave away her crown and kingdom to the Dauphin of France. But here it will be said by all true catholics, 'this was done in order to preserve the catholic religion, which it is the chief business of the pontiff to secure and maintain;' and this argument will indeed justify all the persecutions, massacres and rebellions, which have been perpetrated by that party, for they were all done with a view to accomplish the same glorious design: and thus he affords us another objection to that groundless distinction of *religious*, and *political* persecution; for we see that every political consideration, even the rights of princes to their dominions, may be easily made the cause of religion, and put to that account. Poor religion! how art thou made to varnish over the grossest crimes, and justify the most villainous actions!

Now behold the representation our Apologist makes of Elizabeth's reformation. 'She chose a form of religion which made the least deviation from that which she found established; so that it might seem, not so much to exclude the old one entirely, as to dress it up in a new garb; not so much to eradicate the old tree, as to graft on it a new stock*.' The people did not miss the pomp of the episcopal hierarchy, and most ecclesiastical functions were exercised according to the ceremonial of the former decorum. The doctrine and discipline of her brother protestants at Geneva were very little to her taste; they clashed with her headship of the protestant religion; they did not chime in with her imperial government and high notions of prerogative; they recommend the equality of mankind against the despotism of monarchs; and in other points of view they appeared to her crude, jejune, sterile, yet replete with illiberal notions of the goodness of God, and the duties of his creatures. But by granting an unlimited toleration to these her protestant brethren, in the beginning of her reign, she conjured up a spirit which she was never afterwards able to lay. They were a perpetual thorn in her flesh, and amidst the pangs of anguish they gave her, she was often heard to say, that she knew very well what would content the catholics, but did not know what would content the puritans. Her saying was deemed prophetic in the next century, when they overthrew both church and state. But the mischief had been brooding ever since the year 1571, in the 23d year of her reign, when the church of England received its first consistence by the publication of the 39 articles of its religion, and an injunction to

* By the bye, this gentleman understands very little about *grafting*.
 subscribe

subscribe to them, as also to the queen's supremacy, and to the 'Book of Common Prayer.' So it seems all the mischief *began* by enjoining subscriptions to the 39 articles, &c. "as indeed all the mischiefs which Christians have ever suffered from one another, have proceeded from like causes. And we will venture to say, that if our Apologist *could* lay aside these 39 articles, he would substitute the creed of Pope Pius in their stead: and whether that has not already produced as much evil as the 39 articles, let the annals of Europe declare.

Afterwards he says, 'the catholics must have had a very bad opinion of Elizabeth's moral character in falsifying her oath to defend and maintain the catholic religion; and it is not to be questioned, if they had power to effect it, but they would have set up Mary Queen of Scots in her room, to be revenged of her perfidy.' A fair confession of what princes are to expect, who set themselves in opposition to this catholic faith!

The Author employs the rest of the chapter in relating most absurd stories of Elizabeth, and then adds, 'I am well aware that to soften these charges, it will be said that the authors of them were catholics, and consequently to be *suspected of sincerity**; and that Parsons especially, as a Jesuit, would contrive any thing for the support of his cause.' But supposing all these things to be true, protestants will ask, how do they affect us? If vilifying persons be vilifying a cause, surely they can fully retort upon the papists from their own authors who have wrote the lives of the popes. To draw general conclusions from particular premises the Author has acknowledged to be bad logic, therefore he should not argue in so inconclusive a manner. Protestants will tell him, their faith is not built upon Henry, Elizabeth, Luther, Calvin, Zuinglius, Cranmer, or any but the apostles and prophets, Jesus Christ himself being the chief corner-stone.

The Apologist comes, in his fifth chapter, to what he had principally in view, and to which all that precedes was only preparatory, viz. to consider the penalties enacted by the parliament of England against catholics. And here, like all the rest of the papists who write upon this subject, he represents the poor catholics as subjected to a thousand inconveniences and oppressions, *entirely* on account of their religion: for adhering to this, it was, that Henry, Elizabeth, &c. persecuted them so severely: 'these princes therefore being the *delinquents*, the catholics, in slightly resisting them, did nothing more than their duty. But if they found themselves reduced to the necessity of submitting to the law of the stronger, that is no argument that their cause was bad, or that they had no right to complain.

* The Author; no doubt, means *insincerity*.

They

They were no intruders upon any establishment of religion before them, others were the intruders upon their establishment ; and becoming more potent and formidable by the favour of the prince, like bold invaders, they laid forcible hands on their right, and resolved to maintain possession.' Here the true catholic shews himself. In the beginning of his Apology he asserted, ' that every government has adopted a favourite system of religion, and wills that all its members should conform to it ; and if they do not, then the civil magistrate may proceed to inflict on the offenders such pains and penalties as the laws have, in such case, provided.' Now our princes have proceeded, according to his own account, upon his own principle, and have done nothing against the catholics, but what the laws have enacted, and thereby obliged them to do. And these catholics must acknowledge, that the executive power has never been exerted against them with half the rigour that the legislative intended. But we must say further, that whatever the catholics have suffered, has not been for non-conformity to the established religion of their country, but for their plots and conspiracies to destroy it, and with it the government that adopted and established it : but ' in this, they think, they did no more than their duty. They were no intruders upon any established religion before them : others were the intruders upon their establishment.' And therefore we are to suppose, that all they did was only to recover their own rights, and that in this they did their duty. Truth will sometimes force its way. Here is a fair acknowledgment of what has been, and ever will be, the spirit of these catholics. The recovery of all the riches and power which that sect formerly possessed in England is what they have perpetually in view, and claim as their original right. They were no intruders upon any established religion before them ; others were intruders upon their establishment. Therefore, &c. But this expression affords occasion for a review of the establishments of religion which have been at several times in Great Britain. The first religious establishment here was of the Druids, who worshipped the sun, moon, stars, &c. this gave place to that of the Romans, who introduced their Jupiter, Mercury, Apollo, &c. but these were driven out by Tuesco, Woden, Thor, &c. of the Saxons ; and in their place came the superstition of the papists, which, in many respects, is more absurd than any of the former, and has tenets more pernicious to mankind. All these religions had vast endowments for their support, and that which came last always dispossessed the former of them ; so that popery hath only suffered what it made another establishment suffer before, the loss of the temporal revenue, which none of them could have any right to, farther than the civil government allowed. The priests of every sort that

that were turned out, threatened the magistrate with the vengeance of heaven; but it seems they had not so much interest there as they imagined.

The Apologist makes a most moving representation of the sufferings of the catholics by the penal laws; and then says, 'All this they suffer not for any disloyalty, conspiracy, or for disturbing the public peace; not for injuring our neighbour or fellow-subject; for nothing criminal by any law, moral or divine; but *only* for worshipping God according to the light he has given us, in the best manner we can, and which after a serious enquiry, and upon conviction of conscience, we apprehend to be acceptable to him.' If this were true, it would be a terrible charge indeed: but we shall examine that presently. In the mean time we cannot but transcribe a very moving expostulation which he makes, upon very general principles;—'What can be said in favour of the many tests and oaths which must be taken for qualifications in church and state? What can be more impious than to profane the holy sacrament by exposing it to so many indignities for the purpose of secular ends and designs?—Alas! into what devious paths will not the heart of man rove; in what inextricable labyrinths will he not puzzle himself, when he is intent on establishing a system of absurdities.' But who would expect to hear a papist talk in the following manner? 'By the protestants rule of faith, the word of God, he cannot help thinking that he who believes according to the evidence of *his own reason*, is necessitated to that belief, and that to compel him against it, would be to compel him to renounce the most essential part of man, his reason. Force here is persecution, and consequently unjust; and persecution for conscience sake, or to be driven from the evidence of conscience by penalties and tests, is an unwarrantable tyranny.'

In his sixth chapter the Apologist says, the only objection to the catholics receiving any terms of accommodation from the British legislative powers lies in two capital points: first, that they are attached to the banished Stuart family; secondly, that they acknowledge a power in the pope which is inconsistent with the laws of this realm. In order to obviate the first of these objections, the Author proposes, instead of the legal oaths of allegiance and supremacy, that another be appointed, which he thinks all catholics will take without scruple. But this oath carries in it so much insult upon our whole constitution, that it is quite amazing how any man could have the effrontery to propose it. It begins, 'I A. B. an unworthy member of the *One, Holy, Catholic and Apostolic Roman Church*—do swear,' &c. Now, as we believe that a law will hardly be made in this country which shall acknowledge this Roman church to be the One

Church of Christ, or to be Holy, Catholic or Apostolic, I shall take no further notice of it. But there is a more extraordinary proposal made afterwards. 'There seems, he says, to be no probable means for the church of England to retrieve its honour, to revive the true spirit of Christianity, to emerge out of lax discipline, and to acquire respect, consistence, and stability, than to seek an union with a catholic church; and says, that, for this purpose, we should refer the matter to the see of Rome; and then, as the church of England agrees in almost all the fundamentals and essentials of faith with the catholics; and as other points may be amicably adjusted by the parties coming to a right understanding with each other, the negotiation may prosper.' He says indeed, but we hope without any foundation, that Archbishop Wake had entertained a design of this sort: but sure he can have no expectations that the present archbishop; that steady and invariable friend to liberty civil and religious, will engage in such a project. It is not to be supposed that we shall ever see another St. Thomas of Canterbury.

In his seventh chapter our Apologist endeavours to prove, by a long series of arguments, which have been refuted a thousand times, that 'Christ delegated his power to the apostles, and made Peter the head of them, and that all the bishops of Rome, succeeding this head, have the same power which he had; and by the authority of this power the pope is the head of Christians, the pastor of the people, the father of kings, and God's vicegerent upon earth.' And in another place he says, 'The pope has a power over the consciences of princes, but not over their states.' This is a distinction without a difference: for, whoever has the guidance of a man's conscience, as God's vicegerent, has the power over him to all intents and purposes. And if kings are thus subject to his holiness, none of their subjects can expect to be exempt: all the clergy are obliged, at their ordination, to swear obedience to him: and thus he assumes a supreme authority, which indeed they call *spiritual*, but hath been fatally exercised over every king and kingdom in Europe, by turns, in matters that were purely civil: for affairs, of every kind, may be said, some way, to *affect* religion, the church or churchmen; and then they assume the name of *spiritual*. And by these means, people have been excited, by the popes, to undertake crusades, massacres, rebellions, conspiracies, and every evil work. Would these prelates contain themselves within the bounds of mere religion, their power would be of little consequence to princes: but, under that pretence, they extend it to every object that will any way contribute to their own aggrandisement. This indeed the Apologist acknowledges hath oftentimes been done; but, he says, the popes then exceeded their authority. But who shall judge when

when they exceed, or controul them in the excess? for they alledge that they are the sole judges of the exigencies of the church. Now is it possible, that any protestant prince can depend upon the fidelity of people, who profess to be subjects of this spiritual monarch, whose commands they look upon to be superior and more binding than any human laws?

If any catholic shall ever read this paper, we would, beg of him to consider, that the sufferings of the people of his profession, in these kingdoms, are not inflicted on account of their religion; but it is for professing an adherence to this foreign power, which has often exerted itself to the detriment of this country, and is quite incompatible with the independence and government of *any* free state. Our king is the only supreme magistrate which our laws acknowledge. If the pope be said to be superior to him, though, you may call it, in spirituals, it takes away from the independence of our monarchs, and makes them vassals to HIS HOLINESS. Shake off then, and renounce, dear countrymen, this foreign slavish yoke, and we will venture to promise you as free a toleration and exercise of your religion, as you can desire. You shall believe transubstantiation, if you can, with all the other mysteries of your faith, and shall have the fullest liberty to practise every mode of worship that your breviary and missal direct, and be restored to all the privileges of which you are now deprived: but while you own yourselves to be in subjection to a foreign power, who is certainly no friend to our government, and who has the direction of your consciences, pray, judge yourselves; is it possible for our legislators to look upon you as they do upon other subjects who are under no such tie or obligation. Assert the independence of your king, yourselves, and your country. Commit the care of your souls to Jesus Christ rather than to the pope; and be assured that Christ is, at least, as powerful in Britain as the pope is at Rome.

The Author, to the second edition of his Apology, has added what he calls a *justificative piece*, in which there is nothing new for his argument. It contains a vindication of himself in publishing this Apology for *noble* and other *great catholics*, without their privacy and consent; and asserts, with more confidence, that it is the duty and the interest of the catholics of Great Britain and Ireland to lay aside all thoughts of the Stuart family, and submit to the house of Hanover, which the parliament hath chosen to rule over us.

A Six Weeks Tour through the Southern Counties of England and Wales,—concluded. See our last Month's Review.

THE modes of agriculture necessarily vary in different provinces, being dictated by the nature of the soil, and the articles of demand which the situation calls for: and the state of these objects, accurately made, cannot but suggest improvement to the intelligent farmer, who is seldom without a variety of soil contained in the same farm.

With regard to the course of crops, our Author remarks,

‘ This article of cropping judiciously, is of infinite importance. How is it possible that any land, be it ever so well ploughed and manured, can support *four* successive crops of corn, upon the strength of one fallow; according to the custom about Cowbridge, in Glamorganshire! It is absolutely impossible that good crops can be gained by such husbandry; for the last two must be over-run with trumpery and weeds, without any strength to get the better of them.

‘ No course can exceed that of turnips, barley, clover, wheat; when the land is so dry and sound as to yield good turnips, and admit their being fed or carried off, and at the same time rich enough to produce wheat; which circumstances I take to be of all others, the strongest proofs of a good soil. But even this course has been found liable to objections: in the turnip and clover countries, the most sensible farmers are persuaded their lands become surfeited with them; inasmuch, that after a long repetition of this course, scarce any turnips can be gained, without much dung on the same fields, which, at first, produced plentifully without any. And their clovers they find rise thin, die in the winter, and wear out very soon. The remedy wanting in this case, is a substitute for each of these crops. In light soils, none are comparable to carrots and potatoes; and I might observe, that they will grow in much heavier ones than is commonly imagined. I have cultivated them myself, in no inconsiderable quantities, on a good wheat soil, and with great success; and in heavy lands, cabbages thrive, with proper management, in an extraordinary manner. These crops would serve to vary the course instead of turnips, and the ground would bear the repetition of three much better than of one crop. Instead of clover, sainfoin and lucerne should be introduced; which would last in the soil five years, in perfect vigour, and form by that time a turf, the breaking up of which, would yield an extraordinary profit. I do not, by any means, recommend these plants to the exclusion of clover, for I am very sensible of its prodigious value; but only to introduce them in rounds, when the soil is tired of the latter.’

Manure comes next into consideration, under which head we find the following observations:

‘ The importance of manuring, I found in general better understood than I expected. Marling has been for many years, and is at present practised in the utmost perfection in Norfolk; where likewise the folding of sheep is carried on very regularly, and oil cakes purchased, even from Holland, to enrich their wheat lands. The farmers indeed around Lynn have none of these ideas, or they would not let an hundred load of coal ashes be washed every year into the river.

‘ About

• About Bury in Suffolk, they purchase manures arising in that town at a vast expence; and with such eagerness, that were the town half as big as London, they would buy them all.

• Between Sudbury and Braintree in Essex, they are very careful in forming composts of chalk, dung, and turf.

• All round London, at a small distance, they have a proper idea of bringing various sorts of manures; but at the distance of 10, 12, and 18 miles, they do not by any means bring a twentieth part of the quantity which they ought; considering what rich sorts they might procure at a small expence.

• The use of lime is perfectly well known in the hundreds of Essex, and brought in waggons from a great distance, and at a vast expence; even to 10l. an acre. Liming is likewise the great manure in those parts of Wales through which I passed. They have it amazingly cheap, and find the effects of it very beneficial. But the Welsh farmers are strangely deficient in not folding their sheep; many of them have tolerable flocks, but no such thing as a fold in all the country I saw.

• The manure arising in the farm yards, I found every where taken care of, and spread upon the fields. They were carrying it out in many places as I passed along. The mixing it likewise with turf dug in the high-way, I remarked was universal.

• The manure arising from burning the surface, I first met with in Gloucestershire: they find it extremely beneficial, if not practised too often; it cleans the soil greatly, and enriches it equally; nor do turnips, particularly, ever fail the year they pare and burn; and the expence, at which they have the operation performed, is very trifling, from 14s. to 20s. per acre. This method would answer greatly in many parts of the eastern counties, but they have no idea of it; except burning the sedgey turf and stubble in the isle of Ely. It is, beyond all doubt, the best way of breaking up old and bad pastures, and fitting them for corn. It is a ridiculous notion, to suppose it fit only for wet lands, since in the parts of Gloucestershire and Wales through which I passed, they practise it to great profit on very dry ones.

Tillage, another important article, affords our Author an opportunity (after giving a tabular view of it) for the following remarks on the different methods he saw practised.

• I should remark to you, that in many places where only two horses plough an acre a day, particularly in Suffolk and Essex, the soil is to the soil as heavy as in any of the other counties, wherein six and eight oxen are used: six horses I have seen at plough, upon tilt turnip-land, which was level; where the hills are steep, one horse or a yoke of oxen might reasonably be added; but the farmers in those parts use as many in a light level sand, as in a stiff and hilly loam; and what is as strange, do as little in a day.

• If the excess was only in oxen, the matter would not be of such general bad consequence; but to think of innumerable horses being kept to starve the people; which is literally the case, and merely in compliance with the obstinacy of the low people, (for I believe the labourers are the great patrons of the practice, and will not touch a plough without the usual number of beasts in it) is a public misfortune: to see vast tracts of the kingdom cultivated, with such useless numbers

of horses, and at the same time worse managed than other heavier parts, where not half the number are used, is a very melancholy sight; and ought to influence the nobility and gentry, in those mistaken parts, to use all their power with their tenants, to make them break through such vile customs.

‘ Even upon the hills, their method of ploughing is absurd; for they generally cut their furrows up and down the side, instead of across it; by which means, twice the strength is necessary to plough;—the goodness of the land is washed out with hasty showers;—and the crop damaged into the bargain. In more level countries, I have always observed the best husbandmen, direct the ploughing across the slope of an accidental hill they may have, for reasons obvious enough amongst them; but not so plain to idle fellows, in this indolent country, who like to go in possession of men and beasts to their work; and who would inflict upon a driver for one horse, if he was brought to use but one.

‘ In short, I venture to assert, that, in *all* the tract of country, through which I passed, *one half*, at least, of the draught cattle, taken at a medium, might be dispensed with; for though in many parts only two horses are used, yet the more than double in others would allow of half the total being deducted. You will easily conceive what a public benefit this would be. If the clamours on account of the high price of provisions have a just foundation, they should induce these mistaken people, who plough with five or six horses, because their fathers did, (and would with 15, had it heretofore been the custom) to lessen their teams one half, and apply half the land, on which they grow double the quantity of oats they want, to the culture of wheat; and the ground which supports them in summer, to the fattening of such cattle as are food for *man*, instead of such as come only to the *kennel*.—I found the use of oxen rather wearing out, even in the ox counties.’

The argument in favour of oxen is thus farther urged with great propriety in a preceding place, founded on actual experiment.

‘ Three miles short of Braintree is Gosfield, well noted for the seat of Lord Clare, who has an exceeding fine park: but I take the opportunity of mentioning him here, chiefly on account of a stroke in agriculture, most unusual in Essex; which is the using oxen instead of horses, for all the purposes of draught. His lordship, some years ago, keeping a farm in his hands, and making many improvements in his park, introduced this practice from Gloucestershire, by purchasing a team of oxen, with all their geers, and hiring a driver in that country for the instruction of his own people; at the same time he took a plan of a very complete ox-house, with sundry adjoining conveniences, which he erected at Gosfield.

‘ This scheme you may be sure was highly ridiculed by all the neighbouring farmers, who would as soon believe that an ox could speak as draw; but experience and ocular demonstration convinced them of the contrary; and in one instance remarkably, for a waggon with horses being *sett* in the village, and the ox-team passing by accidentally, the horses were taken off, after much rallying, and the oxen clapt to; who, to the amazement of the beholders, drew it out in triumph.

‘ His lordship used them for the culture of his farm, as long as he kept it in his hands; and had once near 30 in constant work: he has
ever

ever since done all his business with them; such as carting in his park and plantations, carrying timber, and bringing coals, &c. from Colchester for his family. By very exact comparisons between the expences of his oxen and the horses which he formerly kept for the same purposes, he clearly found there was a vast saving by using the first. Their food has constantly been hay in winter, and good grass in summer, without any oats. But notwithstanding the clear superiority, none of the farmers have followed the example; although a number of boys in the parish, and many labourers, have gained a full knowledge of their management; and are as expert in driving them and breaking young beasts to the yoke, as any of their men can be with their horses.

It is apprehended nothing need be added to strengthen these facts.

The natural fertility of land, as our Writer justly observes, occasions rents to be high; in such places therefore, the lands are in general over-cropped, and the farmer does not exert himself in tillage and manuring with equal industry with those who sit at easier rents on poorer land: and of consequence a more vigorous cultivation and improvement obtains in the latter.

A traveller is led unavoidably to remark the nature of the roads he passes through, and they cannot be supposed to have escaped one of our Writer's speculative turn of mind. Besides several incidental remarks on the nature and difference of the roads, he has, in his concluding letter, offered some hints concerning timber.

Before I finish these points, you must allow me to mention two things more: the roads, and the management of timber. As to the first, I chiefly travelled upon turnpikes; of all which, that from Salisbury, to four miles the other side of Rumsey, towards Winchester, is, without exception, the finest I ever saw. The trustees of that road, highly deserve all the praise that can be given, by every one who travels it, for their excellent management: to management the goodness of that road must be owing; for fine as their materials are, yet I have in other roads met with as fine; but never with any that were so firmly united, and kept so totally free from loose stones, rutts and water: and, when I add water, let me observe, that it is not by that vile custom of cutting grips for it to run off, to the dislocation of one's bones in crossing them, and to the utter destruction of all common beauty resulting from levelness; but by rendering the surface so immovably firm, that carriages make no holes for it to settle in; and having every where a gentle fall, it runs immediately off. To conclude the whole, it is every where broad enough for three carriages to pass each other; and lying in straight lines, with an even edge of grass the whole way, it has more the appearance of an elegant gravel walk, than of an high-road.

Next to this uncommon road, the great north one to Barnet, I think, must be ranked. Then the Kentish one; and the others to Chelmsford and Uxbridge succeed. Next I rank the 18 miles or finished road, from Cowbridge in Glamorganshire, to six miles this side of Cardiff. As to all the rest, it is a prostitution of language to call them turnpikes; I rank them nearly in the same class, with the dark lanes

from Bellericay to Tilbury fort. Among the bad ones, however, some parts of the Road from Tetsford to Gloucester, are much better than the unmended parts from Gloucester to the good road above mentioned, on this side of Cardiff. The latter is all terrible; but then it is a great extenuation, to observe that they have been at work but two years. Much more to be condemned, is the execrable muddy road from Bury to Sudbury in Suffolk; in which I was forced to move as slow as in any unmended lane in Wales: for ponds of liquid dirt, and a scattering of loose flints, just sufficient to lame every horse that moves near them, with the addition of cutting vile grips across the road, under pretence of letting water off, but without the effect, all together render, at least, 12 out of these 16 miles, as infamous a turnpike as ever was travelled.—— The road likewise from Chelmsford to Hedingham, though not so bad, is something in the same stile; which is the more disagreeable, as it used to be much better. As to Norfolk and her *natural roads*, the boast of the inhabitants, who repeat with vanity, the saying of Charles II'd; all I have to remark is, that I know not one mile of excellent road in the whole county. One furlong upon the Salisbury turnpike, above mentioned, is worth all that nature or art has done for travellers, in the whole county of Norfolk. Bad, however, as all natural roads are, part of the Norfolk ones, it must be allowed, exceed the Suffolk Turnpike.

‘As to the management of timber, I have only to say, that from Gravesend, in Kent, across the kingdom, and down to Bridgend, in Glamorganshire, and then back again to London and Chelmsford, the trees are all (with some few exceptions in Hampshire) stripped up like may-poles, which they nearly resemble, when fresh stripped, with only a little tuft of leaves on the top. This is a most barbarous custom; destroys the beauty of the country, and is absolutely ruinous to timber, Norfolk, Suffolk, and a part of Essex, are, however, exempt from this detestable practice.’

Good roads are undoubtedly one of the greatest advantages to a country, notwithstanding the following remark:

‘I found all the sensible people attributed the dearth of their country to the turnpike roads; and reason speaks the truth of their opinion. I can imagine many tracts of country, and there are certainly such in this kingdom, wherein provisions cannot be dear. The inhabitants of those tracts, are in the right to keep their secret; make but a turnpike-road through their country, and all the cheapness vanishes at once.’

What this secret may be it is perhaps of little importance to enquire; but the price of provisions being low, in respect to the common average, will hardly perhaps be produced as a desirable circumstance for the natives, who are to earn those provisions proportionably: and when the avenues through a country are opened, and trade improves, and a brisk circulation takes place, the rise of provisions will scarcely be considered as a misfortune.

We cannot quit this agreeable and useful miscellany, without attending to what the intelligent Writer has to say on the late riot on account of provisions; which being founded on actual information at the places where they happened, may perchance help to rectify the notions of those who, living at ease in the metropolis,

metropolis, abet and vindicate violences and distresses, they neither feel nor understand.

‘ In the West of England, the late riots on account of the high prices of provisions, ran higher and were more violent than in any part of the kingdom. As I passed through these parts, I made many inquiries concerning the rioters, and found that they in general consisted of manufacturers;—that the labourers among them were instigated by the manufacturers, who were not only infinitely the most numerous, but were those who *began*.

‘ I was not at all surprized at this information; which, from its generality, I have great reason to believe true. In the South of England likewise, about the above-named manufacturing towns, was much rioting; and also by manufacturers, few labourers among them. In the East too, was a riot, particularly at Long Melford, &c. between Sudbury and Lavenham; this was composed of labourers, remarkably so; for they gathered like a snow-ball, at almost every farm-yard they came to.

‘ Now, Sir, remark the comparisons above drawn up, between the manufacturer’s and labourer’s pay;—there you will find that in the West and South of England, the manufacturers earn nine and eleven shillings; the labourers five and six shillings. The former were those who rioted.

‘ In the East the manufacturers earn 6 s. 6 d. the labourers 8 s. The latter were those who rioted.

‘ Very far is it from my thoughts, to assert or hint, that our poor are too well paid—I am sensible that there is much wretchedness amongst some of them, which ought to be alleviated; but I must at the same time assert, riots and public disturbances form no just rules to judge by. If the above state of the case, candidly drawn up, from the best information I could get, does not at least prove this; I am sure it proves nothing.

‘ It was always my opinion, and experience confirms it; that sober and industrious workmen, of any sort, *never* riot. In all occupations, there will be idle, drunken, unskilled, and disorderly persons; a few of these getting together, and talking over the *dearness of provisions*, (which presently becomes a cant term amongst them) inflame each other, and all of their own stamp; they know a riot is their best diversion; to stroll in a party about the country, eating and drinking at free cost, and having no work to do but mischief, suits such geniuses to a hair: and one riot is no sooner kicked up, than the news occasions many others. But what are the effects of all this?—Why the price of provisions is a topic bandied about, from one side of the kingdom to the other; with abundance of rhetorical flourishes, on the distresses of the poor rioters, until, at last, the reality of their complaints is taken for granted; they are pitied in proportion to the degree of their plundering and burning; and our statesmen are clamoured into measures,—But let me avoid sliding into the mysterious region of politics: I mean to deal in facts alone; happy when I can discover them pure and unalloyed with prejudice.

‘ Whatever may be your opinion of this point, *the price of provisions*, let me request that you would not give any credit to the pleas of rioters. You may have good reasons for thinking either way; but let not these lawless plunderers, who are universally the very skum, and

siff

riff raff of their neighbourhood, have the least effect upon your opinion. The more such fellows earn, the more succeeding time and money they have for the alehouse and disorderly meetings; and of course more in their power to do mischief.

We will not injure these facts and observations by endeavouring to strengthen them; but shall only hint, that however clamorous want and distress may be, faction and idleness is always more riotous.

But it is time to close an article which we have been tempted to extend to an unusual length, from the review of a performance so pregnant with interesting matter, that it was not easy to overlook any part of it. On the whole, we cannot help recommending the work, and the views with which the Writer travelled: and if the same, or any other intelligent person, would make the northerly and more remote parts of the island the objects of a like tour, it would be as amusing and far more useful, than the common idle trips to the continent.

Observations on the First Book of Samuel, Chap. vi. Verse 19. By Benj. Kennicott, D. D. F. R. S. Member of the Royal Society of Sciences, at Goettingen; the Theodore-palatine Academy, at Manheim; the Royal Academy of Inscriptions, &c. at Paris; and Keeper of the Radcliffe Library, in Oxford. 8vo. 1s. Doddsley, &c. 1768.

IT can scarce be unknown to any of our Readers, that the learned Dr. Kennicott hath been for some years engaged in collating the Hebrew manuscripts of the Old Testament. Tho' it had long been allowed that the collation of manuscripts was extremely useful with regard to all the profane writers of antiquity, and with regard to the New Testament; a strange notion did, nevertheless, prevail; that the same procedure was needless in respect to the Jewish scriptures. An opinion was generally adopted of what has been called the integrity of the printed text, and it was supposed that the copies it was taken from were uniformly similar. This supposition was justly called in question by Dr. Kennicott, and he found, upon an enquiry into the fact, that it was absolutely groundless. A multitude of various readings have been collected by him, in the course of his grand undertaking; and there is reason to believe, from the nature and importance of some of them, that they will tend to rectify many places of the Bible, which appear, at present, obscure and corrupted. This the Doctor hath formerly shewn in several instances, and it is a very remarkable one which he hath displayed to his readers, in the observations before us.

The place in question is, 1 Sam. vi. 19. *And he smote the men of Beth-Shemesh, because they had looked into the ark of the Lord,*
even

even he smote of the people fifty thousand and threescore and ten men : and the people lamented, because the Lord had smitten many of the people with a great slaughter.

‘ It is impossible, says our learned Author, for serious readers not to feel surprize and concern, at the account of so vast a multitude thus destroyed ; a multitude of more than 50,000 men, belonging to one single town or village, on the extremity of their country : for we read only of the men of *Bethshemish*, and of them as in the fields at harvest.

‘ And if this text has given surprize and concern to many of those, who take every circumstance, as it stands in the present copies of their Bible, to be true ; it must have furnished pleasure to those, who disbelieve the authority of the whole. For the men, who are called *unbelievers*, fond of every argument at all favourable to their disbelief of revelation, have not failed to lay hold of this among other instances to prove that there are in the Bible accounts of things to them quite incredible ; inconsistent with what they themselves see of men and the world, and with the best ideas of the divine attributes.

‘ But indeed, in this instance, the deists stand not alone ; Jews as well as Christians, and some of the most learned among both, having expressed their disbelief as to this slaughter of 50,070 men.’ The opinions and explications of Rabbi Salomon Jarchi, Bochart, Le Clerk, Bishop Patrick, the anonymous author of *Scripture Vindicated*, and Pere Houbigant, upon the subject, are produced by Dr. Kennicott ; and then he goes on to observe, that ‘ the text before us, thus distinguished by the insult of deists as being indefensible, does in fact appear to very little advantage after the various explanations of it attempted by learned Christians. Indeed so indifferent and contradictory, so numerous yet unsatisfactory, have these explanations been ; that one is at last led to suppose, there must be *some general mistake* at the bottom — And what is so likely to be this general mistake, as that, which has very long obtained to the disadvantage of many other passages of scripture ; namely, the notion of the absolute genuineness of what we now read in every part of our printed Hebrew Bible.

‘ This notion has of late years been much on the decline ; and it is now given up by most of the learned. And yet the belief of corruptions, in particular places, has not had time to operate so far as could be wished ; nor with such success, as may be expected : nor have the endeavours of able men been, as yet, much employed this way, for want of that assistance from manuscripts, which they hope soon to enjoy.—I have now seen, and examined in a multitude of passages, above two hundred manuscripts of the whole or parts of the Hebrew Bible ; and do therefore judge myself sufficiently qualified to determine the following

following points;—that our common *printed* Hebrew Bibles agree most with the latest manuscripts; and not only, that the older the manuscripts are, the more they vary from our printed copies, but also, that they vary in general for the better: reading more agreeably to the context, more agreeably to the Greek and other ancient versions, and more agreeably to the New Testament.'

Our Author takes notice that there must be the fairest suspicion of a corruption in a place, *when it is impossible to make sense of the words as now printed, without offering violence to the nature and genius of the Hebrew language.* Now, this he shews to be evidently the case with regard to the text in question, and, at the same time, rationally accounts for the manner in which the corrupted reading might be introduced. But, lest some persons should still doubt the possibility of such accidents, Dr. Kennicott proves the possibility of an interpolation in the passage before us, from the actual existence of interpolations elsewhere. That there were interpolations in other places, he hath manifested by irrefragable instances; so that we might, upon the considerations already stated, conclude without rashness that one of the numbers in 1 Samuel vi. 19. has been taken into the text from the margin; and if one of the two, the larger much more probably than the smaller.

'As to the number 50,000; many are the reasons, which render it difficult, if not impossible, to be here allowed. But there are good reasons for admitting, that 70 of these men might, with honour to the divine justice, be destroyed upon this occasion. The destruction even of 70 persons, being a large part of the inhabitants of one small town, was certainly (according to the words of the text) *a great slaughter.* Nor can the equity of their punishment be doubted, if men consider well the *nature* of the offence, and the *quality* of the offenders.' Our learned Author enters into a curious discussion of these two points; from whence he concludes, that it may naturally be supposed that the Almighty would judge it peculiarly necessary to punish such offenders *at such a time.* 'For he had, just before, with an high hand, exacted reverence towards the ark even from the *Philistines.* And, as he had thus compelled *heathens* to treat it with solemnity and honour; no wonder he should assert the authority of his laws given unto the *Israelites*: convincing them by a very awful judgment—that his ark was to be treated with honour by the whole of *his own people*, and to be had in peculiar reverence *by his own servants*; by all of those, whose duty it was to protect it, and whose station had been round about it. And now, the general conclusion from this whole matter, as to these offenders, is; that, though the number 50,000 seems inadmissible here, upon various accounts; yet

is the number 70 very credible: and therefore let us see, what authorities there are for receiving this *less* number only, and rejecting the *greater* as an interpolation.

In proof of the reality of this great corruption, the first testimony produced is that of Josephus, who says, that God *slew SEVENTY men of the village of Bethshemesh*. But strong as this authority is, there is yet a much stronger; derived from an Hebrew manuscript of particular excellence,—which seems to be between 500 and 600 years old,—contains many and very important various readings, and is now in Dr. Kennicott's possession. In this manuscript the text is thus—*even he smote among the people SEVENTY men: and the people lamented, &c.* It may be said, however, that this is at best but *one single manuscript*; and that it would greatly confirm its truth, in this instance, if it could be supported by a *second manuscript*. Accordingly our learned Author has discovered in another curious manuscript this same reading.—Among the manuscripts in the library of his most Christian Majesty, No. 29. contains the whole Bible, and is deservedly reputed one of the most valuable now extant.—In this manuscript then is found likewise the number 70, but not the number 50,000; for the words here also are—*even he smote among the people SEVENTY men, and the people lamented, &c.* Breithaupt, 100, speaks of a manuscript, whether of the proper Hebrew text, or of Jonathan's Targum, is uncertain, which had not in it the number 50,000 men.—Lastly, 'the text itself, as now printed, proves its own corruption by a circumstance not yet specified. For, after the Lord is said to have destroyed these offenders; *the people* of the place are spoken of in the text as *still alive*, as *THE PEOPLE*, as the same body of men in general they were before. Whereas this could not possibly have been the case, if there had been destroyed above 50,000; for this vast multitude being necessarily the whole, or almost the whole, *the people* would then have been destroyed: consequently none, or very few of them, could have been left alive to *lament the dead*. Whereas we read now, that after the Lord had smitten of the people [so many] men, *the people lamented*; whence we may fairly conclude, that *the men smitten* were *few in number*, compared with *the people who lamented*: and therefore the number of the men smitten could not possibly be 50,000.

The only thing which remained, upon the subject, was to solve the difficulty—how it could be possible to *mistake* 70 for 50,000; or how either of these numbers could accidentally be written, instead of the other. This difficulty Dr. Kennicott hath explained in a very satisfactory manner.—If we suppose, that the numbers in the text may have been expressed by numeral letters, the letter for 70 is *Oin*; and the letter *Nun*, which signifies 50, with a dot over it denotes 50,000.—And if

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the letters *Nun* and *Oin* were anciently much more like, and so similar as to have been easily mistaken for each other; then is there found a proper and satisfactory solution of the difficulty. That the Letter *Oin* had nearly its present shape, so early as in the year of Christ 49, is certain from the oldest of the Palmyrene inscriptions. It is equally certain, from the genuine coins of Simon the Jewish high priest, a plate of one of which is given, that the letter *Nun* was anciently expressed nearly like the present *Oin*.

Thus hath our learned Author thoroughly cleared up a most perplexing passage of the Old Testament, and, at the same time, exhibited a striking proof of the expediency and utility of his collation of the Hebrew manuscripts. The piece before us is dedicated to the bishop of Oxford, in deference to whose opinion it was published. His lordship hath been always a zealous patron of Dr. Kennicott's great work, and was the first person who convinced him of the very existence of corruptions in the printed Hebrew text of the Old Testament.

A Dissertation on the Weekly Festival of the Christian Church. In which the principal Question concerning Sunday and the Sabbath are discussed. 12mo. 2s. 6d. boards. Cadell. 1768.

A Subject of great importance to the cause of religion, and the welfare of society in general, is here considered; and we think the Author, though he advances nothing very new, has satisfactorily proved the obligation of Christians to observe the first day of the week for the purposes of religion. The work is divided into three sections under the following titles, *The Seventh Day, the Jewish Sabbath, The Lord's Day*. Under the first of these heads, we are carried back to the creation of the world as related by Moses, who concludes his brief account of the subject, with telling us that "*God rested on the seventh Day,*" &c. and that "*God blessed the Seventh day and sanctified it.*" Our Author considers the question, "Whether these words do necessarily teach, that the observation of the seventh day was from the beginning of the world commanded to mankind, or whether the Writer doth any more than allude to the law of the Sabbath, which had been given to the Hebrew people?" and he inclines to the former opinion. We shall not enter into a particular account of what he advances, but shall only observe that he alledges what appears to us sufficient to prove 'that it is agreeable to the will of God our Maker, that we devote a seventh part of our time to the joyous and thankful commemoration of Him and His works, who created the world

in six days for our enjoyment, and rested on the seventh, and sanctified it for our instruction and example.'

In the next section he considers the Jewish Sabbath, which our Author regards as a revival of the ancient institution, tho' the observance of it, beside the general reason given in the command itself, is enforced upon the Jews by some considerations peculiar to that people, and a remarkable strictness enjoined agreeable to the severe nature of the Hebrew ritual. This section is concluded with a brief enquiry whether the Jewish Sabbath was the same day on which it is said God had rested from all his works? 'If, says he, this ordinance had a new commencement at the erection of the Jewish polity, I think we cannot be sure that it really was. It is certain that the Jewish Sabbath is called the seventh day in a more obvious sense of the expression. *Six days shalt thou labour and do all thy work. But the seventh*, that is the day following; and which must be the seventh if it succeeds six which have gone before; *is the Sabbath of the Lord thy God.* And it is judiciously observed by Mr. Mede, that six days are commonly mentioned in those passages where a seventh doth occur, as it were on purpose to denote the reason of that appellation. God wrought six days, and rested upon and sanctified the seventh, that is the day following; consequently the pious Jew, who after six days of labour, should observe the following as a day of rest, would conform himself to the divine meaning and example.'

The last section treats upon the Lord's day: it is here first shewn that both the conduct and the discourses of our Saviour, do imply an obligation upon his followers to observe a day of religious rest. After which he considers the first day of the week as the time to be appropriated by Christians to this end: this is argued from the example and authority of the apostles, to whom our Lord gave power and command for the regulation of his church: and also from the universal practice of early Christians. These things are carefully considered; and from the whole it is concluded, 'that it is the duty of all persons professing the Christian religion, to acknowledge God publicly, upon every seventh day, to be the Creator and Redeemer of the world; and that for this purpose, the first day of the week, as it is now called, and none other, is to be preferred. Which practice, so long as it shall obtain among Christians, will be a perpetual sign between God and them, that he whom they worship is the Father Almighty, maker of heaven and earth, and that God the creator hath redeemed them and sanctified them by Jesus Christ.'

The manner in which this day ought to be observed is afterwards considered, and a due regard to it enforced upon Christians: but our limits will not allow any farther detail. On
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the whole, this performance, though not free from some faults in the manner and style, is ingenious and useful; and we heartily wish it may promote the good end, for which it is designed.

The Dispute between Mademoiselle Clairon, a celebrated Actress at Paris, and the Fathers of the Church; occasioned by the Excommunication denounced in France against all dramatic Writers, Actors, Singers, Dancers, &c. With the Reasons for and against that Excommunication, in an Argument between the Abbé Grizal and the Master of the Revels. Said to be written by M. de Voltaire. Translated from the French. 8vo. 1s. Doddsley, &c.

THE temporary secession of Mad. Clairon from the French theatre, occasioned much altercation, both serious and comic, at Paris*; just as every theatrical occurrence does here. The laugh was against the church; but the church, being supported by the law, got the better of the argument. Both the church and law, however, are certainly in the wrong, and would inevitably be cast, on a fair trial, in the high court of reason; and so would the old *English* law, that so illiberally stigmatizes the profession in which, above all others, the human genius has opportunities of displaying itself in the most agreeable, the most engaging light, and perhaps to the greatest advantage. For in this profession it is that all the powers of eloquence, all the variety of expression of which action or language are capable, and all the graces of delivery, are peculiarly requisite: and in no other school are virtue and good manners more emphatically enforced, or vice and folly more effectually put out of countenance.—But as it is not our present design to write the eulogium of the theatre, we return to the particular case of Mademoiselle Clairon.

* It is not to be wondered at, says the Author, (whether Mr. Voltaire or some other French wit) that the primitive fathers of the church anathematized the authors and actors of their times, who were not only pagans, but daily profaners of the most sacred rites of their holy religion.

But why that excommunication should be still in force, and in France only, against a set of people who are neither pagans nor profaners of religion; whose plays are not only free from immorality of every kind, but filled with the most pure and virtuous sentiments; where virtue is rewarded and vice is placed in the most odious light: why either the authors or performers of such plays should, in this age, be treated with such

* It appears that this pamphlet was published at Paris, in 1761.
indignity,

indignity, is, I believe, what the most rigid priest amongst them cannot give any just reason for.

‘ This unchristian authority, that the clergy in France usurp over the comedians and dramatic writers, is looked upon, by every body but themselves, as scandalous, vile, and unreasonable.

‘ Mademoiselle Clairon, who is at this time one of their most celebrated actresses, was (and indeed with great reason) highly disgusted at it, and raised a strong party of people of the best understanding, in hopes to have so great a scandal removed.

‘ Much was both writ and said in favour of the comedians, but all to no purpose; the priests stood firm to their text, and would by no means consent to give up their ancient and pious privilege of sending to the d---l whoever they had a mind to.

‘ Upon this, the lady quitted the stage, and peremptorily refused to act any more; declaring, it was very unreasonable of them to desire her to continue her profession, as an actress, if she was to be damned for it.

‘ This unexpected resolution of the lady’s threw the managers into the utmost confusion. She is by much the best performer they have, and so great a favourite with the town, they would by no means be satisfied without her.

‘ What could they do? their houses grew thin, and she remained obstinate; at last complaints were made of her behaviour at court, and orders were given to send her to the Bastile, she being an hired servant of the king’s, and refusing to do her duty when commanded.

‘ After all, you can’t say but the heroine’s case was a little hard: the king sends her to prison if she does not do her duty, and the church damns her if she does. Here is popery and slavery with a witness!

‘ She had not been long in the Bastile, when an order came from the court for the players to go to Versailles, and perform before the king (for his majesty never goes to Paris to see a play) and Mademoiselle Clairon was sent for to the Bastile, and commanded to go and make her appearance amongst the rest; this she thought was best to comply with, being heartily tired of her new lodging. She performed at court with great applause, and finding that all attempts to gain her point were in vain, continued to perform as usual ever since.

‘ This grand *fracas*, between the church and the stage, made a great noise, not only at Paris, but all over France; but, as the church was concerned, people were afraid of delivering their sentiments too freely.

‘ In the midst of this confusion, out came a treatise in favour of the comedians, proving, from the laws and constitutions of France, that the excommunication was unlawful, a scandalous
REV. April, 1768. U imposition,

imposition, and that the comedians had an undoubted claim to all the rights, privileges, and immunities of their country, as well as any other citizen or subject of France.

‘ This pamphlet had no sooner made its appearance, but, like an arch-heretic, it was seized on and condemned to be burned in the Place-de-Greve by the hands of the common hangman.

‘ The death of that piece gave birth to the following controversy between the Intendant des Menus, who is an advocate for the players, and the Abbé Grizel, on the side of the church.’

It is strange that the solemn, illiberal, absurd farce of refuting authors by fire and faggot, is still continued, not only in popish but in protestant countries !—What good was ever done by this tyrannical mode of confutation ? Has it not always the appearance, at least, of persecution ? and does it not likewise seem to indicate a consciousness of a weak cause, whenever recourse is had to the *argumentum Baculinum* ?—As to the cause of the Gallican church, in particular, with respect to her treatment of his Most Christian Majesty’s comedians, it is sufficiently exposed, and highly ridiculed in this pamphlet : which also contains a good deal of satire on the French in general, who are facetiously represented as the most *inconsistent* people upon earth.

A free Address to Protestant Dissenters, on the Subject of the Lord's Supper. By Joseph Priestley, L. L. D. F. R. S. 8vo. 1s. Johnson, &c. 1768.

THE piece before us is introduced by a preface of considerable length, in which our ingenious and free-spirited Author earnestly contends for a more liberal and open discussion of whatever relates to the evidence and doctrines of revelation than hath hitherto taken place. Among other things, he observes that the present state of Christianity is somewhat critical, and very much requires to be looked into by all its real friends and sincere advocates. ‘ Men, says he, of good sense, and of cultivated minds in other respects, cannot but be aware of many things which are evidently absurd in the prevailing tenets of the far greater part of Christians ; and while no real friend to Christianity has the courage to shew them, that the things they dislike and obj^t to, do not belong to that religion, it can be no wonder that they conceive a prejudice against the whole scheme, and become secret, if not open and avowed infidels. That this is the case at this day, not with the unthinking and the profligate only, but with many persons of reading, of reflection, and of the most irreproachable conduct in life, is well known. It is also apparent, that the number of such persons is daily increasing ;

increasing; and unless some remedy be applied to the growing evil, we shall, in time, be in the condition of our neighbours the papists, with whom the thinking men, in the church as well as among the laity, are generally infidels, and all the unthinking are bigots.

Let us, then, sit down to a serious and impartial examination of the objections of deists to Christianity, and by no means treat them with that contempt and insolence which they have too often met with, and which they are very far from deserving. But before we attempt the vindication of any thing, let us first consider, whether we have any occasion to vindicate it at all; that is, whether it really belong to our religion; or whether it have only been generally supposed to belong to it. For some of our defenders of Christianity, in consequence of attempting too much, appear to me to have done nothing. It will be in vain to offer any vindication of our religion, till it be cleared of such incumbrances as would render any scheme indefensible: and I am rather apprehensive, that the prejudices of the bulk of Christians, of protestants, and even of the protestant dissenters, in favour of vulgar errors, are so strong, that the times are not yet quite ripe for a completely rational defence of Christianity.

It will easily be perceived, that these reflections were not suggested by the subject of the following short treatise only. I own I had farther views. But in this instance I would willingly give an example of what, I apprehend, would be the most advantageous and successful manner of treating prejudices of long standing; which is first, to exhibit the genuine scripture doctrine upon the subject, and then to trace the corruptions of it in an historical manner; accounting for them as well as we can, and assigning the reasons for the present prevailing opinions.

Agreeably to the plan here laid down, Dr. Priestley first produces all the passages of the New Testament relative to the Lord's Supper, with observations tending to explain them; and then proceeds to solve a number of questions that may be proposed concerning the institution. 'If, says he, I be asked, at the close of this representation, what is the Lord's Supper, I answer, it is a solemn, but chearful rite, in remembrance of Christ, and of what he has done and suffered for the benefit of mankind. Like other customs, which stand as records of past events, it preserves the memory of the most important of all transactions to the end of the world, even till Christ's second coming. Customs are, in many cases, the most useful records of events, as they keep alive the remembrance of them in the minds of all persons concerned in them. This custom of celebrating the Lord's Supper may, therefore, be considered as a proof of the most important facts relating to Christianity. If

they be not true, how could this custom have arisen? Nay, this custom is the only record, that Christ expressly appointed, of his death and sufferings.—

‘If I be asked, what is the advantage of celebrating this rite? I answer, it is of the same nature as that which results from repeating any custom, in commemoration of any other important event; of the same nature with the celebration of the passover, for instance, among the Jews. It tends to perpetuate the memory of the transaction recorded by it, and to cherish a grateful and joyful sense of it. In this case, the custom tends to perpetuate the memory of the death of Christ, and to cherish our veneration and love for him. It inflames our gratitude to so great a benefactor, and, consequently, our zeal to fulfil all his commands. Moreover, being the joint action of several, it strengthens our affection to the common cause, to one another, and to all who are engaged in it. If you expect more than this, with respect to yourselves or others, your expectations are unreasonable, enthusiastical, and sure to be disappointed.

‘If I be asked, *by whom* this rite is to be celebrated? I answer, by all professing Christians, who are arrived at years of discretion. In nothing that I have read to you,—can you find any other qualification required; and therefore, what right have Christians at this day to insist upon any other? The utmost that can fairly be inferred, by any just consequence from the nature of this ordinance is, that, since the custom is peculiar to Christians, it may be considered as an open declaration of a man’s Christianity. The language of it will then be this; by joining in this solemn action in remembrance of Christ, I declare myself a Christian, and resolve, by the grace of God, to live and die as becomes a Christian; for a resolution to behave as becomes a Christian, is the necessary consequence of an honest man’s declaring himself to be one. A previous declaration of a man’s being a Christian is by no means necessary. This action is, itself, the declaration, and a more significant and solemn one than any other.’

Our Author answers, with the same freedom and perspicuity, several other questions; and shews that our attendance at the Lord’s Supper does not declare any extraordinary degree of sanctity; that the only opinion professed by it is, that Christ is a teacher sent from God; that no authority is committed to a minister or congregation to inquire into the life and conduct of a person, before he be admitted to communion with them; and that no other preparation is necessary than what is required to the coming to public worship in an ordinary way. But in order to explain thoroughly, the chief doubts and scruples which many good Christians entertain relating to the subject, Dr. Priestley points out some of the gross abuses which have been introduced

introduced into the institution. This part of his performance is curious and entertaining ; and it is much better calculated for the instruction of common readers than more abstract reasonings would have been. We here see, in a brief historical detail, the manner in which superstitious notions of the Lord's Supper were gradually advanced, till, at length, men arrived to all the absurdities and enormities attending the doctrine of transubstantiation. ' Absurd as this doctrine appears, and horrid as are its consequences, it was, says our Author, the great bulwark of the popish cause at the time of the reformation ; and it is a fact, that, in no part of the controversy, were the reformers more puzzled by the popish disputants ; and this was the last error that Cranmer, Ridley, and many others of the most eminent champions of the reformation, relinquished. The reason was, that this was one of the earliest corruptions of Christianity ; things that favour very strongly of it, appear in the writings of the first centuries ; and, so long as any regard was paid to the fathers, and arguments were allowed to be fetched from them in public disputations, the advantage could not but lie on the side of popery : nor did the reformers ever get clear of this great difficulty and embarrassment, till Chillingworth boldly declared, the *Bible only contained the Religion of protestants.*'

It is no wonder that a long train of awful ideas should accompany every thought about the Lord's Supper, and that it is approached with an undue and superstitious reverence, so long as there remains a notion of any peculiar presence of Christ in the sacrament, and consequently the idea of some extraordinary virtue being communicated by it. This notion, however, is not likely to be rooted out, while the *thirty-nine articles* are considered as the standard of faith in the church of England, and the *Assembly's Catechism* among so many dissenters.—The dissenters have even gone deeper into this superstition than the divines of the church of England. Retaining fewer rites and ceremonies, they have made so much the more of them. For this an appeal may be made to almost every thing the dissenters have written upon the subject, particularly to Mr. Henry's treatise on the sacrament, and more especially to that chapter of it, which is intitled *Sights to be seen at the Lord's Table*. Hence it is, that several superstitious opinions and practices still remain among the dissenters. Hence, likewise, we sometimes find societies of sensible and thinking men, possessed of minds free from other vulgar prejudices, to be very large, and yet the number of communicants is very small. To rectify this matter is one principal design of the present performance ; and accordingly Dr. Priestley concludes it with intreating his readers to shew their regard to genuine Christianity, and, at the same

time, their freedom from superstition, by joining, as often as they conveniently can, in receiving the Lord's Supper. This point is urged by our Author in a very forcible manner; and, in the whole of his work, he has displayed a liberality of sentiment, and a freedom of inquiry, which, if exercised on all the doctrines of the gospel, would, at length, be the means of convincing the most sceptical persons that the revelation of Jesus, in itself considered, holds out a most rational, excellent, and divine scheme of religion.

The Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East. Containing, I. Remarks on its general Nature. II. Observations on detached Places of it. III. Queries concerning the rest of this Poem. By the Author of Observations on divers Passages of Scripture. 8vo. 5s. Buckland. 1768.*

NO other part of the Bible has been subject to such a variety of interpretations as the Songs of Solomon. In them the mystics have found a perpetual source of typical and allegorical application; and enthusiasts of every denomination have rekindled their devotion at the bridal torch of the king of Israel. But since religion has taken reason and philosophy into her alliance, she has rejected in some measure both the dark conceits of mystery, and the dreams of fanaticism. In looking upon these songs, we now pity the absurdities of the mystic, and smile at the sympathetic raptures of the enthusiast.

But, though, considered in a religious view, the Songs of Solomon should no longer engage our attention, as an object of learning and curious enquiry, they will still attract the notice of the lovers of antiquity. They are certainly the most ancient nuptial songs that have come down to us, and while they exhibit a striking picture of the manners and the passions of men in remoter times and climates, with respect to one of the most interesting events of life, they will always afford a rational and instructive entertainment.

If we peruse the love-songs of Solomon with this view only, and take these Outlines of a commentary, as they are called, along with us, we shall be amused at least with observing the strong resemblance that the modern eastern manners and customs retain of the ancient. The Author of the work before us, like a sensible and rational enquirer, endeavours to elucidate the latter by the former. For this purpose he collects such informations concerning the oriental songs and ceremonies of love and marriage, as either their own writers, or the Europeans who have visited their country, could afford him. Amongst the

* See Review, Vol. xxxi. p. 316.

latter the very ingenious Lady Mary Wortley Montagu is no inconsiderable contributor, and indeed we verily believe her ladyship to be a more proper commentator on the songs of Solomon than Origen could possibly be. For the amusement of our Readers we shall select one curious part of this work, where the illustrations are principally drawn from her letters. Cant. vii. 1, 2, 3. the Author endeavours to explain partly by means of those letters, and partly from the xlvth psalm, which he considers, with great appearance of probability, as having been composed in honour of the marriage of some Jewish king, of remote antiquity. Thus he proceeds in his learned and judicious observations :

‘ The first thing I would take notice of in this psalm, is its describing, with a good deal of particularity, *the dress* of the queen ; from whence it appears that *such descriptions* were perfectly in the Jewish taste, and by no means thought improper for songs of this kind : “ The King’s daughter is all glorious within ; her *clothing is of wrought gold*. She shall be brought unto the king in *raiment of needle-work*,” ver. 13, 14. The explaining then Cant. vii. 1, 2, 5, of the dress of Solomon’s queen, cannot be supposed to be *unnatural*, and *contrary to the Jewish taste*. It is without doubt the intention of the poet there.

‘ The painting the bodies of eminent personages, or of others upon remarkable occasions, is known to have obtained in countries very remote from each other. Our British ancestors were painted ; and Dampier, the celebrated voyager, brought over an East-Indian prince, whose skin was very curiously stained with various figures. But what is much more amazing to the imagination, the wild Arabs, that dwell in the very country to which this song refers, adorn themselves after this manner, according to D’Arvieux, who tells us, among other things, in his description of the preparatives for an Arab wedding, that the women *draw, with a certain kind of ink, the figures of flowers, fountains, houses, cypress-trees, antelopes, and of other animals upon all the parts of the bride’s body*. I cannot however, by any means, suppose, *the jewels the work of the hands of a cunning workman, or the heap of wheat set about with lilies*, mentioned in the beginning of the viiith chapter of this song, are to be understood after this manner, and designed to express *drawings* of this kind. Much less can they be understood *simply* of the several parts of the human body, *unadorned* as well as *unclothed*. The passage without doubt describes her clothing.

‘ This is not only a more *discreet* way of interpreting these passages, but better agrees with the mention of the *queen’s clothing* in the xlvth Psalm, and her *raiment of needle-work*, as well as with the mentioning *her shoes* in the beginning of that very paragraph, in which we have an account of these things. Not to say, that though the Arabs of the Holy-land at present paint their skin after this manner, and might do it anciently, yet the Israelites might not, and indeed might consider themselves as forbidden by Moses to do so : “ Ye shall not make any *carvings* in your flesh for the dead, *nor print any marks upon you*.”

‘ That the garments are referred to is indeed so visible, that interpreters have not unfrequently so interpreted these passages, but I do not

know whether they have observed, from the xlvth Psalm, that such descriptions are perfectly in the Jewish taste; and I am sure none of them have illustrated these passages in so happy a manner as Lady Montagu has undesignedly done, in the account she gave of her eastern dress to one of her correspondents.

"The first part of my dress, says this lively writer, is a pair of drawers, very full, that reaches to my shoes, and conceals the leg more modestly than your petticoats. They are of a thin rose-coloured damask, brocaded with silver flowers. My shoes are of white kid leather, embroidered with gold. Over these hangs my smock, of a fine white silk gauze, edged with embroidery. This smock has wide sleeves, hanging halfway down the arm, and is closed at the neck with a diamond button; but the shape and colour of the bosom is very well to be distinguished through it.—The *antary* is a waistcoat, made close to the shape, of white and gold damask, with very long sleeves falling back, and fringed with deep gold fringe, and should have diamond or pearl buttons. My *castan*, of the same stuff with the drawers, is a robe exactly fitted to my shape and reaching to my feet, with very long straight falling sleeves. Over this is the girdle, of about four fingers broad, which, all that can afford it, have entirely of diamond, or other precious stones; those, who will not be at that expence, have it of exquisite embroidery on satin; but it must be fastened before with a clasp of diamonds.—The head-dress is composed of a cap, called *talpac*, which is, in winter, of fine velvet embroidered with pearl or diamonds. And, in summer, of a light shining silver stuff. This is fixed on one side the head, hanging a little way down with a gold tassel, and bound on, either with a circle of diamonds (as I have seen several) or a rich embroidered handkerchief. On the other side of the head, the hair is laid flat; and here the ladies are at liberty to shew their fancies; some putting flowers, others a plume of herons feathers; and, in short, what they please; but the most general fashion is a large *bouquet* of jewels, made like natural flowers, that is, the buds of pearls; the roses of different coloured rubies; the jessamines of diamonds; the jonquils of topazes; &c. so well set and enamelled, 'tis hard to imagine any thing of that kind so beautiful. The hair hangs at its full length behind, divided into tresses, braided with pearl or ribbon, which is always in great quantity," &c.

'Not only are the times of Solomon and Lady Montagu very remote from each other, but the country whose dress she describes is also considerably distant from Judæa; yet notwithstanding, this account must be acknowledged to be very instructive. If the beauty of the *flour* of this ancient princess was equal to that of those of our ambassadress, it is no wonder that circumstance is not omitted. The *concealed dress* of the *thighs* of the English lady, (the drawers,) which I should suppose is the meaning of the word, translated in our common version, "*the joints*," and in the new one, "*the moldings*," (since the verb, from which the original word is derived, expresses withdrawing and concealment, ch. v. 6.) had what were like *jewels of silver*, that is, curious works of silver, being embroidered with *silver flowers*, which is part of the description of the magnificence of the ancient Jewish dress. Various are the forms into which the clasps of a girdle may be fashioned: we are not told what that of Lady Montagu was; that of the Arab princess, as delineated in La Roque's book, was a rose, with the pod of

Some flower on each side of it; but that of Solomon's wife, it seems, was that of a *round goblet*, or *cup*, which wanted not liquor—to be formed as to look filled with liquor, or mixed wine, as it might easily be made, to do, by a proper disposition of the precious stones. I do not suppose we can have any great dependance on this picture in La Roque, but it may serve to shew, how natural this interpretation of the goblet is. Whatever difficulties interpreters have met with, in explaining "*the heap of wheat set about with lilies*," of this ancient princess, it is evident that it is a very natural poetic description of Lady Montagu's waistcoat, made of *gold damask*, and *fringed with gold*, beneath which appeared a large border of the finest *white gauze*, nothing being more common than to express an *exquisite white* by that of the *lily*, and to use the epithet of *golden* when poetry speaks of *grain*. I will not affirm that the queen here was dressed just as her ladyship was, but I am sure it is much more easy to receive such a supposition, than to imagine with Lamy, that *they might have a custom in Palestine* of strewing flowers round the heaps of corn after it was winnowed, and that there is an *allusion to that custom here*. Not to say that she, whose nuptials were sung in the xlvth Psalm, is expressly said to have been clothed in a garment of *wrought gold*. The *flowers of the head-dress*, would make the comparing the head of a modern eastern lady to Carmel quite natural: Carmel being remarkable for the richness of its soil, and the nobleness of its vegetable productions. And as we may believe the custom of adorning the head with flowers, either natural or artificial, was of great antiquity, though we may believe not then in near so expensive a manner as now, according to our ambassadors, it in like manner explains and justifies this ancient comparison. When the *hair of the head* is said to be like *purple*, we must, I think, admit the observation in the notes on the new translation, that this is not to be understood of the *fillet*, with which her hair was tied up, or rather the *ribbon*, braided according to Lady Montagu into the tresses of her hair, because the letter *caph* then would be redundant, and it would have been said the hair of thy head is purple, not like purple. But then I do not believe it is necessary to suppose the colour of the hair is here alone referred to, as that writer supposes, the *caph* would be equally redundant in that case, were the hair properly purple; not to say that an hair *black* towards the roots, and *lightly tinged with gold* towards the extremities, cannot well, I should think, be said to be like purple, with respect to mere colour. Purple, we all know, was supposed to be the noblest of colours, and when the Jewish poet says, "*the hair of thine head is like purple*," I should suppose he rather meant, that it excelled that of ladies in common, in point of quantity as well as of colour, as purple excels other dyes. So Lady Montagu goes on, in the letter from whence I drew this citation, "*I never saw in my life, so many fine heads of hair*. In one lady's I have counted an *hundred and ten tresses*, all natural; but it must be owned, that every kind of beauty is more common here than with us." Such a lady's hair I imagine, (her's that had an hundred and ten tresses,) whatever was its colour, provided it was an agreeable one, might be said to be like purple, precious that is as purple, whose value is expressed in many passages of scripture.

The beauty of the thought would be greatly augmented, if Father Honbigan's version of this place were admitted, who supposes the words

are to be taken in connexion with what follows, and signify, "the hair of thy head is like the purple of the king fastened from the ceilings," like the purple curtains, that is, that hang in magnificent festoons from the ceilings of the palace; or perhaps from the ceiling over the throne of King Solomon, shading and ornamenting his head in the most exquisite manner. Nor is this interpretation peculiar to Father Houbigant, since it appears by the ancient scholia, annexed to the London edition of the Septuagint of 1653, that it was long ago understood in much the same sense.*

There is something so very natural in the interpretation arising from Father Houbigant's version, that in consideration thereof, and the concurring testimony of the ancient scholia, we entertain no doubt of its being the true one. As to the explanation of the *heap of wheat set about with lilies* from Lady Montagu's waistcoat, it is certainly very ingenious; curious at least, and may, possibly, be just. As to the rest, we can assure the critical Reader, that this very learned and judicious treatise will afford him the amplest satisfaction.

Elements of the Practice of Physic. Part. II. Containing the History and Methods of treating Fevers and Internal Inflammations.*
By George Fordyce, M. D. Member of the Royal College of Physicians, and Reader on the Practice of Physic, in London. 8vo. 3s. sewed. Johnson. 1768.

ABILITIES, accuracy, application, and a systematic turn, are the obvious requisites to a good professor of medicine. Elegance, tho' not an essential, is however an useful addition.—Dr. Fordyce, who styles himself *Reader on the Practice of Physic*, appears to be well qualified for the station in which he has placed himself.—His general design, of which the present publication is only a part, is, from his own observation and from the accounts which have been published by others, to give a plain description of diseases; and to add to these descriptions, such remedies as are indicated in the respective diseases.—To attempt an abstract of a work of this kind would be useless; we shall give our Readers therefore Dr. Fordyce's *general doctrine of fevers*, as an adequate specimen of his medical abilities, and of his merits as a Lecturer.

* *The Symptoms, Distinctions, Prognostics, and Indications of Cure, with the Remedies in Fevers.*

* The periods of fevers begin with all or most of the following symptoms;

(a) Languor, weariness, weakness, insensibility of the extremities, cold and trembling, pain in the back.

* We have enquired in vain for Part I; which, as we are informed, is not yet published.

(b) *Palea*

‘ (b) Paleness; a dry, foul tongue; and thirst; transparent urine; costiveness, and suppression of other secretions; paleness and dryness in ulcers; a quick, small, intermittent pulse; pain in the limbs, joints, and forehead; blindness; *delirium*.

‘ (c) Anxiety, oppression and swelling about the *præcordia*; quick and laborious respiration. Sometimes with cough; rigor, and horror; flatulencies, loss of appetite, *nausea*, and vomiting.

‘ According to the violence of these symptoms at any time of the disease, the fever is violent; and when they are entirely carried off, it is cured.

‘ These are produced by

‘ 1st, Certain passions of the mind suddenly excited, the principal of which are fear, grief, and anxiety.

‘ 2d, Cold applied to the body.

‘ 3d, Putrid, variolous, morbillous matter or pus, acting upon the sensible parts.

‘ 4th, Retention of certain substances in the *primæ viæ*, as indigestible food in the stomach, *feces* in the intestines.

‘ 5th, Changing of customs or climates, to which the body has been habituated; at least assisting the other causes.

‘ These causes, except variolous, morbillous matter and pus, produce fever immediately, without any previous alteration.

‘ Any two of them acting together, are more powerful in exciting the disease, than one singly.

‘ They act more certainly on irritable habits.

‘ Unless when the symptoms of the first stage destroy the patient, they are followed by

‘ Rigor, and horror; heat rising from the *præcordia*, and diffused from thence over the body irregularly, unequally, and flushing; a strong, full, obstructed pulse; or a very quick, small one; great pain in the head, and joints; *stupor*, and *delirium*; universal soreness; redness arising in different parts irregularly; the urine higher coloured, but perfectly transparent; sweating, in the head and breast, or over the whole body; partial secretions; *petechiæ*.

‘ The symptoms of the first stage are gradually relieved.

‘ At last the pulse becomes free; all the secretory organs are relaxed; hence the skin grows soft and moist, the tongue likewise is soft and moist, the belly is open, and the urine in greater quantity, not perfectly transparent when discharged, after a little time becoming turbid and opaque, and at last depositing a copious sediment: the secretions are often greatly increased; there arises a copious and universal sweat, or a purging, or great flow of urine.

‘ The quickness of the pulse, and all the other symptoms of the first and second stage gradually subsiding, the patient recovers his health, but is considerably weaken’d.

‘ Or there arises an inflammation or hæmorrhage, in some part of the body, the symptoms of the first stage suddenly disappearing, or being greatly diminished.

‘ *Fevers are,*

‘ The Ephemera Simplex, consisting of one period only.

‘ Recurrent Fevers consisting of more than one period, no single one lasting more than 24 hours, or till the evening following.

‘ *Recurrent*

* *Recurrent Fevers are,*

* The Intermittent, in which the symptoms of one period go off entirely before a second arises, or there are only left a slight pain in the back, a foul tongue, some contraction and paleness on part of the skin, with languor.

* The Remittent, in which the patient is greatly relieved; but the pulse continues quick, and several other symptoms are not carried off before the second period begins.

* The Continued, in which one period begins before the former is considerably abated.

* In intermittent fevers, the disease is more apt to recur at the end of 48 hours from the beginning of the former period, than at any other interval; such are called Tertiars: next to this it is more apt to recur at 24 hours, when they are called Quotidians; or at 72 hours, when they are called Quartans; but there are instances of their recurring at all other intervals.

* Quotidians are frequently converted into tertians, and tertians into quartans.

* The symptoms indicating great strength, often happen in quotidians; the symptoms of the first stage are violent in tertians; and those indicating weakness, are frequently found in quartans.

* But symptoms of strength and weakness occur sometimes in all the types.

* In fevers recurring at the end of 24 hours, when every second period is more violent, they are called Double Tertiars; when every third, they are called Triple Quartans.

* In continued fevers the exacerbations happen commonly in the evening every day, and are equable at the beginning, but gradually increasing; in the middle every other one is more violent; and at the end every third, when they likewise gradually decrease.

* In continued fevers at the beginning, for most part, the vessels act strongly; at the end weakly.

* In all fevers, the more violent the attack at any particular period, the greater chance there is of the paroxysm's running through its stages, and producing a perfect crisis.

* In continued fevers left to themselves, more violent exacerbations often happen, on the fourth, fifth, seventh, ninth, eleventh, thirteenth, fourteenth, seventeenth, and twenty-first days, than on any others.

* On those days the periods either go through all their stages, and a perfect freedom from the disorder is produced, (in which case for most part it does not recur;)

* Or the disease goes off by the exacerbations becoming gradually less and less, and being followed by imperfect critical symptoms.

* The danger arises from the violence of the symptoms of the first stage, and the *delirium* produced from thence; or from too strong an action of the vessels; or from great weakness in the patient.

* The first is indicated by the disease's being preceded by long continued languor, weariness and weakness: it being attended by great prostration of strength; the skin's being rough, dry, and unequal; ulcers becoming perfectly dry; the pulse being much contracted, quick, and intermittent; the tongue and mouth's being dry, the tongue covered with

with a dry, rough furr, and the thirst unextinguishable; the urine's being pale, perfectly transparent, and in small quantities; the nails, fingers, and feet, remaining cold and pale; the nose sharp, temples and eyes hollow; skin of the forehead contracted; ears cold; and face universally pale, or of a dusky colour: the breathing's being short, quick, and laborious, the patient moving his nostrils; the *præcordia* tense, swelled, and hard; the anxiety and restlessness great; the patient's picking the hairs off the bed-cloaths, and hunting flies; the imagination harried; the sleep restless and unrefreshing; the thirst's going suddenly off; violent *delirium*, or a total insensibility and convulsions appearing.

• The second is indicated by a hard, full, strong pulse; a great redness; a full and quick respiration; a dry white tongue; great pain in the head and joints; sweating about the head and breast, or all over the body; red swelled eyes; *stupor*; *delirium*; convulsions.

• The third is indicated by, partial, or universal, or cold colliquative sweating; purging; tears; great secretion of urine; or any other partial secretion, the rest not taking place at the same time; urine with a mucous cloud or sediment; symptoms of putrid blood, as a black furr upon the tongue, thick and black urine, *petechiæ*, putrid secretions, as putrid *feces*, &c. A small, quick, trembling pulse; the patient lying seemingly stupid, without much uneasiness, or on his back with the legs and arms extended, slipping out at the foot of the bed; fainting when in an erect posture, or upon any evacuation; *delirium*; *subfultus tendinum*; the *feces* and urine evacuated without the knowledge of the patient; the pulse lost in the arm.

• When the Symptoms of the first stage come on with great violence, the disease is oftener an *ephemera simplex* or *intermittent*, than a continued fever.

• When the symptoms (*a*) of the first stage attack the patient more violently in proportion to (*b*) (*c*) the disease is apter to be continued, and *e contra*.

• When the *tertian* type is evident on the first days of a continued, it is generally changed into an intermittent.

• The more perfect the crisis, the less danger of a relapse, and *e contra*.

• Continued fevers, whose types are changed by evacuations, are less apt to be cured by a crisis, and have more imperfect crises, than those running through their natural periods.

• Fevers, which in the beginning are neither attended with strong symptoms of the first stage; nor those indicating great strength or weakness generally continue long.

• Fevers that are continued, and have the symptoms of the first stage violent, are, the *plague*, *malignant fevers*.

• Continued fevers, in which the symptoms of the first stage are at the beginning slight, if attended with great symptoms of strength, are *inflammatory fevers*; if otherwise, low *nervous fevers*.

• Indications of Cure in Fevers.

• I. INDICATION. All applications increasing the disease, rendering the hot fit irregular, or disturbing the natural periods, are to be avoided.

• (*A*) The food is not to be of difficult solution or fermentation; flatulent;

flatulent; producing an adhesive solation; disagreable to the stomach; nor in too great quantity.

† Proper substances for food are,

• (a) Decoction of rice, barley, oats, &c.

• (b) Shell'd barley, oats, rice, boil'd; or fermented, and baked into bread, afterwards toasted.

• (c) Broths of pullets, lean mutton, and beef.

• (d) Pullets about nine months old, roasted or boiled.

• (e) Whittings, flounders, soals, dace, roach; these fishes however are seldom to be used.

• (B) The *primæ viæ* are to be cleared of any offending matter, by gentle emetics and laxatives, or glysters, according to the strength of the patient.

• (a) Proper laxatives are, sal Glauberi verus, tartar vitriolatum, tartar solubile, polychrestum rupellense, sulphur, radix rhei, manna, cassia, tartar, fructus tamarindorum.

• (b) Laxatives used in glysters are, decoctum commune pro clymate, sal commune, sal Glauberi, oleum lini, saccharum rubrum, electarium lenitivum.

• (C) Great external heat and cold are to be avoided, as are likewise sudden changes from the one to the other, and air unfit for respiration.

• The bed-chamber is to be large, and the bed placed so as to avoid currents of air.

• Heat is to be generated by fuel burning in an open fire-place; cold by sprinkling the floor with infusions of distill'd waters of some of the aromatic herbs, such as thymus, rosmarinus, lavendula, rosarum flores.

• (D) Sleep may be procured by

• (a) Attention to an uniform murmuring noise.

• (b) Antispasmodics and sedatives, as oleum dulce, oleum æthereum in spiritu vini soluta et aqua commixta.

• (c) Opium, which is seldom useful, frequently prejudicial.

• (E) Putrid air, fear, grief and anxiety, are to be avoided.

• II. INDICATION. Accidents arising from too strong action of the vessels, ought to be avoided;

• (A) By bleeding, according to the strength of the patient, and violence of the symptoms of the 1st stage.

• (B) The food is to be such as affords little nourishment. [Vid. Ind. 1st. (A) (a)]

• (C) By sedatives given internally, such as

• Acidum vitriolicum, muriaticum, limonum, tamarindorum, berberis, mororum.

• (D) By laxatives, so as to procure two or three stools. [Vid. Ind. 1st. (B) (a)]

• III. INDICATION. The strength is to be supported, when the symptoms of weakness come on.

• (A) Stimulants and antispasmodics are to be given according to the weakness, such as sack, madeira, mountain, port, claret, moschus, camphora, castor, alkali volatile.

• It hath been the practice with this view, to give the spices, and other substances whose virtues as stimulants depend on their essential oils;

oils; but as they generally quicken the pulse, and greatly increase all the symptoms of irritability, I think they ought to be laid aside; blisters, upon the same account, are not so useful for this purpose.

IV. INDICATION. Irritability arising towards the end, is to be taken off.

(A) By acids. Vid. [Ind. II. (C)]

(B) By cortex Peruvianus, if there are remarkable remissions.

V. INDICATION. The symptoms of the first stage are to be immediately taken off, or diminished.

(A) By giving internally medicines to relax the small vessels throughout the system by their action on the stomach, such as nitrum commune, ammoniacum commune, all the other neutral salts, radix ipecacuanhæ, radix fenecæ, præparatioes antimoni, aqua frigida.

(B) By external applications producing inflammation, such as cantharides, semina sinapi.

The gentle stimulants commonly called *diaphoretics*, as contrayerva, &c. have been by many practitioners used for this purpose internally; but their action is extremely doubtful.

VI. INDICATION. The disease is to be prevented from recurring.

(A) Symptoms of the first stage remaining after the crisis, and facilitating the re-production of the disease are taken off by Vid. [Ind. V. (A)]

(B) By counteracting the cold fit, before, and at the time of, the accession.

(a) Vid. [Ind. V. (A)]

(b) By the application of stimulants (1) externally, as allium, asafoetida, aromata (2) internally, as the aromata, alkali volatile, vinum, opium, moschus, camphora.

(C) By medicines preventing any application from affecting the system, so powerfully as it would do naturally, (i. e. destroying irritability) such as cortex Peruvianus, vitriolum et muria ferri, vitriolum cupri, alumen, cortex fraxini.

After this general doctrine of fevers, our Author proceeds to the particular diseases, in the following order:

1. *Continued fevers*, viz. The plague:—the violent putrid fever:—the inflammatory fever:—and the nervous fever.

2. *Intermittent fevers*.

Dr. Fordyce then gives the general doctrine of *inflammation*; and afterwards proceeds as before to the particular, local inflammations.

1. *The internal phlegmonous inflammations*, viz. The inflammation of the brain.—Angina.—Inflammation of the lungs.—Pleurisy.—Inflammation of the intercostal muscles:—mediastinum:—pericardium.—Paraphrenitis.—Inflammation of the intestines:—stomach:—rectum:—substance of the liver:—membranes of the liver:—the cellular membrane, lying under the psoas muscle:—substance and external coat of the kidney:—the bladder:—the womb.

2. *Inflammations of the mucous membrane*, viz. The catarrh.—The crissipelatus sore throat, or sore throat attended with ulcers.

ulcers.—The cholera morbus, diarrhœa, and dysentery.—The venereal disease.—The gonorrhœa benigna.

In considering every particular disease, our Author adopts the following order: he points out the causes, distinctions, prognosis, prevention, and the method of cure: adding the formulæ of such medicines as are indicated.—Dr. Fordyce informs the public, that he intends to prosecute and compleat his *Elements of the Practice of Physic*, with the utmost care and dispatch.

Critical Dissertations on the Origin, Antiquities, Language, Government, Manners and Religion, of the ancient Caledonians, their Posterity the Picts, and the British and Irish Scots. By John Macpherson, D. D. Minister of State, in the Isle of Sky. 4to. 10s. 6d. Becket and De Hondt. 1768.

THE absurd systems of national antiquities, adopted by the states of Europe; in the middle ages, were the natural consequence of a pride of family, which arose from the feudal constitution of their governments, and that credulity, which always distinguishes an illiterate people. Men possessed of the little literature of the times, and of a talent for fable, either through design or vanity, indulged the romantic passion of an ignorant race of men, by deducing the origin of their respective nations, from æras too remote to be known. The darkness which involved their barbarous ancestors, furnished an ample field for fiction, and it was impossible to form tales too extravagant or improbable for the easy belief of those ages. We are not, therefore, to wonder, that we possess such a mass of legends for the early history of those great communities, which have, for many centuries, made such a figure in our division of the world.

This credulity, with regard to history, as well as to matters of religion, began to subside, with the revival of letters in the west. A spirit of inquiry gradually arose among mankind, and penetrated that veil, with which antiquity had covered its history and superstition. The genuine accounts of the transactions of former ages were, in a great measure, extricated from fable: and nations chose rather to trust their reputation to late and well attested events, than to derive any renown to themselves, from the uncertain legends of their ancestors.

Though few nations have made a greater progress in critical learning than the British, none applied it less to the investigation of the truth of their ancient history and origin. The English satisfy themselves, with looking back with contempt upon the credulity of their ancestors; and the Scots and Irish, till of late years, were too much attached to the fables of their bards
and

and senachies, to examine systems of antiquity, which flattered their vanity and national pride. The history and origin even of the Saxons are not hitherto put upon a respectable and proper footing: and the transactions of the ancestors of both the Scottish nations, remain in such confusion, as to leave the reproach of too much negligence or credulity upon their posterity.

About the beginning of this century, several writers of eminence in Scotland looked back, with a critical eye, into the antiquities of their nation. They were incited to this inquiry, by the unfavourable observations made, by many learned English and Irish ecclesiastics, concerning the time of the first settlement of the Scots in Britain. Though the writers of North-Britain confuted, in a satisfactory manner, those extenuators of their antiquities, yet they left the origin and history of the ancient Scots, in the same cloud of darkness, in which they found them. Even the industrious Father Innes, being unacquainted with the Galic language, had but little success in his inquiries, concerning the real origin of his countrymen.—It was reserved for Dr. Macpherson, whose work lies now before us, to dispel that darkness, which involved the antiquities of North-Britain.

The preface to this learned and ingenious work seems to have been written by another hand. It is not confined merely to illustrate the dissertations to which it is prefixed; it enters into the subject, and by several additional arguments and disquisitions, further proves the fabulousness of the Hibernian descent of the Scots of Britain, which had been so universally received.—‘It was not altogether, says the writer of the preface, from a partiality to his own country, that Dr. Macpherson gave the first place to Scotland, in his disquisitions. Though the Scots have as just pretensions to a high antiquity, as any nation in Europe, yet their origin is peculiarly involved in darkness. It was the misfortune of North-Britain to have been almost totally destitute of letters, at a time when monkish learning and those religious virtues which arose from ascetic austerities, greatly flourished in Ireland and among the Saxons in England. This was the case, in the seventh and eighth centuries, the æra, in which the Hibernian systems of antiquity were formed. The Senachies and Fileas of Ireland made then a property of the Scots of Britain; and, secure of not being contradicted, by an illiterate race of men, assumed to themselves the dignity of being the mother-nation. The partiality of Bede for his holy cotemporaries of Ireland is well known: The good man believed and retailed whatever fictions were dictated to him, by the religious of a nation, for whom he had the greatest regard for their orthodoxy.’

The writer of the preface proves, that the Deucaledones and Vecturiones of North-Britain were the same with the Scots and Picts, and consequently that the latter nations, instead of coming from Ireland, were the genuine posterity of the old Caledonians. He computes the arguments brought from Gildas against his system, and shews, in a very satisfactory manner, that Bede's information, concerning the Scots, came from the Irish bards, and consequently deserves no credit. After giving additional strength to Dr. Macpherson's arguments against the opinion of Tacitus, concerning the Germanic extraction of the Caledonians, he concludes with some strictures, on one O'Connor, who, it seems, in writing against the system of Irish antiquities established, by the translator of Ossian's poems, 'uses low scurrility, in the place of argument and dispassionate disquisition.'

Dr. Macpherson's first dissertation is general. It treats concerning, and exposes the absurdities of, the remote antiquities of nations. After displaying great erudition and judgment, in this disquisition, he makes some strictures, and, we think, with justice, on some elegant historians of his own country, who, 'hastening to those great events, which crowd the latter part of the British annals, have left our ancient history, in the obscurity, in which they found it: looking, with too much contempt, on the origin of societies, they have either, without examination adopted the tales of their predecessors, or altogether exploded them, without any disquisition.'

In his second dissertation, the Doctor, after some general observations on the first migration of Asiatic colonies into Europe, investigates the origin of the Caledonians, the ancestors of the British and Irish Scots. He gives several etymons of their name: 'But, I must confess, says the Doctor, that the derivation given by Mr. Macpherson, the translator of the poems of Ossian, is the most simple and natural. The highlanders, as he justly observes, call themselves CAEL. That division of Scotland which they possess, they universally call, to this day, CAEL DOCH, that is to say, the country of the CAEL, or GAULS. The Romans, by a transposition of the letter L in CAEL, and changing the harsh CH of DOCH, into a harmonious termination, formed the name of Caledonia.' This domestic appellation of the country of the highlanders, together with the name of ALBANICH *, which they still retain, is a decisive proof, that the Scots highlanders are the genuine posterity of those Gauls who first possessed themselves of Britain; and not a colony of Spaniards, who came by a long voyage, across the Cantabrian ocean to Ireland.

* Albanich signifies the inhabitants of Albion, or genuine Britons.

The third dissertation contains very satisfactory proofs that the Picts were genuine Caledonians: and in the fourth, the Doctor displays uncommon erudition and industry in his inquiries into the monarchy of that nation. The fifth dissertation treats of the Pictish language, which the Doctor proves to be the same with the Galic of modern Scotland, and, by consequence, ascertains, that the Scots, as well as Picts, were the genuine posterity of the Caledonians. Having established this preliminary foundation for his system, the learned Dissertator proceeds to an examination, into the first appearance of the Caledonians, in North-Britain, under the name of Scots. We agree, with the writer of the preface to Dr. Macpherson's work, that 'the almost continual wars and animosities, which subsisted between the English and Scots, for many ages, naturally gave birth to violent prejudices on both sides.' It were to be wished that these foolish prejudices were lost, as he thinks they are, in the antiquity of those national injuries, from which they first arose. Be that as it will, we must confess that some of 'the learned antiquaries of England, in the last age, could not divest themselves of that antipathy to their northern neighbours, which had seized their whole nation.' They carried their aversion into the region of disquisition and literary inquiry, and went out of the common channel of their subject to extenuate the national antiquities of the Scots. But it must not be concealed that the writers who replied, from the other side of the Tweed, were not less circumscribed in their ideas of that universal candor, which ought to distinguish all the members of the republic of letters.

Stillingfleet and the famous Lloyd, Bishop of St. Asaph, were at much pains, as well as the learned Archbishop Usher, to bring down the commencement of the Scottish monarchy—and even the migration of the nation itself from Ireland, to the fifth or sixth age.—Dr. Macpherson not only confutes them by unanswerable testimonies, from the Roman writers, but shews that Lloyd, with all his critical learning, was either mistaken, or misrepresents a passage of Ammianus Marcellinus, where the Scots are mentioned as principals, in the war in Britain against the Emperor Constantius, in the 360th year of the Christian æra*. The Doctor passes from the Scots to a short detail of the antiquities of Ireland, according to the best annals preserved, in that country. This account, in itself dull and puerile, is rendered pleasant and ludicrous, by the Doctor's facetious manner of treating it. He proves, with Innes, by unanswerable arguments, that the Irish, before the mission of St. Patrick, were destitute of letters, and consequently that no me-

* Ammian. Marcellin. Lib. xx.

mory of events, prior to the fifth age, is preserved among them.—In the succeeding dissertation, the Doctor, after some general observations on the uncertainty of oral tradition in every country, endeavours to investigate the real origin of the Irish. One of his arguments is perhaps sufficient to convince the dispassionate that the Irish originally transmigrated from Caledonia.—The Welsh in all ages distinguished the Irish as well as the Picts and Scots, by the name of GAEL, and the first and last mentioned nation, use that very appellation for themselves, at this day; which is a demonstration, that all the three were the posterity of those Gauls, who were the first inhabitants of Britain. Our Author might have confirmed this doctrine, by the express testimony of Diodorus Siculus, who says, ‘*that the most barbarous of all the Gauls, were those Britains who inhabited Ireland**.’

The Author of the Dissertations, having settled the real origin of the Scots and Picts, proceeds with great acuteness and ingenuity, to shew how those two branches of the Caledonians acquired their new names. He then observes, ‘that the indigenous name of the Caledonians is the only one hitherto known,’ among their genuine descendants, the highlanders of Scotland. They call themselves ALBANICH to this day. All the illiterate highlanders are as perfect strangers to the national name of Scots as they are to that of Parthian or Arabian. If a common highlander is asked what countryman he is, he immediately replies, that he is an ALBANICH, a genuine Briton, or GAEL, whose ancestors derived their origin from the Gauls of the continent.

We have dwelt the longer upon this system of the origin of the inhabitants of North-Britain, as it is not only new, but carries conviction along with it. The Doctor then proceeds to an ingenious and elegant account of the genius, manners and customs of the Caledonians, Picts and Scots. He examines, with great learning and acuteness, the opinion of Tacitus, concerning the Germanic extraction of the Caledonians, which seems to be corroborated by a tradition preserved, by the venerable Bede. The two succeeding dissertations, throw great light on the degrees and titles of honour among the ancient Scots, upon some obsolete terms in their laws, and upon the famous order of Bards, which subsisted among them, as well as among all the Celtic nations. The Doctor has, in his 15th and 16th dissertations, given a compleat history of the Norwegian principality of the isles, commonly called the Kingdom of Man; and shews that the historians of Scotland have misrepresented almost every article and event, which concerns those islands,

* Diqd. Sic. Lib. iv.

during

during their dependence on the crown of Norway. The remaining dissertations of this valuable work illustrate the civil and religious antiquities of the Scots, in a manner, which renders a subject, in itself dry, pleasing and instructive.

To conclude, we may venture to recommend these Dissertations, as the best critical inquiry into the history and antiquities of our northern neighbours, that has hitherto been given to the public. The manliness of his sentiments, the elegance of his diction, and his agreeable manner of treating his subject, shew that the Author was a man of more than ordinary talents, as a writer; and, it is much to be regretted, that his death has deprived the republic of letters of so valuable a member.

Conclusion of our Account of *Yorick's Sentimental Journey through France and Italy*. See our last Month's Review.

“**A**LAS poor Yorick!—a fellow of infinite jest; of most excellent fancy;—Where be your gibes now? your gambols? your songs? your flashes of merriment that were wont to set the table in a roar?”—Poor Yorick! Little did we imagine, while lately indulging the play of fancy, in a review of thy *Sentimental Journey*, that thou wert then setting out on thy last journey, to that far country from whose bourn no traveller returns! Little did we think that in those very moments, so grateful, so pleasant to us, thou thyself wert expiring on the bed of mortal pain,—breathing out thy once mirthful soul, and resigning all thy jocund faculties to the ruthless tyrant with whom *there is no JESTING*:—alas, poor Yorick!

But it is not our present purpose to attempt the elegy of this deceased, this lamented son of HUMOUR.—We stand engaged for an account of the second volume of his sentimental rambles,—his last, in our judgment, his best production:—though not, perhaps, the most admired of his works.—We turn, therefore, from the author to the book; and proceed to the completion of our article.

The second volume then, opens with the following sentimental adventure; the first scene of which lay in a bookseller's shop, in Paris.—Yorick was enquiring for an English author (Shakespeare) ‘when a young decent girl of about twenty, who by her air and dress, seemed to be *fille de chambre* to some devout woman of fashion, came into the shop and asked for *Les Egarments du Cœur Et de l'Esprit*: the bookseller gave her the book directly; she pulled out a little green satin purse, run round with a ribbon of the same colour, and putting her finger and thumb into it, she took out the money, and paid for it. As I

had nothing more to stay me in the shop, we both walked out at the door together.

‘—And what have you to do, my dear, said I, with *The Wanderings of the Heart*, who scarce know yet you have one? nor till love has first told you it, or some faithless shepherd has made it ache, can’st thou ever be sure it is so.—*Le Dieu m’en guard!* said the girl.—With reason, said I—for if it is a good one, ’tis pity it should be stolen: ’tis a little treasure to thee, and gives a better air to your face, than if it was dress’d out with pearls.

‘The young girl listen’d with a submissive attention, holding her satten purse by its ribband in her hand all the time—’Tis a very small one, said I, taking hold of the bottom of it—she held it towards me—and there is very little in it, my dear, said I; but be but as good as thou art handsome, and heaven will fill it: I had a parcel of crowns in my hand to pay for Shakespeare; and as she had let go the purse intirely, I put a single one in; and tying up the ribband in a bow-knot, returned it to her.

‘The young girl made me more a humble courtesy than a low one—’twas one of those quiet, thankful sinkings where the s, it bows itself down—the body does no more than tell it. I never gave a girl a crown in my life which gave me half the pleasure.

‘My advice, my dear, would not have been worth a pin to you, said I, if I had not given this along with it: but now, when you see the crown, you’ll remember it—so don’t, my dear, lay it out in ribbands.

‘Upon my word, Sir, said the girl, earnestly, I am incapable—in saying which, as is usual in little bargains of honour, she gave me her hand—*En verite, Monsieur, je mettrai cet argent apart,* said she.

‘When a virtuous convention is made betwixt man and woman, it sanctifies their most private walks: so notwithstanding it was dusky, yet as both our roads lay the same way, we made no scruple of walking along the Quai de Conti together.

‘She made me a second courtesy in setting off, and before we got twenty yards from the door, as if she had not done enough before, she made a sort of a little stop to tell me again,—she thank’d me.

‘It was a small tribute. I told her, which I could not avoid paying to virtue, and would not be mistaken in the person I had been rendering it to for the world—but I see innocence, my dear, in your face—and soul besal the man who ever lays a snare in its way!

‘The girl seem’d affected some way or other with what I said—she gave a low sigh—I found I was not empowered to enquire

quire at all after it—so said nothing more till I got to the corner of the Rue de Nevers, where we were to part.

‘—But is this the way, my dear, said I, to the hotel de Modene? she told me it was—or, that I might go by the Rue de Guineygaude, which was the next turn.—Then I’ll go, my dear, by the Rue de Guineygaude, said I, for two reasons; first I shall please myself, and next I shall give you the protection of my company as far on your way as I can. The girl was sensible I was civil—and said, she wish’d the hotel de Modene was in the Rue de St. Pierre—You live there? said I.—She told me she was *fille de chambre* to Madame R****—Good God! said I, ’tis the very lady for whom I have brought a letter from Amiens.—The girl told me that Madame R****, she believed, expected a stranger with a letter, and was impatient to see him—so I desired the girl to present my compliments to Madame R****, and say I would certainly wait upon her in the morning.

‘We stood still at the corner of the Rue de Nevers whilst this pass’d—We then stopp’d a moment whilst she disposed of her *Egarments de Cœur*, &c. more commodiously than carrying them in her hand—they were two volumes; so I held the second for her whilst she put the first into her pocket; and then she held her pocket, and I put in the other after it.

‘’Tis sweet to feel by what fine spun threads our affections are drawn together.

‘We set off a-fresh, and as she took her third step, the girl put her hand within my arm—I was just bidding her—but she did it of herself with that undeliberating simplicity, which shew’d it was out of her head that she had never seen me before. For my own part, I felt the conviction of consanguinity so strongly, that I could not help turning half round to look in her face, and see if I could trace out any thing in it of a family likeness—Tut! said I, are we not all relations?

‘When we arrived at the turning up of the Rue de Guineygaude, I stopp’d to bid her adieu for good and all; the girl would thank me again for my company and kindness—She bid me adieu twice—I repeated it as often; and so cordial was the parting between us, that had it happen’d any where else, I’m not sure but I should have sign’d it with a kiss of charity, as warm and holy as an apostle.

‘But in Paris, as none kiss each other but the men—I did, what amounted to the same thing—

‘—I bid God bless her.’

What delicacy of feeling, what tenderness of sentiment, yet what simplicity of expression are here! Is it possible that a man of gross ideas could ever write in a strain so pure, so refined from the dross of sensuality!—But here is more of the pretty *fille de*

chambre : by whom the virtue of our Sentimental Hero was put to a farther trial.

Returning one day from an excursion to Versailles, the porter at the hotel where Yorick lodged, told him that a young woman with a band-box had been enquiring for him : and he did not know whether or not she was yet gone away. ‘ I took the key of my chamber from him, said Yorick, and went up stairs ; and when I had got within ten steps of the top of the landing before my door, I met her coming easily down.

‘ It was the fair *fille de chambre* I had walked along the Quai de Conti with : Madame de R**** had sent her upon some commissions to a *merchande de modes* within a step or two of the hotel de Modene ; and as I had failed in waiting upon her, had bid her enquire if I had left Paris ; and if so, whether I had not left a letter address’d to her.

‘ As the fair *fille de chambre* was so near my door she turned back, and went into the room with me for a moment or two whilst I wrote a card.

‘ It was a fine still evening in the latter end of the month of May—the crimson window curtains (which were of the same colour of those of the bed) were drawn close—the sun was setting and reflected through them so warm a tint into the fair *fille de chambre*’s face—I thought she blush’d—the idea of it made me blush myself—we were quite alone ; and that super-induced a second blush before the first could get off.

‘ There is a sort of pleasing, half-guilty blush, where the blood is more in fault than the man—’tis sent impetuous from the heart, and virtue flies after it—not to call it back, but to make the sensation of it more delicious to the nerves—’tis associated.——

‘ But I’ll not describe it.—I felt something at first within me which was not in strict unison with the lesson of virtue I had given her the night before—I sought five minutes for a card—I knew I had not one.—I took up a pen—I laid it down again—my hand trembled—the devil was in me.

‘ I know as well as any one, he is an adversary, whom if we resist, he will fly from us—but I seldom resist him at all ; from a terror, that though I may conquer, I may still get a hurt in the combat—so I give up the triumph, for security ; and instead of thinking to make him fly, I generally fly myself.

‘ The fair *fille de chambre* came close up to the bureau where I was looking for a card—took up first the pen I cast down, then offered to hold me the ink : she offer’d it so sweetly, I was going to accept it—but I durst not—I have nothing, my dear, said I, to write upon.—Write it, said she, simply, upon any thing.—

‘ I was

‘ I was just going to cry out, Then I will write it, fair girl ! upon thy lips.—

‘ If I do, said I, I shall perish—so I took her by the hand, and led her to the door, and begg’d she would not forget the lesson I had given her—She said, Indeed she would not—and as she utter’d it with some earnestness, she turned about, and gave me both her hands, closed together, into mine—it was impossible not to compress them in that situation—I wish’d to let them go; and all the time I held them, I kept arguing within myself against it—and still I held them on.—In two minutes I found I had all the battle to fight over again—and I felt my legs and every limb about me tremble at the idea.

‘ The foot of the bed was within a yard and a half of the place where we were standing—I had still hold of her hands—and how it happened I can give no account, but I neither ask’d her—nor drew her—nor did I think of the bed—but so it did happen, we both sat down.

‘ I’ll just shew you, said the fair *fille de chambre*, the little purse I have been making to-day to hold your crown. So she put her hand into her right pocket, which was next me, and felt for it for some time—then into the left—“ She had lost it.”—I never bore expectation more quietly—it was in her right pocket at last—she pulled it out; it was of green taffeta, lined with a little bit of white quilted sattin, and just big enough to hold the crown—she put it into my hand—it was pretty; and I held it ten minutes with the back of my hand resting upon her lap—looking sometimes at the purse, sometimes on one side of it.

‘ A stitch or two had broke out in the gathers of my stock—the fair *fille de chambre*, without saying a word, took out her little hussive, threaded a small needle, and sew’d it up—I foresaw it would hazard the glory of the day; and as she passed her hand in silence across and across my neck in the manœuvre, I felt the laurels shake which fancy had wreath’d about my head.

‘ A strap had given way in her walk, and the buckle of her shoe was just falling off—See, said the *fille de chambre*, holding up her foot—I could not for my soul but fasten the buckle in return, and putting in the strap—and lifting up the other foot with it, when I had done, to see both were right—in doing it too suddenly—it unavoidably threw the fair *fille de chambre* off her center—and then—’

Generous and virtuous Reader, dost thou not tremble for the fate of this unguarded innocent? But, fear not: sentiment is still victorious over sensuality. The next chapter is entitled THE CONQUEST: and a noble one it is!

‘ Yes—and then—Ye whose clay-cold heads and luke-warm hearts can argue down or mask your passions—tell me, what trespass

transpals is it that man should have them? or how his spirit stands answerable, to the father of spirits, but for his conduct under them?

‘ If nature has so wove her web of kindness, that some threads of love and desire are entangled with the piece—must the whole web be rent in drawing them out?—Whip me such stoics, great governor of nature! said I to myself—Wherever thy providence shall place me for the trials of my virtue—whatever is my danger—whatever is my situation—let me feel the movements which rise out of it, and which belong to me as a man—and if I govern them as a good one—I will trust the issues to thy justice, for thou hast made us—and not we ourselves.

‘ As I finish’d my address, I raised the fair *fille de chambre* up by the hand, and led her out of the room—she stood by me till I lock’d the door and put the key in my pocket—and then—the victory being quite decisive—and not till then, I press’d my lips to her cheek, and, taking her by the hand again, led her safe to the gate of the hotel.’

Some of our fair countrywomen, accustomed to a more reserved deportment, may possibly be inclined to pronounce the little *fille de chambre* a “forward hussy:” but they must not judge of a Frenchwoman’s virtue from the frankness, the ease, and vivacity of her carriage and conversation. The gayest coquet in Paris may be as chaste as the most formal prude in the more rigid latitudes of the north.

Travellers in ordinary, or *ordinary travellers*, would have told us how many statues and pictures they met with in their visit to the capital of France; and who chizel’d the one, and who pencil’d the other: but the genius of Yorick was superior to such uninteresting details. The following sketch of Parisian manners will afford richer entertainment to the mind of a sentimental reader.

‘ We get forwards in the world, says Yorick, not so much by doing services, as receiving them: you take a withering twig, and put it in the ground; and then you water it, because you have planted it.

‘ *Monsi. Le Compte de B*****, merely because he had done me one kindness in the affair of my passport, would go on and do me another, the few days he was at Paris, in making me known to a few people of rank; and they were to present me to others, and so on.

‘ I had got master of my *secret*, just in time to turn these honours to some little account; otherwise, as is commonly the case, I should have din’d or supp’d a single time or two round, and then by *translating* French looks and attitudes into plain English, I should presently have seen, that I had got hold of the

the *couvert* of some more entertaining guest; and in course, should have resigned all my places one after another, merely upon the principle that I could not keep them.—As it was, things did not go much amiss.

‘ I had the honour of being introduced to the old Marquis de B****. In days of yore he had signaliz’d himself by some small feats of chivalry in the *Cour d’amour*, and had dress’d himself out to the idea of tilts and tournaments ever since—the Marquis de B**** wish’d to have it thought the affair was somewhere else than in his brain. “ He could like to take a trip to England,” and ask’d much of the English ladies. Stay where you are, I beseech you, *Monf. le Marquise*, said I—*Les Messrs. Angloise* can scarce get a kind look from them as it is.—The Marquis invited me to supper.

‘ *Monf. P***** the farmer-general was just as inquisitive about our taxes.—They were very considerable, he heard—If we knew but how to collect them, said I, making him a low bow.

‘ I could never have been invited to *Monf. P*****’s concerts upon any other terms.

‘ I had been misrepresented to *Madame de Q**** as an *esprit*.—*Madame de Q**** was an *esprit* herself; she burnt with impatience to see me, and hear me talk. I had not taken my fear, before I saw she did not care a sou whether I had any wit or no—I was let in, to be convinced she had.—I call heaven to witness I never once open’d the door of my lips.

‘ *Madame de Q**** vow’d to every creature she met, “ She had never had a more improving conversation with a man in her life.”

‘ There are three epochs in the empire of a French-woman.—She is coquette—then deist—then *devôte*: the empire during these is never lost—she only changes her subjects: when thirty-five years and more have unpeopled her dominions of the slaves of love, she re-peoples it with slaves of infidelity—and then with the slaves of the church.

‘ *Madame de V**** was vibrating betwixt the first and second of these epochs: the colour of the rose was shading fast away—she ought to have been a deist five years before the time I had the honour to pay my first visit.

‘ She placed me upon the same sofa with her, for the sake of disputing the point of religion more closely.—In short, *Madame de V**** told me she believed nothing.

‘ I told *Madame de V**** it might be her principle; but I was sure it could not be her interest to level the outworks, without which I could not conceive how such a citadel as hers could be defended—that there was not a more dangerous thing in the world, than for a beauty to be a deist—that it was a debt I owed

owed my creed, not to conceal it from her—that I had not been five minutes sat upon the sofa beside her, but I had begun to form designs—and what is it, but the sentiments of religion, and the persuasion they had existed in her breast, which could have check'd them as they rose up.

‘We are not adamant, said I, taking hold of her hand—and there is need of all restraints, till age in her own time steals in and lays them on us—but, my dear lady, said I, kissing her hand—’tis too—too soon—

‘I declare I had the credit all over Paris of unperverting Madame de V***.—She affirm’d to Monf. D*** and the Abbe M***, that in one half hour I had said more for revealed religion, than all their Encyclopedia had said against it—I was lifted directly into Madame de V***’s *Coterie*—and she put off the epocha of deism for two years.

‘I remember it was in this *Coterie*, in the middle of a discourse, in which I was shewing the necessity of a *first cause*, that the young Count de Faineant took me by the hand to the furthest corner of the room, to tell me my *solitaire* was pinn’d too strait about my neck—It should be *plus badinant*, said the Count, looking down upon his own—but a word, Monf. Yorick, to the wife—

‘—And from the wife, Monf. Le Compte, replied I, making him a bow—*is enough*.

‘The Count de Faineant embraced me with more ardour than ever I was embraced by mortal man.

‘For three weeks together, I was of every man’s opinion I met.—*Pardi ! ce Monf. Yorick a autant d’esprit que nous autres—Il raisonne bien*, said another.—*C’est un bon enfant*, said a third.—And at this price I could have eaten and drank and been merry all the days of my life at Paris ; but ’twas a dishonest *reckoning*—I grew ashamed of it—it was the gain of a slave—every sentiment of honour revolted against it—the higher I got, the more was I forced upon my *beggarly system*—the better the *Coterie*—the more children of Art—I languish’d for those of Nature : and one night, after a most vile prostitution of myself to half a dozen different people, I grew sick—went to bed—order’d La Fleur to get me horses in the morning to set out for Italy.’

In these slight but natural traits, the agreeable though unsubstantial characteristics of the French, may be seen in a truer light, than in the laboured drawings of more serious travellers.—In the next extract we have a striking picture of human nature, in a simpler garb, and more primitive appearance : it exhibits a scene which occurred in Yorick’s journey from France to Italy.

‘A shoe

‘ A shoe coming loose from the fore-foot of the thill-horse, at the beginning of the ascent of mount Taurira, the postilion dismounted, twisted the shoe off, and put it in his pocket; as the ascent was of five or six miles, and that horse our main dependence, I made a point of having the shoe fasten’d on again, as well as we could; but the postilion had thrown away the nails, and the hammer in the chaise-box, being of no great use without them, I submitted to go on.

‘ He had not mounted half a mile higher, when coming to a flinty piece of road, the poor devil lost a second shoe, and from off his other fore-foot; I then got out of the chaise in good earnest; and seeing a house about a quarter of a mile to the left-hand, with a great deal to do, I prevailed upon the postilion to turn up to it. The look of the house, and of every thing about it, as we drew nearer, soon reconciled me to the disaster.—It was a little farm-house surrounded with about twenty acres of vineyard, about as much corn—and close to the house, on one side, was a *potagerie* of an acre and a half, full of every thing which could make plenty in a French peasant’s house—and on the other side was a little wood which furnished wherewithal to dress it. It was about eight in the evening when I got to the house—so I left the postilion to manage his point as he could—and for mine, I walk’d directly into the house.

‘ The family consisted of an old grey-headed man and his wife, with five or six sons and sons-in-law and their several wives, and a joyous genealogy out of ’em.

‘ They were all sitting down together to their lentil-soup; a large wheaten loaf was in the middle of the table; and a flaggon of wine at each end of it promised joy through the stages of the repast—’twas a feast of love.

‘ The old man rose up to meet me, and with a respectful cordiality would have me sit down at the table; my heart was sat down the moment I entered the room; so I sat down at once like a son of the family; and to invest myself in the character as speedily as I could, I instantly borrowed the old man’s knife, and taking up the loaf cut myself a hearty luncheon; and as I did it I saw a testimony in every eye, not only of an honest welcome, but of a welcome mixed with thanks that I had not seem’d to doubt it.

‘ Was it this; or tell me, Nature, what else it was which made this morsel so sweet—and to what magick I owe it, that the draught I took of their flaggon was so delicious with it, that they remain upon my palate to this hour?

‘ If the supper was to my taste—the grace which follow’d it was much more so.

‘ When supper was over, the old man gave a knock upon the table with the hilt of his knife—to bid them prepare for the dance:

dance: the moment the signal was given, the women and girls ran all together into a back apartment to tie up their hair—and the young men to the door to wash their faces, and change their sabots; and in three minutes every soul was ready upon a little esplanade before the house to begin—The old man and his wife came out last, and, placing me betwixt them, sat down upon a sofa of turf by the door.

‘The old man had some fifty years ago been no mean performer upon the *vielle*—and at the age he was then of, touch’d it well enough for the purpose. His wife sung now-and-then a little to the tune—then intermitted—and joined her old man again as their children and grand-children danced before them.

‘It was not till the middle of the second dance, when, from some pauses in the movement wherein they all seemed to look up, I fancied I could distinguish an elevation of spirit different from that which is the cause or the effect of simple jollity.—In a word, I thought I beheld *Religion* mixing in the dance—but as I had never seen her so engaged, I should have look’d upon it now, as one of the illusions of an imagination which is eternally misleading me, had not the old man, as soon as the dance ended, said, that this was their constant way; and that all his life long he had made it a rule, after supper was over, to call out his family to dance and rejoice; believing, he said, that a cheerful and contented mind was the best sort of thanks to heaven that an illiterate peasant could pay—

‘—Or a learned prelate either, said I.’

‘There is something in the *grace* of these good people of the mountain, which to the less lively piety of a saturnine Englishman, may perhaps prove rather offensive than edifying; but to the native happy complexion of a truly innocent and virtuous mind, cherished and warmed in the sunshine of a more cheerful climate, such natural modes of expressing the grateful hilarity of a good heart, may be far from disagreeable.—O! that there were nothing more justly reprehensible in the effusions of this extraordinary pen! But so it is, and so it ever was with poor Yorick; who could never take leave of his readers without some pleasantries of the *lower species*. Thus the volume before us concludes with a dash of *somewhat* bordering rather on sensuality than sentiment. Another widow is introduced, and another *filles de chambre*; and the Author abruptly breaks off in the middle of a night-scene at an inn in the road to Turin.—A ludicrous *hiatus* ends the book; which the whimsical Writer had scarce closed before the fatal *hiatus* of DEATH put at once a final period to the ramblings and the writings of the inimitable LAURENCE STERNE;—to whom we must now bid eternal *

* We do not hear that he has left any materials behind him for posthumous publication.

adieu!

adieu!—Farewell, then, admirable Yorick! Be thy wit, thy benevolence, and every blameless part of thy *life* and thy *works*, remembered:—but, on the imperfections of *both*, ‘MAY THE RECORDING ANGEL DROP A TEAR, AND BLOT THEM OUT FOR EVER!’

MONTHLY CATALOGUE,

For APRIL, 1768.

RELIGIOUS and CONTROVERSIAL.

Art. 13. *The Importance of Faith. To which is added a Sketch of the Almighty's Proceedings with his Creature Man.* 8vo. 1s. Becket.

THE design of this little treatise is very laudable. It is to rescue the term *faith*, or, as the Author expresses it, that *faith* which the scripture speaks of as imputed to men for *righteousness*, from the contempt and ridicule into which it has fallen with some persons, and which has been partly occasioned by the false or confused notion many zealous Christians have entertained concerning it. It exhibits only a very general view of the subject; which is all that can be expected in so small a compass; and, accordingly, the Writer intends this tract chiefly for those who have neither opportunity, leisure, nor inclination, to peruse larger dissertations. He appears to be a man of integrity and piety, who wishes well to the best interest of his fellow-creatures. He considers faith as a practical principle, a voluntary religious dependance upon God, which being fixed in the heart, is the Spring of repentance and obedience; but the narrow limits he has assigned to himself, do not allow him to enter into a consideration of its different exercise and expressions, according to the objects and circumstances in which it is exerted. The pamphlet closes with what he calls ‘a *sketch*,’ rather a brief view, ‘of the Almighty’s proceedings with his creature man;’ what he here says is sensible and pious.

Some little criticism is found in this performance, particularly when having mentioned the sin of Adam, as partly an affectation of independency, he speaks of Christ the second Adam: here our Author introduces a celebrated text in the epistle to the *Hebrews*, and says, Christ baffled the tempter, and though in the form of God *ἐν ἀπειραγμῶν ἡγούμενος* did not (like our first parent) *act the robbery to be equal with God*, or lead the way to such impiety; but humbled himself, &c. In a note it is added, whether or not this be the true sense of the controverted text, the Writer does not take upon him to decide: *ἡγούμενος* is derived from *αἶψα*, and has the same signification; the primary sense whereof is, perhaps, like *ago* in Latin, simply to act; and the secondary ones to lead the way in, or to judge concerning any action, &c. Dr. Sykes has observed that *ἀπειραγμῶν* properly signifies the act of robbery, and *ἀπειραγμα* the thing stolen or taken by force.

Art. 14. *A new and correct Edition of the Book of Common Prayer and Administration of the Sacraments, and other Rites of the Church of England; in which certain Alterations and Amend-*

ments

ments are most humbly offered and recommended, to which is prefixed a Letter to the Most Reverend the Archbishops, and the Right Reverend the Bishops of the Church of England. By a Priest of the same Church. 8vo. 5s. Fletcher. 1768.

There is no doubt that the Book of Common Prayer might admit of some amendment. There are superfluities which might be retrenched, expressions that are almost obsolete, and, consequently, some few passages of which the language might be rendered more intelligible; but though the Author of this work might be very sensible of these defects, he has shewn himself very incapable of altering them for the better; at least we think that in many places he has altered for the worse. A short specimen will suffice.

"Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son," &c.

Alteration.

'O Almighty God, the keeper of Israel, who neither sleepest, nor sleepest, and with whom the night is as clear as the day, we humbly recommend ourselves this night to thy watchful care, and gracious protection. Vouchsafe to keep us from all evil, and to defend us from all perils and dangers for the sake of thine only Son,' &c.

What beautiful brevity and precision in the former of these collects! what superfluity and tautology in the latter!

Art. 15. *A Letter from a Protestant dissenting Minister to the Clergy of the Church of England, occasioned by the alarming Growth of Popery in this Kingdom; wherein several late Popish Publications are considered. 8vo. 1s. 6d. Cadell.*

The popish tracts considered by the Author are, 1. Brooke's Trial of the Roman Catholics of Ireland. 2. Considerations on the Penal Laws against Roman Catholics in England, &c. 3. Observations on Affairs in Ireland, &c. by Viscount Taaffe. 4. A candid Enquiry into the Causes and Motives of the late Riots in the Province of Munster in Ireland by the People called Whiteboys or Levellers. 5. Phillips's Life of Cardinal Pole. 6. Phillips's Appendix. 7. A free Examination of the common Methods employed to prevent the Growth of Popery. 8. An Apology for the Catholics of Great Britain and Ireland, humbly offered to the Consideration of the King's most excellent Majesty, and both Houses of Parliament.

This letter is an excellent performance, and contains many judicious strictures on the above-mentioned publications: but we have lately made to many observations, and inserted so many articles on these subjects, that we are afraid of tiring our Readers with often repeating the same things: and therefore we beg leave to refer the curious Peruser to the pamphlet itself, which we assure him will amply requite him for his trouble in reading it.

Art. 16. *Some Proposals towards preventing the Growth of Popery, humbly offered to his Diocesan, by an old Country Parson. 8vo. 1s. Baldwin.*

The most effectual means, says this Writer, to stop the increase of popery and superstition, is, to be infinitely careful not to run into that *atheism* and *profane libertinism*, which is the contrary extreme to super-
stition.

sition. For, while we fly from the superstition of popery, if we run into the contempt of all religion, that profane libertinism will probably terminate in popery again.

Another means, he says, to prevent the growth of popery, is to keep our churches in decent order and condition, to have the public service read with solemnity and gravity, and induce the people to join heartily and behave seriously in it. But above all, he is for having the church lands, tythes, &c. which were taken from the church at the dissolution of the monasteries, restored to the clergy. Now, we believe, there are people who think the church hath too much already. Indeed, if all the present ecclesiastical revenues were thrown into a fund, and a more equal distribution made of it for the officiating ministers of religion, this might produce a great and a good effect:—but we much fear that our worthy old gentleman's proposal would rather increase, than prevent, the growth of popery.

Art. 17. *Animadversions on the Conduct of the Rev. Dr. Rutherford, in the Controversy which has followed the Publication of the Confessional: with a Word to the Author of An Essay on Establishments in Religion.* By Anonymous. 8vo. 6d. Bladon.

Here is little, very little indeed, relating to Dr. R. or to the author of the Essay on Establishments. A few slight observations on subscription to church-articles, a group of quotations from various books, particularly the Confessional, with some warm encomiums on that celebrated performance, are all that we find in these few unimportant pages, improperly entitled *Animadversions on the Conduct of Dr. Rutherford,*

Art. 18. *Occasional Remarks upon some late Strictures on the Confessional: particularly in a Pamphlet, intitled, Doubts concerning the Authenticity of the last Publication of the Confessional, &c.* 8vo. 1s. Bladon.

We have here some very pertinent and spirited remarks upon the several Writers who have attacked the CONFESSIO^NAL, and particularly upon the Author of the *Doubts*, &c. Who the *Remarker* is, scarce any of our Readers will be at a loss to know, who reads the *Remarks* with any degree of attention. We shall give a short specimen of his style and manner.

'Misrepresentations,' says he, 'let them be conveyed in what way you will, when they strike at the *moral character* of the party misrepresented, are serious things; and the particular virulence with which the insinuations of that tendency in these *Doubts* are thrown out against the Author of the Confessional, made it in some measure necessary that the public should be apprised to what they really amount.'

It is true, writers against that book, of a more consequential figure, have not been sparing in *personal reflections*. But as these were probably intended only as a kind of crutches to help on here and there a lame argument for subscriptions, the consideration of them may be postponed till it becomes reasonable for the Author to review those arguments.

I say till it becomes *reasonable*, that is to say, till these argumentative gentlemen have reconciled the jarring and contradictory principles.
 Rev. April, 1768. Y plea

ples and interpretations they have respectively played against the Confessional, and brought them to a perfect agreement one with another.

‘ It was very easy to foresee that men who hardly agreed in any thing else, would agree in attacking the Confessional and disparaging the Author of it, and that their disagreements must break out in the course of the controversy; and so it hath proved.

‘ There is no such thing, for example, as making room for Professor *Rutherford’s Independent Churches* in the theory of the *Essayist* on *Etablissements*. On another hand, the latitude allowed by the *Pleaser* for subscriptions, is utterly subversive of the said Professor’s *Testwork*.

‘ There cannot well be a more decisive argument than may be drawn from the circumstances of these and other disagreements among them, that *all* their defences of subscription are defective. And yet, as these gentlemen are only particular doctors, they are only at liberty to disown each other, as occasion is given; not to mention that some future doctor may arise who will disown them both.

‘ There are, too, among the adversaries of the Confessional, who want to be reconciled to themselves. Of this class is the *Letter-writer* and *Remarker* on the preface to the first edition of the *Confessional*. He deals chiefly in *bye-matters*, and these he treats in a *bye-way* of his own, so that you cannot be certain whither he is bound, or by what church-system he will abide. Sometimes he reproves the Author of the Confessional with magisterial severity, as too much a friend to the dissenters, only for exposing the iniquity of their ancient persecutors. On other occasions he seems disposed to coax the dissenters in a way that puts one in mind of, *If we had lived in the days of our forefathers, &c.*

‘ What hope can a man, who commits himself with such opponents, have, that the controversy will ever be brought to a fair issue, or indeed to any issue at all? Or who that can employ himself with any sort of advantage either to himself or the public in studies of another sort, would waste his fleeting hours in such fruitless altercation?

‘ Who, for instance, that does not hold his time the cheapest of all his worldly goods, would contend with a man, who, at this time of the day, shews an inclination to support the narrow-hearted, and more than semipagan notion of *religion*, entertained by the convocation-men of 1689.

‘ In what way can you deal, or upon what common principles can you argue, with a pretended defender of a Protestant church, who either is, or pretends to be ignorant of the *master-argument* against Popery?

‘ Is it worth your while to hold debate with a man who quarrels with you for calling the Nonconformists of Archbishop *Parker’s* time by the name of *Puritans*, after so good an authority as *Strype*?—Or with a man who, while he is correcting your historical errors, speaks of two bishops, one of whom died while the other was a school-boy, as of one and the same man? Or lastly, with a disputant who, while he is questioning you with an *ingenious magnanimity* concerning the sincerity of your subscription, seems not to have any feelings that ever he subscribed himself?

‘ Yet this gentleman seems to set himself up as advocate-general for the clergy of the church of *England*. Is it credible that a re-

spectable body, among whom are many, I trust very many, learned, rational, pious, liberal-minded divines, would chuse such a one for their representative ?

Speaking of Mr. Pye, the Remarker does him the justice to acknowledge, that he has done a seasonable and essential service to the Protestant cause, by so much of his *Five Letters* as concerns Popery and popish Writers, and that he deserves the thanks of all good Protestants for it.

MISCELLANEOUS.

Art. 19. *Sentiments on the Death of Sentimental Yorick.* By one of Uncle Toby's illegitimate Children. 4to. 1s. Steare.

An attempt to be witty, in Mr. Sterne's manner, on the death of Mr. Sterne.

Art. 20. *The Fig-leaf—Veni, vidi, vici, ivi: or, He's gone! Who? YORICK; &c.* 4to. 1s. Tomlinson.

An unsuccessful attempt to imitate the manner of Tristram Shandy, in the most obnoxious parts of that work, and to pocket a few shillings by a *twelve-penny touch* on the death of the celebrated author.

Art. 21. *Remarks on a Sermon lately published, entitled, "Masonry the Way to Hell."* By John Thompson. 8vo. 1s. Evans.

This *wife* Defender of the 'ancient and honourable order of masonry,' endeavours to prove the late sermon * against the society, to be 'a jesuitical production, tending to sow the seeds of dissention, and to impose on the understandings of those who are ignorant of the principles of masonry.' He, moreover, asserts, that the author of the sermon is an *ignoramus*, and knows nothing about the real mysteries of free masonry.

* See the list of sermons in the Review for February last.

Art. 22. *Masonry the Turnpike-Road to Happiness in this Life, and eternal Happiness hereafter.* 8vo. 1s. Bladon.

Better written than the foregoing unlearned Remarks; but whether any of these pamphleteers are in the *secret* or not, those only who are masons can (if they will) inform the public. — If, however, what is here said be true, what occasion have we for the Christian religion? Would it not be right for us all to turn free masons?

Art. 23. *The Battle of the Quills: or, Wilkes attacked and defended.*

An impartial Selection of the most interesting Pieces, argumentative, declamatory, and humorous, in Prose and Verse, relative to John Wilkes, Esq; written by his Adversaries, his Partizans, and himself, from the Time of his declaring himself a Candidate to represent the City of London, in Parliament, to his being elected for the County of Middlesex. To which is prefixed, an Account of the Nature of Outlawry. 8vo. 1s. 6d. Williams.

All collected from the news-papers; except the account of the nature of outlawry; which the Editor professes to have extracted from Coke, Plowden, Halcy, and other eminent lawyers.

Art. 24. *The Vegetable System*. By Dr. Hill. Vol. XII. Illustrated with 60 Copper-plates. Folio. 11. 11s. 6d. Baldwin, &c.

See Review, Vol. xxxvii. p. 128, 185.

Art. 25. *East-India Oppression; or the unparalleled Case of Capt. Richard Black, who, after fourteen Years irreproachable Service, for which he had Thanks, and a Certificate from the Governor and Council of Fort St. George, after being dismissed the East India Company's Service by the said Governor and Council, the 24th of March 1763, without a Court-martial, for only signing the Address with all the other Officers, to have their half Batta restored*. 8vo. 6d. Millan.

The case of Capt. Black may be apprehended, if it is not clearly expressed, in this full but ill-written title. Writing indeed is not the direct province of a soldier, and it had been well for this gentleman if he had not exercised that talent at all, he having succeeded so very ill in it. Captain Black indeed appears to be wanting also in a more indispensable qualification for all gentlemen in military employments, and this is a humble and self-denying sense of the duties of subordination, and a silent acquiescence to the dictates of superiors in command; which is the only path to glory. A crime of this nature admits of no atonement, and the tartness of an angry man, in these circumstances, effectually deprives him of all consolation but what he may derive from self-approbation.

Art. 26. *The History of Astronomy, with its Application to Geography, History, and Chronology; occasionally exemplified by the Globes*. By George Costard, M. A. Vicar of Twickenham, in Middlesex. 4to. 10s. 6d. Newbery. 1767.

Mr. Costard's work is chiefly intended for the use of students, and has this advantage over other elementary books of astronomy, that it contains a pretty full and distinct view of the several improvements made in geography and astronomy, since the time of Cleomedes, (who is supposed to have wrote not long before the beginning of the Christian æra) and of the uses to which those improvements are, or may be, applied.

Mr. Costard shews, by a gradual deduction, at what time, and by whom, the principle discoveries have been made in geography and astronomy, how each discovery has paved the way to what followed, and by what easy steps, through the revolution of so many ages, these very useful sciences have advanced towards their present state of perfection. As a mere historical relation would have been spiritless and tiresome, he exemplifies the several discoveries as he goes along, and thus, in some measure, subjects them to view.

Art. 27. *A Mirror for Courts Martial: in which the Complaints, Trial, Sentence, and Punishment, of David Blakeney, are represented and examined with Candour*. By C. Lucas, M. D. 8vo. 1s. Steel.

Standing armies are not esteemed agreeable to the English constitution; yet, if to maintain the nation on a respectable and safe equality, suited to the present practice of our European neighbours, it is necessary to keep up a military force; the strictest attention ought to be directed

to the *proper application* of the great annual sums raised for their support. The perquisites made by the several hands which the military pay passes through have been long notorious, so that the little which at last arrives at the hands of the *gentleman soldier* to animate him with an heroic spirit, barely keeps him one degree above beggary.

Their subsistence thus cruelly abridged, the slavish state of subjection in which the poor soldiers are held, so inconsistent with that spirit they are called upon to exert in the hour of action, effectually checks them from all endeavours after redress; and renders them real objects of pity! Should one, more daring than the rest, resolve with a manly spirit to stand forth in behalf of himself and his unhappy fellows, he falls a sure victim to his imprudence, and seldom escapes being crushed by the whole weight of military power: or should he by some strange fortune succeed in his claims, he must be dismissed; for refractory spirits are dangerous in a corps. Yet surely the gallant men who have fought our battles, who have *always* stood their ground, and set their face dauntless to the greatest dangers, ought to find advocates and protection in the hour of need, and in times of peace.

Such an advocate we have now before us, in the person of Dr. Lucas, the champion of Irish liberty; and it is impossible for any one to read the melancholy tale he relates of the case of David Blakeney, without being deeply affected; and exciting such reflections as we have transiently made on the state of the soldiery.

David Blakeney, a matross of the royal regiment of artillery in Ireland, undertook to remonstrate in his own person, against the hardships the regiment laboured under from deductions and stoppages out of their pay, which, as Dr. Lucas has stated them, were very oppressive. After many practices to elude the charges, the accuser was converted into a culprit, and by a general court martial sentenced to receive five hundred lashes.

Poor Blakeney being carried to the place of punishment, appears to have been treated with the most opprobrious scoffs and insults that wanton revenge could dictate. Under this circumstance his patience forsook him, and becoming frantic, he stabbed himself several times in the belly with a knife, and then threw it at the most officious of his tormentors. Still insulted, he was nevertheless ordered to be tied up to undergo his punishment, when the colonel prevented his whipping until a report should be made of his wounds; upon which he was sent to the infirmary.

During the respite which this rash action of Blakeney afforded, Dr. Lucas humanely interested himself in his favour, and made several applications to rescue him from the punishment for which he was still reserved; but his endeavours proved ineffectual.

When he was a second time triumphantly led to be whipped, after his recovery, Blakeney determined to suffer with a manly resolution; and care it seems was studiously taken that he should feel the *full* extent of his sentence. His cool behaviour appears only to have excited this sentiment in his executioners,—‘Damn the villain, nothing will conquer him.’

In his present mangled state, he was denied the privilege of being sent to the infirmary; he was made to walk back to his barrack, and tauntingly bid to send now for his friend Dr. Lucas.

Such are, in brief, the circumstances of this barbarous transaction; which the Doctor states in very strong terms, accompanied with general reflections on the nature of courts martial, well worth the attention of every one who thinks the common rights of a free-born Briton a subject worthy of his regard.

Art. 28. *An Historical Account of the British or Welsh Versions and Editions of the Bible. With an Appendix containing the Dedications prefixed to the first Impressions.* By Thomas Llewelyn, L. L. D. 8vo, 1s. 6d. Buckland.

It appears from this account, that it is frequently impossible to procure Bibles in Wales; and that this has been the case, more or less, ever since the Reformation: in support of which assertion the public are here presented with an historical deduction of the several versions and editions of the Bible in Welsh.

The first translation of the *whole* New Testament, [by Thomas Huet, Chantor of St. David, Dr. Richard Davis, Bp. of St. David, and William Salesbury, a man of great industry, learning and piety] was printed in London, anno 1567.—But there was no edition, or version of the *Old* Testament in the British tongue, till above twenty years after this publication of the *New*.—The person chiefly concerned, in doing his country this signal service, was William Morgan, D. D. who *first* translated, or at least had a principal hand in translating, the *whole Old* Testament, and Apocrypha, into Welsh; he likewise revised and corrected the *former* version of the *New* Testament, and had them printed together, anno 1588.—He became Bishop of Landaff in 1593, and died Bishop of St. Asaph, in 1604.——In the reign of James I. the translation of the *New*, together with that of the *Old* Testament, underwent the examination and correction of Dr. Rich. Parry, Morgan's successor in the see of St. Asaph. This corrected version of the British Bible is much the same with that in use at this day. It was printed in London, anno 1620.—There has been but one more folio impression of this book: which was printed at Oxford, anno 1690; under the inspection of Bishop Lloyd.—These folio impressions were intended principally, if not wholly, for the use of churches; so that for upwards of seventy years, from the settlement of the reformation by Q. Eliz. there was no provision of Bibles made for the country, or people in general. The honour of the first supply of this kind, is due to one or more citizens of London: who procured at their own expence an octavo impression of the Welsh Bible, in 1630: in 1654, there was a second edition in the same size, consisting of 6000 copies; and in 1678, another octavo edition came out, which consisted of 8000 copies, in the publication whereof Mr. Thomas Gouge, a most benevolent and generous man, had a principal hand.—The next octavo edition of this Bible was published in 1690, by Mr. David Jones, under the patronage of Thomas, Lord Wharton, and was the last in the 17th century, and more numerous than any of the preceding impressions.——If we attend this subject into the present century, we shall find the state of it altered much for the better: for within fifty years last past, there have been four octavo impressions of this book; viz. in 1718, 1727, 1746, and 1752; owing chiefly to the laudable endeavours of the *Society for promoting Christian Knowledge*, who have expended large sums in this good work; and are

now

now again soliciting the assistance of the able and generous, for the republication of the Welsh Bible: to promote which truly pious design, appears to be the present Author's principal intention, in what he has here offered to the public.—He has also attempted to shew the improbability of our ever being able to abolish the Welsh language (as some have proposed) and of introducing the English, so far as to render it the general language of the country: and what he says, upon this head, does not appear to be ill founded.

Art. 29. *The Case of his Grace the Duke of Portland, respecting Two Leases, lately granted by the Lords of the Treasury, to Sir James Lowther, Bart. with Observations on the Motion for a Remedial Bill, for quieting the Possession of the Subject. And an Appendix, consisting of authentic Documents.* 8vo. 1s. Almon.

Great attention has been paid by the public to the transaction here recited, and commented upon, in behalf of one of the parties concerned. We cannot suppose many of our Readers to be unacquainted with an affair which has been so much canvassed in all the news-papers; and therefore it is unnecessary for us to take up much of our room with the subject. As it is possible, however, that this contest may not very soon subside, we shall briefly record the leading circumstances of the case, as they arise in the different representations of both parties.

In the first place, then, it is here set forth, that, 'on the 9th of July 1767, Sir James Lowther presented a memorial to the treasury praying a grant of the forest of Inglewood, and soccage of the castle of Carlisle, which the Duke of Portland enjoys' under a grant from King William, and which his family have been in quiet possession of, between sixty and seventy years. The memorialist, Sir James Lowther, says he is informed, that the possession of the premises has been for many years withheld from the crown, and that no benefit whatever arises to the crown therefrom, therefore prays a lease of his Majesty's interest therein, for three lives, on such terms as to their lordships shall seem meet. This memorial the board of treasury referred to the surveyor general of crown Lands for his opinion thereon. His report in answer to the board, dated the 7th of August 1767, says, that the forest of Inglewood, and soccage of Carlisle, were not conveyed by King William's grant to the Earl of Portland, but were still vested in the crown, he therefore recommends a lease of the premises to be granted to Sir James Lowther, for three lives on certain reserved rents, viz. 50 l. per ann. for the soccage of Carlisle, and 13 s. 4 d. for the forest, and a third part in both of the rent of such lands, &c. as shall be recovered from the Duke of Portland.'

The narrative then proceeds to recite all the steps taken by the Duke of Portland, to defend his title, right and property in the said forest, &c. by entering proper *caveats*, and by *memorials*, and other applications to the board of treasury. That board, however, is here vehemently accused of having dealt unfairly by his Grace, and by precipitately granting the leases to Sir J. L. And this even in direct violation of a promise made to the Duke, 'that no step shall be taken towards the decision of the matter in question, till your Grace's title has been stated, referred to, and reported upon, by the proper officer, and fully and maturely considered,' &c.

It is no wonder that the Duke, seeing an estate of such great consequence and value thus wrested out of his possession, should have recourse to every means of redress, that the laws of his country may possibly afford him; but how far it has been right in him, or his friends, to ring the alarm-bell in the ear of the public, in the manner they have done, as though the rights and properties of every subject in the kingdom were in danger from the encroachments of prerogative, and ministerial oppression,—is a matter which we shall not take upon us to determine.—Hear how the Writer of this Case declaims on the subject:

‘ One should hardly have conceived in whose heart or head such horrid plans of tyranny and vexation could be devised, if the untutored folly of these mock ministers had not blurted it out, but we are told that this of confiscations is but part of a magnificent plan for resuming forest claims, and reviving the forest laws. Perambulate, level incroachments, trample down the vineyard and the waving corn, expel the cottager, who, with two hundred years mistaken labour, has made the forest bring forth food for the use of man. Spare not his little ewe lamb, for that too has grazed feloniously on the royal demesnes. Search, validate the dormant claims of the crown; the resources must be made good, they must be restored by such windfalls as it shall please God to send, in the lapse of time, and by the destruction of family writings. We have two hundred and five years to range in, the civil wars have intervened; fire, deaths, attorneys, executors, and their executors, may have destroyed or mislaid the parchment: here is rich plunder for the public; fall on, spare not, may not one; royalists, Hampdens, sons of the revolution *nullo discrimine*. Of all the wonders that I ever yet have met with, it is the most astonishing, to have heard, in open parliament, a deliberate proposal, in cold blood, of raising a revenue from a concerted system of search for confiscations; not for any crimes committed; or any in contemplation; but as the ungracious recompence for all the glorious and immortal virtues of those men, who have heretofore rescued this kingdom from oppression. Plunder the posterity of these heroes, on whom was heretofore bestowed the reward of their valour and virtues with unregretted munificence. We have been too liberal. We have rewarded the supporters of liberty, and of the protestant cause, with too prodigal a hand; we have purchased these baubles at too dear a price. Resume, confiscate, replenish the public coffers: with the spoils of patriotism. *Si ærarium ambitione exhaustum, per scelera replendum erit.*’

It has been urged that electioneering purposes were among the other views that concurred to favour Sir J. L. in respect of the *grants* in question. If this were the case, it is possible that those who entertained such views may find themselves greatly disappointed.

Art. 30. *A Reply to a Pamphlet, intitled, The Case of the Duke of Portland, respecting Two Leases lately granted by the Lords of the Treasury to Sir James Lowther, Bart.* 8vo. 1s. Kearsley.

The Author sets out with observing, that ‘ The clamours which have been excited against administration for the supposed violation of private property for their own particular purposes, is one of those popular and fascinating topics, which, by the influence of its sound, seizes on the ears of the multitude, is never examined to the bottom,

bottom, yet defends into their hearts with all the energy of truth and conviction; raises prejudices; and inflames resentment against men in power, and even against the Sovereign himself.

The subject, which has afforded no unacrimonious altercation on this head, is the forest of Inglewood, in Cumberland, which, it is alleged, was formerly granted by King William to the first Duke of Portland; and which is now granted to Sir James Lowther; this patent has been exclaimed against as indefensible by law, and a notorious violation of private property. Notwithstanding the too general prevalence of this outcry, I shall not hesitate to declare myself of a contrary opinion; and I shall therefore, in vindication of it, lay my sentiments before the public.

I solemnly protest, I have neither friendship for Sir James, nor displeasure against the Duke, nor either of these sentiments for or against any nobleman or commoner who may be supposed to be interested in this affair. I know not either of their persons; I never have received, nor am I to receive, the least favour or advantage from one among them. My sole motives are the desire of preserving the public tranquility, by representing truth, and of shewing that his Majesty is as equitably entitled to the granting the forest of Inglewood to Sir James Lowther, as King William could have been to the Duke of Portland; and by these impartial means I hope to obviate the many misunderstood and illiberal calumnies which have been propagated against those personages whose conduct has not merited such treatment.

Private property is that possession, either in lands or chattles, to which any man is justly entitled, circumstanced, and circumscribed in the tenure and conveyance, and donation, according to the established laws of the realm. And in this place it is to be observed, that the King is not precluded from the enjoyment of private property, nor indulged in farther rights therein than the meanest of his subjects, by any act of legislature. The crown lands are private property, and the King is limited in his rights of them by the law; and according to these laws, "the King may not grant away an estate tail in the crown, and the law takes care to preserve the inheritance of the King for the benefit of his successors." Thus the sovereign, like the subjects, is controuled by law; and his heirs, like those of other men, cannot be deprived of their lawful rights.

From a dispassionate survey of this law, it is self-evident, that King William could not legally convey the forest of Inglewood *for ever* to the Duke of Portland's great grandfather, if there was any grant at that time made; unless it was either for a certain term of years, for ninety-nine years determinable on three lives, or some such limited duration, it must have been illegal; and this is clear from the prohibition which the laws ordain against the King's depriving his successors of their inheritance in their private property. Such being necessarily the case, if the term is not expired, the three lives not dead, or the power of some other limited conveyance is not extinct, the grant to the ancestor of his Grace the Duke of Portland is still valid and in full force. But if neither of these circumstances are now existing, the forest is in the crown, the grant to Sir James Lowther legal, and the title of the Duke of Portland has no existence.

But

‘ But in this case, according to Mr. Cooper’s letter to the Duke, *it is the opinion of the Surveyor General, that the forest of Inglewood is not included in the grant to the Duke of Portland by King William, but that it is now vested in the crown.* Hence it appears, the Duke lays claim to an estate, which is not only not his right, but was never granted to his ancestor; and deems that his *private property*, which never did in reality belong to his family, but has been constantly, since the reign of King William, the *private property* of his successors to the throne.

‘ If this be the true state of the case, the behaviour of the Duke of Portland will wear a very different complexion from that which he has endeavoured to put upon it. According to his Grace’s declaration, this estate is worth thirty thousand pounds; it may therefore be, not unreasonably, supposed to have yielded a thousand a year: and as he confesses also, that it has been seventy years in the family, he and his ancestors have derived seventy thousand pounds for an estate to which they have no grant nor title; and yet his Grace still persists in his having a just title to this forest, and complains of ill usage in either view, whether the estate was granted or not.’

The Writer then proceeds, after endeavouring to shew that King William had no right to extend his grant of the forest of Inglewood *for ever*, to refute the principal allegations and arguments contained in the Duke’s *Case*; in the course of which he manifests the same spirit of declamation, which so strongly animates his opponent, and whose constant aim is to throw dust in the eyes of the public, while, at the same time it so speciously professes to have no other view, but to hold out the torch of truth, to all who are willing to be guided by it.

Art. 31. *A Defence of the Administration, from the Charges brought against them in a Pamphlet, intitled, The Case of the Duke of Portland, &c.* 8vo. 1s. Bladon.

Irony:—abusing the gentlemen in the administration; particularly the D— of G—, most virulently. It is not *contemptibly* written; tho’ by no means equal to the masterly ironies of a SWIFT.

Art. 32. *Considerations on the Establishment of the British Engineers.* 8vo. 1s. Cadell.

Louis XIV. or one of his commanders, is reported to have made an observation on the comparative merit of the English and French soldiery, which is generally admitted to have been *just at that time*, though perhaps the *present* propriety of it, since the events of the late war, may be as justly doubted: this was, ‘ That with *his* officers, and our soldiers, he would undertake to conquer the world.’ Our brave soldiers sustain their character without imputation; and every failure of success, only evinces the propriety of their being well commanded. Honour is the best spur to bravery, while the road to it is accessible to military merit, but if the army should be considered only as a department to make honourable provision for the younger sons of great families, merit will in vain enter into competition with family interest for advancement, and the remark with which this article is introduced, will continue in full force. By so much as it is incumbent on every officer, who holds a commission, to study the military duties as a science, by

so much do professed engineers deserve promotion and encouragement, in obtaining the suitable rewards of their merit: but the subject of the pamphlet now before us, is to shew that this encouragement is withheld from them.

The importance of the study of military architecture, and the various branches of knowledge necessarily connected with it, is very sensibly laid down in this pamphlet; from whence it appears, that to be a compleat engineer, or in other words, a compleat soldier, demands an extensive share of various knowledge; thus qualified, our Author leads him into actual service, and shews how indispensable the preceding points of knowledge are, to the success of every species of it.

If we were to carry our ideas no farther in military preferment, than the comparative consideration of the studies before mentioned, with those which consist in the graceful management of a Spontoon, and the knowledge of a few evolutions, there would be little occasion for the following remonstrances.

‘ I have now endeavoured to point out the duties of an Engineer in Peace and in War, and, from what has been said, we may venture to affirmed, that no profession in the whole circle of human affairs is more arduous and difficult, comprehends a greater number of objects, or requires a greater diversity of knowledge, than his; joined, besides, with those qualities which constitute a good and brave soldier.

‘ Let us now turn our attention to the encouragement given to this profession; and to the present situation of the corps of Engineers. Honours and riches are the universal pursuits of men: these are the incitements that urge the human mind to the greatest exertion of her faculties, and are the necessary returns for toil and danger; yet how little of either falls to the share of this set of men!

‘ But let us first take a view of those prospects of honour or rank a man hath before him who sets out in this profession.—After surviving one half of his corps, what a chance! he ascends, at last, by thirty tedious steps, to the absurd mixt rank of a Captain-Lieutenant, and must then climb twelve steps more before he can reach the rank of Captain; which last he cannot attain (according to the ordinary course of preferment hitherto observed) until he is arrived at a very advanced age; and even then he will find himself still distant twelve steps more from the rank of a Field Officer. In short, he must outlive sixty of his cotemporaries before he can become a Colonel; as there is but one of that rank in the whole corps, according to the establishment; and even that will probably be at a time of life, when he is fitter to retire to his second nursery than to perform the duties of an employment so difficult.—As matters are at present settled, the very acquirements necessary in his profession are a hinderance to his preferment, from their being considered as sufficient reasons for confining him to his own corps, and excluding him from all others. He must wait for the slow routine of one corps to be advanced; not having that large field for promotion which the whole army presents to other officers.

If the gratification of honours is so sparingly allowed them, it appears from our Author, that their pecuniary emoluments are not calculated

culated to satisfy them better: what he pleads for, is a more equal share of both.

It may just be hinted, that however cautious we may be of favouring military establishments, yet the proper regulation of that force which the present policy of Europe obliges us to maintain, is of great importance to the rendering it effectual, in a patriotic view.

Art. 39. *Flagel: or a Ramble of Fancy through the Land of electioneering.* In the Manner of the Devil upon Two Sticks, 8vo. 2s. Kearsley, &c.

The land of electioneering would certainly prove a fertile soil for a master of true humour to cultivate; as he would there find a large field for the amusement of himself and his readers. But, without that agreeable talent, a pretender to humour who should take it into his head to wander there, would quickly tire his readers in following him. True humour is inherent, and is so peculiarly a man's own property, that few can contest it with him. What imitators we have had of the manners of Cervantes, Rabelais, Le Sage, Butler, Swift, and Sterne! One, like Alexander's courtiers, though they saw the defects of their masters, they distinguish themselves only by the affectation.

As to Mr. Flagel; if the circumstance of taking a devil for his guide be sufficient to stamp the resemblance, the Writer will rank with the ingenious author of *Le Diable Boiteux*; if short chapters, abrupt digressions, zigzag writing, low phrases, and a loose innuendo pointed out by two or three asterisks, be all that are required to constitute a Tristram Shandy, Flagel may be the man. But if more than these qualities should be required to form the resemblances, all that can be said of him will amount only to this, that he is Mr. Flagel; and if a puppet-show show, imitated from Don Quixote, can entitle him to the merit of a Cervantes, he has it.

POLITICAL AND COMMERCIAL.

Art. 34. *The First Measures necessary to be taken in the American Department.* 4to. 1s. 6d. Nicoll. 1768.

This Writer, conscious perhaps that advice unasked, when offered to another in his proper business, is not always welcome; introduces these *necessary measures* by a dedication to the secretary of state for the American department. This dedication is conceived in such a strain of commendation and praise of his lordship's abilities, that if the Writer credited his own words, might have induced him to trust the first measures necessary to be taken, to the department from which he must suppose they would necessarily spring. But from this professed dictate of what ought to be done, and from his voting the American secretaryship a needless office, in almost his outset, his sincerity may perhaps be questioned.

This however is not the only stumbling block we met with; for in his preface, the writer having established that private and public interests are not always so happy as to coincide; proceeds thus:

'I premise this on purpose to shew that the subject requires *no common capacity*, and to prepare the patience of the Reader, that the prolixity of this work may not prejudice him against it. It being convincingly evident that a subject so very important and extensive as that which affects

fects all ought *not* to be treated with *precision*. It is either the mistake or presumption of critics, to say *that it is necessary to come immediately to the point*. Commercial matters in which all are concerned, and which all, in a free state, have an equal right to comprehend, should *not* be treated in a laconic style. Indeed all subjects ought to be introduced with grace, and argued with temper and perspicuity, in order to *come at last, by gradual approaches*, to the point. *Prolixity* is more excusable in weighty affairs than *precision*: the superfluity of the former being infinitely preferable to the deficiency of the latter. But the reverse with regard to trifles.

On first reading this passage, we began to suspect our Author for a fly wag, inclined to give a little amusement; but, however, we were soon convinced of his being serious.—As to his favourite use of the term *precision*, as opposed to *prolixity*, let him take it his own way; and if he has any dislike to method and perspicuity, he has at least the merit of consistency with himself: great part of his pamphlet being composed of diffusive declamatory dictates, and general aphorisms. But when he comes, in his own phrase, by gradual approaches to the point, we find a few good observations on the impropriety of appointing military and naval governors over a free commercial people.

As our Author would have the American business, if too much for the usual secretaries of state, referred to the board of trade; so, by a pun, he makes himself somewhat merry with that board: and is displeased that a *political genius* should have any concern at it; as he thinks there is no great congruity between coining the moneys, and calculating commercial interests.

To pass over arguments often urged in favour of open trade and free fisheries, our Author would provide for the population of the colonies, by fitting out numbers of indigent and disappointed foreigners who resort to London, at the expence of the government, to settle there. But while unfriendly suspicions are entertained of the conduct and views of our American brethren, may it not admit of a doubt whether a concourse of foreigners transported to the American shore, would continue better affected, or stronger attached, to the mother country, than natural born subjects?

Art. 35. *A Dialogue between the Two Giants at Guildhall, humbly addressed to John Wilkes, Esq; to which is added a Versification of Two of Mr. Wilkes's Pieces.* 4to. 1s. Steare.

Electioneering wit; and like the rest of the sort, very clever while matters are in suspense, and very silly when all is over.

Art. 36. *A Letter to the Right Hon. Thomas Hayles, Esq; Lord Mayor of the City of London. To which is added, a serious Exposition with the Livery, on their late Conduct, during the Election of the four City-members.* By an Alderman of London. 8vo. 1s. Bingley.

Abuses the Lord Mayor for *discommencing*, and the utmost for *not blessing*, Mr. Wilkes.

- Art. 37. *An Ode to Liberty, inscribed to the Right Hon. Thomas Harley, Esq; the Lord Mayor of the City of London.* 4to. 6d. Wilkie.

An elegant compliment to Mr. Harley, on his spirited conduct, at the late election for the city.

- Art. 38. *The Prophecy of Liberty, a Poem, humbly inscribed to the Right Honourable Robert Lord Romney.* 4to. 1s. Pearch.

We are told that the probability of a general act of insolvency gave rise to the following poem, and that the Author, who is a young attendant on the muses, knows it to be *sufficiently deficient* in point of elegance: we advise him, therefore, by all means to withhold his attempts from the public eye till he is *sufficiently proficient* in that point. Under these hopes we shall indulge him with an act of grace for the present. And at the same time we assure him, that he has no reason to despair of the future favour of the muse: For, however he may fail in judgment, he discovers a rich vein of poetry, which time will ripen and bring to perfection.

- Art. 39. *Liberty deposed, or the Western Election, a satirical Poem, in three Books.* 8vo. 1s. 6d. Almon.

This is an allegorical poem against bribery and corruption; and though the satire seems to be pointed against a particular borough in the west, it has been applicable of late to too many objects of the same kind. There is both truth and spirit in the following lines:

This certain truth, O freemen, know,
Bribes are the seeds whence taxes grow.
And tho' no God the labour bless,
It yields a wonderful increase—
For what is all this mighty pother
Of candidates against each other?
These advertisements, libels, bills,
Trash that the weekly papers fills?
In truth, such servile paragraphs
Are only freedom's epitaphs—
Bribes, faggots, promising, deceiving,
Great gifts, and greater vows of giving!
What are they but a certain token
Of Britain's constitution broken!
That knaves who snatch the vessel's storeage
Make for the ports of *place* and *parage*;
Nor mind how soon the wreck or flounder,
So they but seize the floating plunder.

— *Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli.*

- Art. 40. *Poems; ludicrous, satirical, and moral.* 8vo. 4s. Fletcher.

We have here a new and elegant edition of Mr. Kenrick's well-known Philosophical Epistles to Lorenzo; with some smaller pieces separately communicated to the public, at various times, and conveyed through various channels of publication, as pamphlets, magazines, &c. &c.

Art. 41.

Art. 41. *The Inamarato, a Poem.* 4to. 2s. 6d. Owen.

Stale sentiments and descriptions, done up into a rhapsody of such rhymes as the following, on tea drinking :

And news and nonsense echo from the lip
Of every prude, each time she takes a sip
Of those *Libations*, which from India came,
To blast at once our fortunes, health and fame.

Art. 42. ——— *for Ever ! a Poem.* 4to. 1s. Newbery.

Nonsense for ever ! a silly poem, about patriotism, and corruption, and the Throne, and every thing, and nothing.

D R A M A T I C.

Art. 43. *Amelia. A Musical Entertainment, of Two Acts.* As it is performed at the Theatre-Royal in Covent-Garden. 8vo. 1s. Doddsley.

The modesty of the Author's motto*, supercedes all criticism on this title

* *Vox et præterea nihil.*

Art. 44. *The Absent Man : a Farce.* As it is acted by his Majesty's Servants at the Theatre-Royal in Drury-Lane. 8vo. 1s. Griffin.

A laughable entertainment enough. The Absent Man is taken from the well-known character of that stamp, in the Spectator.

Art. 45. *Oithona, a dramatic Poem, taken from the Prose Translation of the celebrated Ossian, as performed at the Theatre Royal in the Hay-market.* Set to Music by Mr. Barthelemon. 8vo. 6d. Becket.

From the character of this Composer, we have no doubt but the music of this piece has great merit ; but as a literary composition, it appears to be an absurd mixture of the majestic and the familiar, the sublime and the silly, the heroic and the nonsensical.

N O V E L S.

Art. 46. *Barford-Abbey, a Novel ; in a Series of Letters.* 12mo. 2 Vols. 6s. Cadell.

Some parts of this novel are very affecting ; and the whole is not unentertaining ; but there is too great a sameness, together with a certain uniform stiffness, in the style of the several epistles, notwithstanding the characters of the writers are sufficiently varied. The piece, however, on the whole, has considerable merit as a romance ; and has nothing in it of the loose or immoral cast.

S E R M O N S.

I. A Discourse addressed to the Inhabitants of Newark, against the Misapplication of Public Charities, and enforced from the following Text : Ecclus. iv. 1. *My son, defraud not the poor of his living.*—By the Rev. Bernard Wilson, D. D. Vicar of Newark, and Prebendary of Worcester.—To which is added, a more full and true Account of the very considerable and

and numerous Benefactions left to the Town of Newark, than has been hitherto published. 4to. 2s. Shropshire. 1768.

A very judicious and interesting discourse, plain enough to be fully understood, and highly deserving the serious perusal of every trustee of public charities in the kingdom.—It appears, in the preface, that Dr. Wilson has been, under Providence, a happy instrument in making a discovery of three very considerable charity estates, which had been left towards the repairs of the church of Newark, mending the streets, the maintenance of an almshouse, and other good works for the common good and weal of the said town; all the rents of which three estates (now amounting to above seven hundred pounds a year) by some means or other, had got into the hands of persons, who applied them as their own lawful properties.—This affair being brought into chancery, was there heard before Lord Talbot, who decreed in favour of the parish against the said intruders, with full costs of suit; and this decree (it seems) was afterwards confirmed by the Earl of Hardwicke. As the Vicar has thus long, and strongly, engaged himself in support of the rights of one part of his parish, against the invasions of another powerful part thereof; where is the wonder that his character should have been so very differently represented, as those who are at all acquainted with Newark well know it has been, for many years past, by his friends, and his enemies, there?

II. *The Witness of the Spirit*.—Preached before the University of Oxford. By Thomas Randolph, D. D. President of C. C. C. Archdeacon of Oxford, &c. Fletcher.

III. *Masonry vindicated*.—Wherein is clearly proved, that a Sermon lately published, entitled, '*Masonry the Way to Hell*,' is an entire Piece of the utmost Weakness and Absurdity, &c. Hinton.

Folly preaching against Absurdity.

IV. *Before the Sons of the Clergy*, at St. Paul's Cathedral, May 7, 1767. With a List of the Collections since 1721. By Richard Eyre, D. D. Rector of Bright-Watton, Berks, and Fellow of the Royal and Antiquarian Societies. Rivington.

* Vid. Cat. Sermons in February.

CORRESPONDENCE.

OUR methodistical correspondent, CANDIDUS, has signified to us his extreme disapprobation of our account of Mr. Wesley's Hymns, in the Review for January last. In reply to his angry and *exarantid* letter, we shall only observe, that the wonder would have been if he had approved our report concerning that publication. We write not for the approbation of any set of men who are enemies to rational religion; particularly those, who, being wrong-headed enough to dishonour the Bible by their absurd parodies, have also the assurance to think of sheltering themselves and their fanaticism under the sanction of those sacred writings, which they do not understand, and which they too often burlesque by their enthusiastic rants.

T H E MONTHLY REVIEW,

For M A Y, 1768.



The Account of Clarke's Connexion of the Roman, Saxon, and English Coins, continued. See Review for January.

THE second chapter of this learned work treats of the Saxon pound, the several ancient pounds, their use and application, and on the different origin of the Teutonic and Celtic nations; and it is introduced, by our Author, with observing, that 'Jo. Fred. Gronovius and Bishop Hooper were of opinion, that the Saxons, at their first settlements in this island, made use of such weights and measures, as they found here; which were undoubtedly Roman. This opinion, as to the evidence then in being, before the old Tower pound was discovered, was a very probable conjecture: but it is now certain they did not: the Saxons brought their own weights and measures along with them from Germany. Their pound was considerably heavier than the highest estimate, which has been made of the Roman; and differs, as Mr. Folkes has observed, very little from the Colonia weight, which is still used by the Germans in all the money affairs of that country.' Mr. Clarke, by the assistance of Mr. Eifenschmid, has compared the two most ancient German pounds, the Cologne, and the Strasburg, with the Saxon; and considering that the estimates were taken in different ages and countries, they have a most remarkable agreement. They do not differ so much from one another, as the very standards of the Strasburg pound, which have in all appearance been carefully preserved in their public offices, differ from themselves. There is therefore great reason to believe, they were all originally the very same pound.—The immemorial usage of this pound in Germany, and in this Island from the first arrival of the Saxons till Henry the Seventh's time, proves its great antiquity: that it was common to the whole Teutonic nation: that it spread through all its branches, and was carried abroad with them in all their different settlements and emigrations.

‘ Where it is necessary, continues our Author, to carry on a constant traffic, an agreement in this point is a matter of no small moment. It was formerly thought so considerable, that, in the famous Achean league, the associated cities were obliged to use the same weights and measures by one of their articles. But as the most ancient Germans were never formed into any settled communities; as they consisted of many roving bodies, which were perpetually invading and dislodging one another, their agreement in weights and measures was rather owing to immemorial usage, than any definitive and public treaties. There was neither so much harmony, nor so much trade among them, as to give this matter such a solemn decision. This nummular pound therefore was most probably as ancient as their first settlements, and took its rise from the very beginning of commerce among that people, which was at first begun, and carried on for several ages with the Greeks. This appears from history, from the oldest and best authorities; and their pound agrees with that original: it is the very same as the ancient Greek pound. Dr. Arbuthnot makes the Greek ounce 455, 33 Troy grains, not a grain heavier than the Strasburg.

‘ But lest this agreement should appear merely accidental, and consequently not worth our notice; or this opinion be thought nothing more than a random conjecture, which deserves no credit; I think it necessary to enlarge a little upon this point, and shew what reasons we have for concluding, that our old Saxon pound, the same which was universally used by the ancient Germans, was of Greek original.’

In the prosecution of this subject, Mr. Clarke has displayed a great variety of curious learning, and the arguments produced by him appear to have much weight. Direct testimonies, indeed, are not here to be expected. Mankind, in the early ages of the world, had no concern about transmitting an account of things present; and much less of enquiring after what was past. But that the Saxon pound was taken from the Greek, is capable of being evinced by such proofs, as the nature of the thing, at this distance of time, admits; proofs drawn from *similar customs, mutual commerce, and original descent.*

First then, the Saxon measures of length are the same, or very nearly the same, with the Greek.—Now, to refer the analogy between the Greek and Saxon weights and measures to mere accident only is saying nothing; or what is next to nothing, that no reason at all can be given for a fact, which cannot be accounted for without one. It was ten thousand to one, that there should be exactly the same proportion between their weights and measures, if they were taken up only by chance.—The forming the greater weights and estimates upon the same combinations of the pound is another evidence of their coming from the same original.

ginal. The Romans, in their money affairs, made no use of the talent, except in their treaties and transactions with the Greeks and some eastern nations.—The Greeks use it perpetually, and their nummular talent was sixty pounds. The word talent does not, perhaps, occur in the present remains of the Saxon language; but the weight, the estimate does exactly; for their laws have rated their greater fines in this proportion.—The taking up such an uncommon way of computation, as was used by no other European nation, but the Greeks, can hardly be thought the work of chance. If the Saxons had not been accustomed to use that estimate, they would most probably have settled their larger fines in round numbers by the hundred, as the Danes afterwards did their tributes, at 200 or 300 pounds. There can be no question but that the Saxon laws concerning fines were formed upon the particular proportion of the Greek talent; since Mr. Folkes has informed us, that the talent weight continues in our mint to this very day.—The common way, likewise, of reckoning money among the Saxons, has an appearance of coming from Greece. They did not compute Sums of money, as the Romans usually did, and most of the European nations do at this day, by placing the whole sum under lesser denominations, as so many sesterces, livres, milrees, crowns, florins, dollars, &c. but by placing it under different articles, by pounds, shillings, and pence; just as the minæ, drachmæ, oboli of the Greeks.—It is, further, observable that the Saxon way of reckoning fractions, or parts of quantities, has that remarkable peculiarity, which is found in the Grecian manner of expressing four talents and a half, or six talents and a half, &c. and which has frequently been taken notice of as one of the Greek idioms. The same mode of expression was very familiar among the Saxons, and was preserved by all the different Teutonic branches.—‘But this, says our learned Author, is not a singular instance of the agreement between the Greek and Saxon languages. They have in several respects a very particular resemblance. Many of the primitive Saxon words are undoubtedly of Greek original: for if any words are truly primitive, those that express the *elements*, the *common relations*, and *domestic concerns* of life, must have the fairest claim to that title; because it was absolutely necessary from the beginning to have words to express those ideas. There could be no society, no conversing at all without them.

Specimens of this affinity, taken chiefly from Mr. Camden's, Dr. Meric Casaubon's, and Dr. Wallis's collections, are given by Mr. Clarke; and he hath pointed out several other analogies between the Greek and Saxon tongues, that are not so easily introduced as words. Having mentioned a number of instances, which shew the original and real character of the Saxon lan-

guage, he observes, that occasional and trading settlements, even in the longest intercourse, are not capable of producing such effects. We know this by experience, by a most remarkable instance in our own country. It is now above a thousand years since the Britains and Saxons have lived together in this island: during a great part of that period, as one people, under the same government and the same laws, with all the free and friendly intercourse imaginable. By this long and intimate connexion, the natives of Wales have enriched their own language by adopting a great many English words; but they are adopted in such a manner, as to preserve the form and idiom of their own tongue. They might indeed, had they been so disposed, have changed their own language, as the Franks did in Gaul, and the Normans in England: but, without this, the peculiar cast and genius of it will scarce ever be intirely effaced. This is in some degree the case of our own language. The traces of the original and mother tongue are still preserved, after a great length of years, after a prodigious variety of new settlements, and very early and distant migrations.*

But that our Author's reasonings on the subject are not fanciful and precarious observations, depending upon analogy and conjecture only, without any authority to support them, he shews by an appeal to Ovid's plaintive epistles, written during his exile, in which we have such an evidence in this case, as is beyond all exception. Ovid lived some years in Pontus, where the Greek and Gothic languages were both the living languages of the country. He observed the great affinity between them; and says, though the Getic tongue was much altered and disguised by a barbarous pronunciation, yet there were evident marks left of its Greek original.—No person was better qualified to determine this question, than Ovid was: he understood Greek well, and could speak all the languages, then spoken upon the western banks of the Euxine, and has done us the honour to place himself at the head of the Gothic writers.

* I have been more particular, says Mr. Clarke, in collecting these grammatical observations, because I apprehend they are of some moment in the present question. They prove, at least, that there was a long intercourse between the two nations; and are no bad reason for ascribing the Saxon weights and measures to the Greeks. This evidence arising from the analogy between the two languages has opened upon us by degrees, and received the suffrage of very able judges. Every enquiry has thrown in some new light, and from very different quarters.' Henry Stephens was the first person who made the observation, and after him, Joseph Scaliger and Mr. Camden fell into the same track. They went no further, however, than the fact itself, without drawing any conclusions from it. But Salmasius, Francis Junius,

sius, and Meric Casaubon carried their observations much further; and concluded from hence, that the Greek and Gothic languages, so similar in many respects, came undoubtedly from a common parent. Mr. Somner and Mr. Sheringham were in the same sentiments, to whom may be added Dr. Wallis and Dr. Hickes, who have confirmed the opinion which Salmasius and others have advanced by several instances not observed before.

‘The presumptive evidence, which arises from the nature of the Gothic language, is much strengthened and confirmed by the *origin of their trade*. For weights and measures are the necessary effects of commerce, and usually taken from those people, who introduce it into a country. The Goths were, from the very early ages, seated on the western side of the Euxine. Whatever gave occasion to the first openings of trade among them, the persons who first engaged in it, and greatly cultivated this branch of commerce, were certainly the Greeks.’ Our Author has here taken occasion to set before his readers an entertaining account of the trade which was carried on in Thrace, by the Grecians, and especially by the Athenians. The commerce was not only extensive, but the effects of it in that country were remarkably great. Herodotus assures us, “That all along the western coast of the Euxine, some of the inhabitants were a sort of half Greeks, others originally of Greek extraction: that their *houses*, their *temples*, their *images*, their *altars*, were made after the taste and manner of the Greeks.” Pliny, Jornandes, and Arrian, have left testimonies to the same purpose.

‘Such, continues Mr. Clarke, was the commercial intercourse between the Goths and the Greeks: it began early, and continued long. To find out their *original connections* we must look higher, and search into a more remote antiquity. Clear and distinct accounts of the origin of nations are not to be expected. The world was peopled many ages before the first settlements in any country were thought worth recording. The infancy of every state was like that of Rome: their chief business was to increase and multiply: when this was done, colonies threw themselves off from their mother country, not regarding whence they came, or whither they were going, any further than it contributed to secure their liberty, or enlarge their possessions. Upon this account, it very seldom happens, that we can possibly trace out the descent of nations, because of the insuperable difficulties occasioned by defective evidence; or, what is still worse, the false evidence arising from traditionary imposture: for to be misled is often more dangerous than not to be directed. But in the present case, we have clear accounts from historians of unquestionable credit, that the Goths were descended from the Thracians. The next step is not quite so

clear: and it is scarce possible it should. For it is in history, as in nature: distant objects grow darker, as they stand more remote. Whatever light may have fallen upon them, most of it is lost, before it reaches us, and consequently they must become more uncertain and obscure. But, by connecting the several parts of this history, there is light enough left to convince us, that the Greeks and Thracians came from a common stock, and were only different clans of the same people.'

Mr. Clarke confirms this opinion by a variety of arguments; and he observes that Thrace was the great *eastern hive*, from whence all the numerous Teutonic branches were descended. The Getæ were originally Thracians; and the Getæ, Goths, Daci, were but different names for the same people. The Goths and Germans were undoubtedly sister-nations; branches from a common stock. Colonies of the Getæ long before Strabo's time, from a very remote antiquity, were spread over Germany, and extended from the Euxine, as far as the banks of the Rhine. The facts, in general, which our learned Author has produced, are so well attested by the united suffrage of the most ancient historians, and confirmed by so many concurring circumstances, that he looks upon it as a clear and indisputable point, that the Saxons and Thracians came from a common origin with the Greeks. The Saxons themselves, though at first without letters, preserved, in all their separate divisions, a dark traditionary account of this original.—Thus there are many presumptive proofs of the primitive connexions which there must have been between the Greeks and the Goths, both by commerce and descent. The whole appearance is uniform and consistent. Every opening leads to the same place, and has the same point in view, viz. that the remarkable agreement between the Greek and Saxon weights and measures was not owing to any casual coincidence; but that they were truly of Greek original.

From the account which Mr. Clarke has given of the weight and origin of the Saxon pound, he concludes, first, that the true reason why the Saxon or English pound was called the pound *sterling*, was its being brought by their ancestors from the most eastern parts of Europe, the shores of the Euxine; and secondly, that this distinction of the eastern and western, or Greek and Roman, pounds continuing for so many ages, and in the same proportion, is an evidence that the pounds themselves were always of the same weight, without any considerable variation. Hence likewise, He takes occasion to correct a mistake of Bishop Hooper, who ascribes the origin of the English weights and measures to the Saracens; and another of Dr. Hickes, who, though he was right in concluding that there must be fifteen ounces in the Saxon pound, mistook the commercial for the nummulary weights; the pound used in the
ports,

ports, for that in the exchequer. Our Author here enters into a curious consideration of the difference which has always subsisted between the nummular and commercial pounds, and then returns to the Saxon pound, with regard to which he takes notice, that it is very evident, that the pound of fifteen ounces, spoken of by Dr. Hickes, was the commercial pound. The Saxon practice was the same, as that of the Romans and Greeks before them: though they had two pounds, one for the exchequer, and one for trade, yet the ounces were the same in both; the commercial pound differing from the other only in the number of ounces.

The difference, continues Mr. Clarke, between the Saxon mercantile pound of fifteen ounces, and the Roman of sixteen, was inconsiderable: they might mutually pass for each other in trade without any inconvenience, just as the Greek and Roman money did, where there was much the same difference. But this is demonstration that the Saxons did not make use of the Roman weights and measures; otherwise they had taken this pound of sixteen ounces for their traffic.—The Norman kings made no innovations in this matter.—All the subsequent princes followed the same rule; and it was at last established by magna charta. Fleta proves, that this usage continued to his time, and most probably till the beginning of Edward the Third. For in his ninth year, the prohibition upon foreign merchants was entirely taken off, and they were at liberty to buy all averdupois wares, and merchandizes, &c. at any place within the realm, and sell them to any person whatsoever, except the king's enemies. This, I believe, is the first mention of averdupois wares and merchandises in our laws. Our foreign trade was then much enlarged; and along with it this averdupois Roman pound was most probably adopted, to comply with the usage of the Italian merchants, who were then far more considerable; than our own. The conquests of this great prince, his success at home and abroad, all his military virtues, are much celebrated: but the progress he made in trade, which was not inferior to the other glories of his reign, and much more to the advantage of his country, hath been seldom observed: Mr. Addison tells us, that, by an estimate taken in Edward the Third's time, it appeared, that the balance of trade in our favour was then above a quarter of a million, a very considerable sum in those days. The averdupoise pound, made familiar by this increase of commerce, and the encouragement then given to foreign merchants, and being more convenient in its subdivisions than the Saxon, has continued ever since, and is now spread so far into our numerous and distant colonies, that it seems to be as perpetually, as it was at first silently, established.—The Saxon nummular pound was continued here for some centuries longer,

longer, till A. D. 1498, the 12th of Henry the Seventh, when it was exchanged for the Troy weight.'

It appears, likewise, by this account of the origin of the Saxon pound, that Grotius, Sheringham, Gronovius, and Sir William Temple, were much mistaken in asserting, that the Goths and Saxons first settled in Sweden, and came from the sides of the Baltick to their new conquests and dominions in Europe. Our Author thinks that such a mistake was pardonable in Sir William Temple; but that it was not so excusable in Grotius, Sheringham, and Gronovius, professed scholars, who had made this question the subject of a particular enquiry.—Going to Sweden is losing time, and taking the wrong way: it is like searching out the fountain by falling down the stream; or, what is almost the same thing, it is being sent to Iceland, the Orcades, and God knows whither, for the first settlements in Europe. The very country forbids such a conclusion: the progress of light and learning was always from the east. Jordanes was undoubtedly the parent of this strange mistake; in opposition to whom Mr. Clarke confirms his own sentiments by some additional remarks; and then steps a little out of his way to obviate an opinion lately revived by a considerable French writer, *Pelloutier*, which is, that the Celts and Germans were originally the same people. Against this opinion, our Author has alledged several arguments and testimonies which are deserving of attention; but we can by no means agree with him in his conclusion, that the Celts were originally Tyrian or Phœnician colonies. This hypothesis is, as we apprehend, liable to many strong, or, at least, plausible objections. The remainder of the second chapter contains some curious observations on the reason why the seven days of the week were distinguished by the names of the seven planets, and is concluded in the following manner:

'The late Lord Bolingbroke has asserted, that the original of nations is too improbable, and too ill vouched, to procure any degree of belief. It is not indeed to be expected, that great geniuses should submit to the low office of making such researches; where, to collect the evidence, and connect its several parts, is a work of some time and trouble. It is asking too much of them to believe what they are not disposed to examine; or, that these master-builders should submit to the judgment and direction of under-workmen. Besides, his lordship might have been offended at the thoughts of having his ancestors come from Asia, especially of having them brought from the plains of Shinar. Nor shall I attempt it: going up to the origin of the Gothic nations is going high enough for my purpose: though, if I was disposed to carry it a step higher, it might easily be done: his own favourite author, Strabo, would support

port me. But I have at present no such views; nor is it any part of my business. I am content with assigning the origin of our Saxon weights and measures, and then leaving our ancestors, just where I find them, upon the sides of the Hellespont, and Euxine; looking indeed as if they came from Asia,

'Tendentisque manus ripæ ulterioris amore.'

[To be concluded in another Article.]

A Letter to David Garrick, Esq; concerning a Glossary to the Plays of Shakspeare on a more extensive Plan than has hitherto appeared. To which is annexed a Specimen. 8vo. 1s. 6d. Becket, &c. 1768.

NOTHING can be more mortifying to that honest love of fame, which true genius has a right to indulge, than to see that in less than two centuries Shakspeare requires a glossary! How frail are the monuments of human ingenuity, when composed of the weak materials of what is falsely called a *living* language! yet while we lament the depredations of time, we must highly approve of those pious efforts that are used to counteract their effects; and a work of this nature, which may render Shakspeare intelligible perhaps two centuries more, deserves the utmost regard.

The Author of the Glossary spoken of in this Letter is Mr. Richard Warner of Woodford-Row in Essex, a gentleman of considerable learning and ingenuity, to whom Mr. Thornton had some obligations in his translation of Plautus.

He gives the following account of his plan: 'Shakspeare's frequent use of words obscure, now disused and obsolete, of technical terms not universally known, and of words, though common, yet made use of by him in a sense uncommon, and sometimes peculiar to himself, seems to give an opening for a Glossary, on a different and more extensive plan, than any that has hitherto appeared. In this Glossary the passage where the word referred to is to be found will be quoted at length with so much of the context as serves to make it a complete sentence, but no farther. Sir Thomas Hanmer's Glossary explains only obsolete words; I propose to go farther, and explain not only these, but technical terms, local words, and common words used in an uncommon sense.—Of the technical terms, I shall not think of explaining all the common ones, but those in general which seem to be not universally known.—The local words too will be taken the like notice of, and particularly those of his own country, Warwickshire. Proper names too of mountains, rivers, heathen gods and goddesses, will be pointed out, and as they occur, explained.—Besides, in a Glossary like this, not only the present age, but posterity, are to be regarded. Words now but
little

little used may probably, ere long, be less so; and the time may also come, when they too will become obsolete.

To this account of the Glossary (which we have collected from different parts of Mr. Warner's entertaining Letter) a few words are annexed, in the manner after which it is designed to be printed, as a specimen of the whole. To quote this here would be unnecessary, as it differs not from the idea given in the account; but the ingenious Author will excuse us if we take this opportunity to acquaint him with our sentiments on some of his observations.

In the specimen of the Glossary Mr. Warner derives the word *Argosie*, which signifies a ship of burden, from Jason's ship *Argo*; and in this case he follows Mr. Johnson, who in his Dictionary gives the same etymology. Both these learned men, however, are possibly mistaken in their derivation of this word. In the old Italian, any thing watchful or vigilant was termed an *Argo*, from Juno's spy, *Argus*. Thus those open armed galleys, formerly used as a kind of *guarda costas*, were called *Argos*, and the lieutenants of those galleys *Argosinos*. When those vessels in process of time changed their form, and were employed in trade to Tripoly and other coasts, against which they were at first used as a defence, it is no wonder if they retained the name given them on account of their original occupation. If Mr. Warner should think it worth his enquiry, he will find the words *Argo* and *Argosino* used in the sense we have mentioned by Torriano.

The word *aware* in the specimen is rendered *cautious*, *vigilant*, *attentive*; but in both quotations where the word occurs, it is more properly to be construed *apprehensive*.

Aqua vitæ is said to signify any kind of strong water; but it is pretty clear that *aqua vitæ* in Shakespeare's time was the same as the French *eau de vie* at present; nothing else than brandy. That it meant a particular kind of liquor one cannot doubt, when the poet speaks of *aqua vitæ* or some other hot infusion.

In the curious conveyance of Edward the Confessor, the word *stob* is interpreted *stubble*; but it signifies the shrubs or underwood; and in that sense it still remains in the north of England.

As we have nothing more at heart than the promotion of this valuable work, if Mr. Warner will be so kind as communicate to us that short list of words his learned researches have not hitherto enabled him to account for, should the sense or usage of but one of them occur to us, we should with pleasure convey it to him.

Callistus ; or, the Man of Fashion. And Sophronius ; or, the Country Gentleman. In Three Dialogues. By Thomas Mulso, Esq. 8vo. 2s. 6d. White. 1768.

IF books are to be estimated by the importance of their contents and excellence of their execution, this may justly be accounted one of the most valuable publications that have of late supported the credit of the press. The subject, the moral, the discourse, are most interesting; the language is perfectly genteel and elegant; the conduct of the dialogue is just and beautiful; the circumstances such as might infuse a feeling soul into insensibility itself.

Callistus and Sophronius contracted a very intimate friendship, during their residence at the university of Oxford. When, upon the death of their fathers, they came to the possession of their fortunes, Callistus finding himself master of six thousand a-year, caressed by the great, and under a kind of obligation to imitate them, is led gradually into their follies, their foibles, their crimes. His religion, his virtue, his peace, his health, are of course the sacrifices. With a body emaciated; with a mind distracted; at the point of death, which he beholds with horror; left only to the eye of unfeeling servants, or expecting relations, as a last resource he sends for the friend of his happier days, his long neglected Sophronius. Amidst the happiness of rural ease and competence, the complacency of uncorrupted virtue, and the delights of domestic endearments, Sophronius receives the summons of his deplorable friend, and, with a heart full of tenderness, flies to his relief. Their meeting is in the last degree affecting. The unhappy Callistus, as well as his infirmities will give him leave, relates those wretched circumstances of his conduct that had brought him to his present distress.—The following is a part of his narrative.

‘ Where did I leave off?—I think I was speaking of gallantry: astonishing assurance! so to term the debauching innocent minds, the enticing and betraying them into guilt, and destroying the peace of families,—I say the qualifying these villainies with the specious term of *gallantries*, and speaking of them as indifferent amusements, is such a stretch of impudence and absurdity, as it is wonderful should be suffered: and yet this I did myself, and endured in others: and, as if I had not yet sufficiently broke through all the rules of decency and virtue, nor sufficiently trampled on the rights and laws of society, as if I was not already plunged too deep in sin, I aspired to the noble title of Adulterer!—

‘ A gentleman, with whom I intimately conversed, at whose house I was often entertained, nay, whom I called my friend, had been some years married to a most amiable woman: he was
a kind,

a kind, tender husband; she was a virtuous and obliging wife; they were mutually blest in each other; 'till I, like the malignant fiend, envious of their Paradise, with base cunning, enticed the lovely Eve to her ruin; and for a moment's pleasure to myself, destroyed all the happiness and peace of both their lives! Now curse me, Sophronius!—help me to curse this selfish, perfidious, cruel villain! Where can you now find the shadow of an excuse? this was no sudden start of passion! With half the time and pains it cost me to subdue this stubborn virtue, I might have conquered my own passions: had all those cares, that caution, vigilance, and assiduity to please, all those adorations, humiliations, sighs, prayers, and tears, been offered up to God, I might have been a saint! I now became a perfect hypocrite: my person and conversation first caught her attention, but nothing could gain her esteem but worth; alas, how little pretention had I then to it! and yet whilst I *admired her* goodness, I endeavoured to abuse and undermine it: I recollected all my former virtuous sentiments, only to further my present wicked purpose: whilst I conversed with her, I was so charmed with her goodness, that sometimes I could fancy that I too was good; I felt as if I was again Callistus, *your* Callistus: I loved her passionately, and I almost flattered myself, as well as her, that I loved her innocently: but oh! whilst I would most readily have sacrificed my own life for her safety, I was watching for an opportunity to sacrifice her honour, her peace, and perfection, to my own gratification. What strange contradictions! my eyes were again opened to the beauty of goodness; I was delighted, I was softened by its heavenly charms; and I seemed to be both happier and better for these raptures of admiration; but it was *her* goodness that I admired; I again became in love with virtue, but it was in *her*; and in proportion as my esteem for the beauties of her mind increased, my passion for her personal charms grew more violent; so that as the one invited me to return to virtue, the other tempted and provoked me to persist in vice: I saw plainly which was the best party, but had not resolution to abandon the worst. I was all war within: I was most miserable! I was sometimes ready to destroy myself, but I could not quell my passion—ha! art thou flattering thyself still? I could not!—I *would* not—I never resolutely attempted it; I was a vile slave to my sensual appetites; I felt the weight of my chains, they galled me, and I fretted under them, but I made no sincere efforts to break them. I was continually harrassed by remorse, and yet I persisted in my impious course: my desires could not have been more importunate, more uneasy to me, than my conscience: why then did I not obey the latter? Alas! because, irresolute as I was, the present object seized fastest on my attention; I could not resolve to sacrifice

crifice the bliss I every day promised myself, to the doubtful, distant prospect of any other happiness; doubtful it seemed to me, not that I then doubted that good men would be happy in a future state, but that I doubted much my resolution to be good: I had so long lived in a course of offences to heaven, that I was conscious it could only be by a sincere repentance, and a thorough reformation, that I could reconcile myself; and sin was become so strong a habit in me, that I feared I had lost the power of reforming or repenting; however, I could not think of attempting it, till I had added this one sin more to the black catalogue. What a state!—O Sophronius, you know not what it is; the *miseries* of the good are happiness to our *pleasures*! Hope sweetens their bitterest potions; faith enlightens their gloomiest prospects; whilst doubt perpetually distracts our minds; fear casts a damp upon all our joys; and remorse for ever gnaws our hearts. And what was my reward for all this toil of wickedness—these years of slavery to a tyrant passion! I had—but I will not vex your ears, nor have I life enough perhaps, to enter into a particular detail of the numberless schemes of villany, the little base arts of cunning, and the thousand, thousand minute circumstances of watchful wickedness, by which I undermined the fondness of this faithful couple, tainted their imaginations with mutual doubts and displeasures, unhinged their principles, corrupted their hearts, and utterly destroyed the happiness of all the remainder of their lives—Oh! how is it possible I can be saved, when I condemn myself—I detest and abhor myself—and take delight in torturing myself—Why do not you assist me! have you lost all sense of injuries? have you no regard to justice? Come, come, Sir, tear my heart! rack me, torture me!—I do not feel enough! my heart is hardened!—whip me with iron rods! scourge this cruel slave who delighted in mischief—who wrung the heart of innocence! O that I could weep!—I burst with bitter sorrow!—

‘*Sophronius*. Great God of heaven, and earth, have pity on him! look on his sufferings, merciful Creator! accept his severe contrition!

‘*Callistus*. Amen—amen!—ay, now they gush—are they not blood, Sophronius?—weep heart, as well as eyes!—O thou supreme, thou righteous—I dare not pray—Oh! how should I lift up my eyes to him who knows my heart! base, cruel, selfish heart!—burst—burst!—

‘*Sophronius*. Weep on, poor Callistus! thou must suffer! and heaven knows how much I suffer with thee! pour out thy contrite soul in penitential sorrow; but in the midst of thy deep distress, remember hope; for God, in the midst of Justice, will remember mercy.

‘*Callistus*.

' *Callistus*. O, Sir, speak on of sorrow—bitterest sorrow,—distress, and unutterable anguish, but talk not yet of mercy, for alas! you will only flatter me, you know not yet half my guilt.

' *Sophranius*. Good God, is there more to come? is there any thing worse?

' *Callistus*. Ay, Sir, there is, much more, and therefore worse! I can speak now, and will snatch the opportunity to go on.

' After all this tedious preparation, after I had alienated her love from her husband, and secured it to myself—ah, poor Lucinda, what a change!—After I had taken all these pains to work her to my purpose, I found myself still unlikely to gain it: she frankly confessed she loved me, but still stopped my mouth with indignation, whenever I attempted to insinuate the completion of my wishes. Think how I raged with impatience and disappointment—I began to fear that all my long laboured schemes would be frustrated; that after I had incurred all the guilt, I should reap no fruit from it; when one night that my injured friend was out of town, I persuaded her to go to the masquerade; there I exerted all my arts of pleasing, of deluding, of corrupting; but, as I had long experienced the weakness of their power on this obstinate virtue, I prevailed on her at different times, and by various arguments, to drink several glasses of champagne, which operated to my wish: her blood inflamed, her imagination heated, her mind softened, and her conscience lulled asleep, I conveyed her to a place commodious for my purpose, and there, like a base, cruel assassin, destroyed her virtue whilst it slumbered: but, oh, Sophranius, with what terrors did it wake! all her guilt, like a hideous spectre, glared before her eyes; her soul was overcome with confusion and terror; she sunk into a long swoon;—I knew not whether she would ever recover from it;—a thousand dreadful consequences crowded to my imagination;—astonishment, compassion, fear, shame, remorse and horror, shook my whole frame;—my knees smote one against the other, a cold dew hung upon my forehead, and I would have given the whole world, to have recalled one hour.—At length she was restored—to what?—shall I say to life! Alas! she has ever since been dying!—O, Sir! think what a mind, unused to wilful sin, must feel, that finds itself suddenly plunged so deep in guilt!—but surely her sorrow and contrition were still deeper!—For some time, she seemed to be in a manner stupefied; a dreadful calm held her soul in suspense; she looked up at me with a peaceful, unthinking countenance; she held out her beautiful hand to me, which mine trembled as it received; I stood in that state of fearful expectation which those unhappy mortals

mortals feel, who know, by a certain stillness of all nature, that an Earthquake must succeed: she looked round the room with an emotion of surprize, as not recollecting where she was; then she turned to me again, with meek enquiring eyes;—I could not speak—my very soul was chilled, my tongue was frozen: I looked, I doubt not, like the guilty robber when brought before justice to confront his accuser:—she seemed to wonder at my countenance, and my silence, when sudden recollection lighted up her eyes with all the rage of all the passions;—her brain seemed to boil with the heat of her imagination; her heart beat with astonishing fury;—now was the dreadful earthquake! her bosom worked with violent convulsive heavings; I dreaded every moment her falling into more dangerous fits, for she could not weep; so that I trembled, lest the furious conflict within, finding no vent, should suddenly destroy her: I threw myself at her feet, and with all the moving gestures, tender looks, and softening expressions I could devise, endeavoured to melt her into tears; I succeeded at last, and then had reason to fear that she would have been stifled with the raging torrent: I believe it was an hour before she was in any degree composed; in all which time she never spoke three words, nor hardly looked on me; her eyes were sometimes fixed upon the floor, and sometimes cast up to heaven, with a look of such unutterable anguish, as wrung my heart. At last the fountain of her tears dried up, the storm of passion subsided by degrees, and she sunk into a fixt thoughtfulness for some time; then, with an air of resolution and dignity, she desired me, in a manner which commanded my obedience, to find her some method of conveyance home: I put her into a chair, with the conscious meanness of a beaten slave, and she left me to enjoy my triumph. How I enjoyed it! I was distracted!—I feared from her manner, I had nothing further to expect, and yet my wishes were no less eager;—see how they were satisfied—This was the assignation I received next day.

“ S I R,

“ Think not I am going to reproach you;—no, I am sensible I have no right to do it: I am too deeply plunged in guilt myself, to presume to upbraid another; my only end in this, is to conjure you, as you are a gentleman, to be careful of my reputation; the loss of which only is wanting to complete my misery. I beseech you by—your love, I was going to say, but I have no reason to think *that* is any motive with you to do me good—and to adjure you by that sacred power, which I have so lately offended, suits neither your condition, nor my own:—Alas! I have nothing left whereby to move you, but my deep distress!—by these tears then, by these scalding tears, which

blot the writing, I implore you, let not any act or word of inconsideration, impatience, or resentment escape you, that may give a suspicion of our fatal secret, when I solemnly, and most resolutely declare, as I hope for forgiveness of my past sins, and particularly this last, great, foul one, that I never will repeat it. The remainder of my wretched days must be devoted to sorrow and severe repentance; would to heaven you may be disposed to dedicate your own to the same purposes! O that we may meet, through the mercy of God, hereafter, in a better state, freed from that shame and confusion which must for ever accompany the sight of each other here! Spare me that mortification as much as possible, without making the sudden interruption of our acquaintance remarkable.

"How happy I have been!—it is all passed!—O peace and ease, O health of mind and body, O chearful innocence, farewell!—Come and learn of me to sigh and weep, but do not interrupt my solemn sorrows—do not disturb the sacred moments of a dying wretch; but, since you have utterly destroyed the happiness of my present state of existence, help me to escape perfect misery in the next, and pray for the desolate

LUCINDA."

"This was my reward! here was the transient heaven, to the attainment of which I had so long dedicated all my powers, changed in a moment to a perfect hell! Vexation, rage, and remorse, rent my soul! I imprecated vengeance on myself! Sometimes I cursed the world, and even poor Lucinda—then, at the thought of her affliction, wept like a beaten child. O glorious state! what comfort have the wicked? what had I to sooth my anguish! Life was a cruel torment to me, and I dared not die! The grave could promise *me* no refuge from pain! I had no hope!—I have none now! now I *must* die—down, down, thou cursed heart, and do not choak me!—I flattered myself I could fly from despair; I resolved to change the scene, and go abroad. I went to Lucinda to take my leave; I was told she was ill, and confined to her bed: alas! she has never been well since; her constitution, as well as her spirit, is broken: her husband suspects not the cause of all her miseries, but is miserable himself by sympathy with her; for after my fatal design had disclosed itself, she soon re-traced my wiles, penetrated the whole scheme of my villany, and recovered her husband's affection, by her redoubled tenderness, and attention to him. Since my return from abroad, I have heard that they live entirely in the country, where she employs all her time and powers in acts of piety and charity; and though her health continually decays, has, in a great measure, recovered her serenity, and chearfulness of temper. O that I had acted like her! perhaps, instead of suffering thus, I too might now have smiled in peace!

* *Sophonius.*

' *Sophronius*. O, my friend, it is never too late; the gates of mercy are ever open to receive the penitent; our gracious God desires not the death of a sinner; but whenever he shall turn from his wickedness, sincerely repent of his past offences, and stedfastly resolve to lead a new life, has promised, for the sake of our blessed Redeemer, to save his soul alive.

' *Callistus*. Hold, hold, *Sophronius*, you torture me to madness! what have I to do with that Redeemer? He is no Saviour to me! Will he mediate for me, who have disavowed him, ridiculed, and reviled him?

' *Sophronius*. Alas! alas!

' *Callistus*. Ay, Sir, alas, indeed! now your sheet anchor's gone—O, horror! there they are again! they beckon me away!—O, no, not yet—I will not, cannot come—I have not told it yet—O spare me yet a day, an hour! Save me—save me! mercy! mercy!—Save me, great God!—So!—*Sophronius*? are you there! O, I am glad to see you! give me your hand—O, coward guilt!

' *Sophronius*. Great God—what is it, Sir? this is the second time you have amazed me thus!

' *Callistus*. It is so—I am sorry for it—but there is no end of the torments of a mind like mine!—O for a day, an hour of peace and ease!—never, never more must I taste them for a moment.

' *Sophronius*. O *Callistus*—O my friend!—nothing but *your* sorrow can equal mine!—it *will* avail! heaven can have no more; demands no more.

' O gracious Being, essence of goodness! vouchsafe to cast an eye of pity on thy disconsolate creatures!—See our eyes streaming with tears!—our hearts melting with fervent sorrow!—poor worthless creatures as we are, we can make no other satisfaction for all the offences we commit against thy Divine Majesty!—O do not disdain his broken contrite spirit!

' *Callistus*. Let *me* join—I cannot speak—hear him—hear thy faithful servant—see me humbled to the dust—pity—spare *me*—save me—have mercy on a miserable wretch—*Can* it be, consistent with thy justice!—it cannot be!—O *Sophronius*, it *cannot* be!—After all this remorse,—after all these warnings,—these calls to repentance, I persisted in my course of wickedness: I fled from misery, but I fled *not* from sin: fool that I was, I wanted to avoid the effect, yet attempted not to remove the cause. I changed my climate, but my mind was still the same: in vain did the undistinguishing sun shine upon me with more unclouded brightness, all was still black, and gloomy within: in vain did I mix in the liveliest companies of the sprightliest nation; I forced a smile upon my face, whilst, in the bitterness of my soul, I cursed myself.—And what, think you, was the

desperate remedy I at last applied to for relief? that stupefying opiate of the soul, which sheaths the edge of fear, and destroys the warmth of hope? I listened with eagerness to all who opposed and ridiculed religion; I embraced the hardy man, who denied there was a God—Yes, I *hoped* to be convinced that there was no governor of the universe;—and that all that I had believed till now, was prejudice and childish superstition: and what was the fruit of this noble freedom? why to flatter myself that Reason alone was to be our guide and judge; that there was no future tribunal;—that there was no hereafter:—yes, Sophronius, I would have persuaded myself, that this vile world was *all*; and rather than become good, I chose to become *nothing*.—O noble expedient! O glorious stratagem! to skulk into the grave; to sleep for ever in the dust; to be lost in annihilation!—Now I had recovered some hopes of ease; I had now a new prospect of peace; at the worst, I could fly to the hospitable arms of death; there, no wretch is denied an asylum; whenever I was weary of the load of life, here I could lay it down, and take my rest for ever.—Why did I not then seize this refuge? I was not happy; I was not satisfied with my present situation;—but, O! I *feared* to change it!—my new hopes were false; I felt they were so; and dared not to rely upon them: well might I say, I *flattered* myself; I did not, I could not believe the absurdities which I would fain have introduced into the place of my former principles; but my mind refused to submit to the ignominious change: however, I hung as it were in a pleasing suspense; pleasing, I mean, in comparison with my late situation; but far, very far from pleasant: I had amused my soul with vain phantoms of hope, staggered my reason with imaginary difficulties, and lulled my conscience into a delusive stupidity; but sickness has awakened it; more powerful disease has broke the enchantment of scepticism, and dispelled the clouds it had raised around me: O poor defence against the piercing rays of truth, which now, at the approach of death, rush upon my sight, and discover to my trembling soul, unbounded prospects of inevitable life: O, Sophronius, those prospects which to you are so glorious, to me are gloomy and horrible!—Why were not my eyes opened before I completed my ruin! before I entered upon that dreadful scene, which will make you fly me! Yes, you will leave me, Sophronius, you will abandon me to my dreadful fate; thun me as a hideous fiend; before I have concluded this last part of my shocking narration.

‘*Sophronius.* Indeed I will not leave you; what, shall I be severe against you, who are so severe upon yourself? Shall I condemn you, who have myself so much need of forgiveness? Shall I be unmoved by your piercing sorrows, when I trust in the
the

the mercy of God—confidently trust—that *he* will have compassion on them?—Yes, Callistus, this is sincere repentance, and sure it will be accepted. But, my dearest friend, let me beseech you to have pity on yourself; you must have respite; you shall not thus exhaust your spirits; this is the only thing in which I will oppose you, but I will hear no more at present.

A style and penetration superior to what are found in most things of this kind, will be easily discovered in the above narrative. The second dialogue concludes with the death of Callistus; the third with that of Sophronius. The contrast is finely executed; and, in our opinion, neither our own nor any other language can boast a better antidote against the seductions of profligacy.

Formulae Medicamentorum. or, *A Compendium of the Modern Practice of Physic.* By Hugh Smith, M. D. Member of the Royal College of Physicians in London, and late Physician to the Middlesex Hospital. 8vo. 5s. Johnston, &c. 1768.

THE preface to this little volume informs us, that 'The following essay on the intentions of cure and remedies, in the different morbid affections of the body, was undertaken by the author as a text-book to the courses of lectures on the theory and practice of physic, which he was for eleven years engaged in.

'As his engagements in his profession will not permit him, with any degree of convenience, any longer to continue the lectures; and as repeated applications have been made to him for his treatise, from almost every quarter of the kingdom; he has now made it public, believing it will prove serviceable to point out to the younger practitioner the means which may be useful in the cure of diseases, and direct to the application of those medicines which experience has warranted to be successful.'—This Compendium then of the Modern Practice of Physic, was originally drawn up by Dr. Smith for a text-book; and used as such for eleven years.—Now a text-book we apprehend should be distinguished by the following characters,—method, precision, and brevity.

The method adopted by our Author is an old and certainly a very exceptionable one.—He classes diseases according to the parts affected, beginning with the head, and so descending downwards.—To point out the faults of this method would be useless.

When Dr. Smith proceeds to particular diseases, his method is various. In some, he considers the causes, symptoms, indi-

cations of cure, and the forms of the medicines. In others, he omits many of these.—The following is the whole text for the

‘ *Pleuritis, and Paraphrenitis.*

‘ The cure of the pleuritis and paraphrenitis, or inflammation of the pleura and diaphragm, may be readily understood from what has been observed concerning inflammation in general, as no separate or particular treatment will be required.

‘ Evacuations of blood and by stool, the antimonial powder, the saline draught, with nitre, and, when the pulse is lowered, the salt of hartshorn in full doses, with blisters and fomentations to, or as near as possible to the affected parts, will answer every intention of cure.’

The following is also the whole text for the

‘ *Catalepsy.*

‘ N^o. 54. R Pulv. rad. ipecacuanh. ʒ β.
Tartar. emetic. gr. iij. M. ft. pulv. emetic.
cum regimin. sumend.

‘ Vel R Vitrioli cærulei gr. ij.
Aq. fontan. ʒ ij.
Syr. simp. ʒ j. M. ft. haust. emetic. mane sumend.

‘ Applicetur epispastic. spinæ dorfi.

‘ N^o. 55. R Sem. sinap. trit.
Rad. raphan. rust. contus. āā ʒ β. Aceti. q. s.
ut ft. cataplasm. plant. ped. applicand.

‘ N^o. 56. R Gum. assafoetid. ʒ j. solv. in
Aq. cinnam. ten. ʒ vij. add.
Tinct. valer. vol. ʒ j. M. capiat coch. ij. tertia quaque hora.’

When our Author however adds the symptoms and characters of diseases to the text, it is not always done with that accuracy and precision, which might be expected from one who is to instruct others.—He thus characterises

‘ *Convulsions and Spasms.*

‘ An involuntary or morbid contraction of any muscle, or muscular part, is called a convulsion.’—This is a very inadequate definition; is applicable to the *stiff-neck* or *contracted joint*; but by no means comprehends the varieties of the *spasmodic* or *convulsive* affections.

We shall add, as a sufficient specimen of this work, what the Author says

‘ *Of Fevers in general.*

‘ In every fever, the pulse becomes quicker than natural, and the functions of the body more or less impaired or vitiated.

‘ The

‘ The causes of Fevers then will be such as, by their irritation, can quicken the circulation, and excite spasmodic contractions in the several parts of the body. And,

‘ These we may distinguish in a twofold manner; into general, and particular.

‘ The general or epidemic causes of fevers are such as may affect a whole city, country, or family; and, for the most part, depend upon some putrescent or infectious particles lodged in the air, or upon its manifest qualities; such as its heat or coldness, its moisture or dryness, and the like.

‘ The particular causes of fevers, or such as will affect individuals only, we may refer to three classes. As,

‘ 1. To a purulent fomes within the body, from confined matter, the consequence of suppurations.

‘ 2. To a putrescent, acrimonious state of the juices, from a putrid fomes of any kind. And,

‘ 3. To obstructed perspiration.

‘ From the first class, fevers of the hectic, and colliquative kinds, will derive their origin; from the second, fevers of the putrid or malignant kind; and from the third class, or obstructed perspiration, according to the habit of body and constitution of the patient, either the acute inflammatory, the low nervous, the rheumatic, or the intermittent fever.

‘ The curative indications, in fevers in general, may be reduced to three.

‘ The first, to correct and expel the cause, which, by its irritation, had given rise to the fever.

‘ The second will depend upon a proper management and regulation of the powers of nature; that the febrile impetus should not prevail beyond due bounds, or too much flag, for the proper coction of the febrile matter.

‘ The third will consist in providing for the relief and mitigation of the most urgent symptoms.

‘ It has been a long received maxim in physic, that if the cause is removed the effects will cease. Our first attempts then, in fevers, should be directed to correct or expel the cause of the disease. Hence, if a purulent or putrescent fomes, in the habit, should have given rise to the symptoms, they are to be removed or corrected by their particular antidotes: but, as the cause, by far the most frequent, depends upon obstructed perspiration, it becomes a matter of moment, in the cure of fevers, to restore the excretion, and expel the retained acrimonious humours, which had occasioned the disease.

‘ For this purpose, especially in the beginning of a febrile complaint, the preparations of antimony exceed any remedy we are as yet acquainted with; and often tend to the speedy removal of the disease.

' The second indication, viz. that of regulating properly the febrile impetus, will become a matter of moment in the cure of fevers; as the disease itself, rightly moderated, and restrained within proper bounds and limitations, is the best remedy for the coction and expulsion of the morbid cause; for art can only avail in regulating properly the powers of life and the circulation, that the febrile impetus may not so much prevail, as, by the increased circulation, to prove fatal to the body; or, on the contrary, that the powers of nature may not so much languish and flag, that there should be wanting the necessary degree of fever, for the proper coction and expulsion of the irritating fomes. To lower the impetus of a fever, evacuations, and the remedies, recommended pag. 5, 6, 7. will be adviseable. To promote and encrease it, the warm, cordial, stimulating, and heating medicines; the aromatics of different kinds; saffron, castor, camphor, wine, and the like.

' The symptoms the most frequent and troublesome in fevers are as follow:

' In the beginning, a sense of coldness and shivering succeeded by heat; a nausea and vomiting; thirst; anxiety; a diarrhoea; petechiæ; profuse sweatings; watchings; delirium; comatose affections; and convulsions.

' These, as being the effects of the fever, as that is abated, will frequently cease; but if they should require any particular cure, are to be attempted, by removing and weakening the cause which had produced them.

' The symptoms in fevers will depend either upon an inflammatory or a spasmodic affection of the several organs; a quickened circulation; or too dense and viscid a state of the fluids.'

Dr. Smith, after this general account, proceeds to the explanation of the particular symptoms, and gives the forms of the medicines which are indicated for their relief.

On the whole, there are three things which strike us with respect to this compendium. 1. That it has been the labour of eleven years. 2. That applications have been made for it *from almost every quarter of the kingdom.* And 3. That 159 duodecimo pages (for such is the size of this mighty volume) should be advertised at the moderate price of *five shillings.*

Poems upon various Subjects, Latin and English. By the late Isaac Hawkins Browne, Esq; Published by his Son. 8vo. 4s. sew'd. Nourse. 1768.

THE Author of the Latin poem on the immortality of the soul acquired a reputation by it, equal at least to its merit. Whatever force his arguments might have, they had hardly any thing

thing of novelty; and in elegance, harmony and fancy, he was far exceeded by Polignac. Yet there is a clearness of design, and a perspicuity through the whole, with which philosophical disquisitions are not always attended. This rendered it popular; so that in the year 1754, no fewer than three English Translations of it appeared. All these had less merit than the original, and were neglected. In the year 1761, Mr. Soame Jennings published another translation of it, together with the rest of his works, which translation is here re-published, and makes a great part of this volume. There are few readers unacquainted with Mr. Jennings's poetry, which makes so considerable a figure in Dodsley's miscellany, but there may be many to whom this translation must be new, and to whom, therefore, a short specimen will not be unacceptable. The Poet, founding his argument in favour of the immortality of the soul, on the universal passion for future existence, and every possible mode of preservation after death, thus proceeds:

*Quid memorem fluctu quos diuite Nilus inundans
Irrigat? His patrius mos non exurere flamma,
Non inhumare solo; sed nudant corpora primum
Visceribus, terguntque; debinc vim thuris odorant
Et picis infundunt, lentoque bitumine complent:
His demum exactis, vittarum tegmine multo
Constringunt, pars ut sibi quæque cohaereat apti;
Picta superficiem decorat viventis imago.
Usque adeo ingenita est spes, et fiducia cuique
Consignata, fore ut membris jam morte solutis
Resset adhuc nostri melior pars; quam neque Fati
Vis perimet, nec edax poterit delere vetustas.*

*Aspice quas Ganges interluit Indicus oras:
Illic gens hominum medios se mittit in ignes,
Impatiens vitæ; vel ad ipsa altaria Divum
Sponte animam reddit, percussa cupidine cæca
Migrandi, sedes ubi fata dedere quietas;
Ver ubi perpetuum, et soles sine nube sereni.*

*Nec minus uxores famâ celebrantur Eoæ:
Non illæ lacrymis, non fœmineo ululatu
Fata virum ^{scilicet} ^{ant} ^{ant}; verum, (mirabile dicta!)
Conscenduntque rogam, flammaque vorantur eâdem.
Nimirum credunt veterum sic posse maritum
Ire ipsas comites, tædamque novare sub umbris.*

*Aspice quâ Boreas æternæque frigora spirant,
Invisas bello gentes: per omnibus ardor;
Pat lucis contemptus agit per tela, per ignes,
Indomita virtute feros: hoc concitas æstrum,
Hos versat stimulos, Ecquid nisi dulcis imago
Promissa in Partiam meritis per sæcula vitæ?*

*Adde isthuc quæ de campis narrantur amœnis
Æthi, Stygiæque lacu, Phlegæthontis et unda.*

*Fraude Sacerdotum sint hæc conficta; Quid ad rem?
 Non fraudi locus ullus enim nisi primitus esset
 Infusa notities, licet imperfecta. Futuri:
 Substratum agnoscunt etenim ficta omnia Verum.*

TRANSLATION.

Why should I mention those, whose ouzy soil
 Is render'd fertile by th' o'erflowing Nile,
 Their dead they bury not, nor burn with fires,
 No graves they dig, erect no fun'ral pires,
 But, washing first th' embowel'd body clean,
 Gums, spice, and melted pitch they pour within;
 Then with strong fillets bind it round and round,
 To make each flaccid part compact, and sound;
 And lastly paint the varnish'd surface o'er
 With the same features, which in life it wore:
 So strong their presage of a future state,
 And that our nobler part survives the body's fate.

Nations behold remote from reason's beams,
 Where Indian Ganges rolls his sandy streams,
 Of life impatient rush into the fire,
 And willing victims to their gods expire!
 Persuaded, the loose soul to regions flies,
 Blest with eternal spring and cloudless skies.

Nor is less fam'd the oriental wife
 For stedfast virtue, and contempt of life:
 These heroines mourn not with loud female cries
 Their husbands lost, or with o'erflowing eyes;
 But, strange to tell! their funeral piles ascend,
 And in the same sad flames their sorrows end;
 In hopes with them beneath the shades to rove,
 And there renew their interrupted love.

In climes where Boreas breathes eternal cold,
 See numerous nations, warlike, fierce, and bold,
 To battle all unanimously run,
 Nor fire, nor sword, nor instant death they shun:
 Whence this disdain of life in ev'ry breast,
 But from a notion on their minds impress,
 That all, who for their country die, are blest. }
 Add too to these the once prevailing dreams,
 Of sweet Elysian groves, and Ströma streams:
 All shew with what consent mankind agree
 In the firm hope of immortality.
 Grant these th' inventions of the crafty priest,
 Yet such inventions never could subsist,
 Unless some glimm'rings of a future state
 Were with the mind coæval, and innate:
 For ev'ry fiction, which can long persuade,
 In truth must have its first foundations laid.

The principal merit of a translation is to represent its original with as little deviation as possible, and Mr. Jennings has at least a claim to that praise; yet the strength, the weight, the melodious

melodious movement of numbers are wanting, to make the Essay on the Immortality of the Soul read with as much pleasure as the Essay on Man. The first couplet of the above quoted passage is too much inferior to the elegance and harmony of the original to be read with satisfaction; and the same prosaical flatness is to be found in several others. It is true, that in the minuteness of description it is often difficult to preserve both the dignity and the harmony of the verse; but still it should be verse, which such a line as

— Washing first th' embowel'd body clean,
one can hardly allow to be.

The principal poems that make up the rest of this volume are, An Epistle to Mr. Highmore on Design and Beauty, and the well known Imitations on a Pipe of Tobacco. Besides these, there are some other little pieces, partly original, and partly imitations of Horace, &c. and it is observable that Mr. Browne has generally succeeded best in the latter. Indeed his genius seems to have been more of the imitative than of the original cast, and he has often written from others, where he professedly intended to have written from himself. If one might expect to find him original any where, it should be where he writes on his own birth-day :

Now six and thirty rapid years are fled,
Since I began, nor yet begin, to live;
Painful reflection! to look back, I dread,
What hope, alas! can looking forward give?

Day urges day, and year succeeds to year,
While hoary age steals unperceiv'd along;
Summer is come, and yet no fruits appear,
My joys a dream, my works an idle song.

Ah me! I fondly thought, Apollo shone
With beams propitious on my natal hour;
Fair was my morn', but now at highest noon
Shades gather round, and clouds begin to low'r.

Yes, on thy natal hour, the God replies,
I shone propitious, and the Muses smil'd;
Blame not the pow'rs, they gave thee wings to rise,
But earth thou lov'st, by low delights beguill'd.

Possessing wealth, beyond a *Poet's* lot,
Thou the dull track of lucre hast prefer'd,
For contemplation form'd and lofty thought,
Thou meanly minglest with the vulgar herd.

True Bards select and sacred to the Nine
Listen not thus to pleasure's warbling lays;
Nor on the downy couch of ease recline,
Severe their lives, abstemious are their days.

Oh!

Oh! born for nobler ends, dare to be wise,
 'Tis not e'en now too late, assert thy claim;
 Rugged the path, that leads up to the skies,
 But the fair guerdon is immortal fame.

Yet the discerning reader will perceive the marks of imitation in many of the above lines.

The following verses on a fit of the gout have both good poetry and good philosophy to recommend them:

Wherefore was Man thus form'd with eye sublime,
 With active joints to traverse hill or plain,
 But to contemplate Nature in her prime,
 Lord of this ample world, his fair domain?
 Why on this various earth such beauty pour'd,
 But for thy pleasure, Man, her sov'reign lord?
 Why does the mantling vine her juice afford
 Nectareous, but to cheer with cordial taste?
 Why are the earth and air and ocean stor'd
 With beast, fish, fowl; if not for man's repast?
 Yet what avails to me, or taste or sight,
 Exil'd from every object of delight?

So much I feel of anguish, day and night
 Tortur'd, benumb'd; in vain the fields to range
 Me vernal breezes, and mild suns invite,
 In vain the banquet smokes with kindly change
 Of delicacies, while on every plate
 Pain lurks in ambush, and alluring fate.

Fool, not to know the friendly powers create
 These maladies in pity to mankind:
 These abdicated Reason reinstate
 When lawless Appetite usurps the mind;
 Heaven's faithful centries at the door of bliss
 Plac'd to deter, or to chastise excess.

Weak is the aid of wisdom to repress
 Passion perverse; philosophy how vain!
 'Gainst Circe's cup, enchanting sorceress;
 Or when the Syren sings her warbling strain.
 Whate'er or sages teach, or bards reveal,
 Men still are men, and learn but when they feel.

As in some free and well-pois'd common-weal
 Sedition warns the rulers how to steer,
 As storms and thunders ratling with loud peal,
 From noxious dregs the dull horizon clear;
 So when the mind imbrutes in sloth supine,
 Sharp pangs awake her energy divine.

Cease then, oh cease, fond mortal, to repine
 At laws, which Nature wisely did ordain;
 Pleasure, what is it? rightly to define,
 'Tis but a short-liv'd interval from pain:

Or rather, each, alternately renew'd,
Give to our lives a sweet vicissitude.

The last of these poems is in Latin, and unfinished. The Author's design seems to have been nothing less than that of entering the lists with Lord Bolingbroke, and gaining that honour by the overthrow of his principles which Polignac obtained by his *Anti-Lucretius*. What he has done towards this scheme, makes it much to be lamented that he has left any thing undone.

A Treatise on Diet, or the Management of Human Life; by Physicians called the Six Non-naturals, viz. 1. The Air. 2. Food. 3. Excretions and Retentions. 4. Motion and Rest. 5. Sleep and Watching. 6. The Affections of the Mind. Intended as an Inquiry into the Causes of Diseases in general, and in particular of those most common in London. Addressed to the Inhabitants of this Metropolis. By Francis de Valangin, M. D. of the Royal College of Physicians, London. 8vo. 5s. Pearch. 1768.

DIET, is a term used by our Author in a very extensive sense; it answers to the *Ugine* of Boerhaave; and includes the whole management of human life, with respect to the 1. Ingesta. 2. Gesta. 3. Retenta, et excreta. 4. Applicata externa.—Or, as the same subject is divided by other authors, it implies a proper attention to the *Six Non-naturals*, viz. 1. Air. 2. Food. 3. Excretions and retentions. 4. Motion and rest. 5. Sleep and watching. 6. Affections of the mind.

It will therefore be proper, says Dr. Valangin, upon the authority of many eminent men who have contributed to this small treatise, and from our own observations, to shew how they are capable of altering our bodies divers ways; and to inquire, in particular, how they are regulated in London, that we may thus come at the true causes of the diseases which are incident to its inhabitants, and that we may be able to establish such dietetic rules, as will have the power of preventing many diseases, and of removing some in their beginning.

We shall give our Readers, as a specimen of this work, what is said on the subject

Of Insensible Perspiration.

Insensible perspiration, is an evacuation of great moment, and many diseases arise from its being obstructed. It carries off in some constitutions in warmer seasons and climates more matter than all the other emunctories. Hence Sanctorius advises us, very carefully to avoid the deceitful pleasure of suddenly cooling the body when heated by air or exercise; yet, how much has not been determined, what quantity of perspiration is necessary in every person to maintain health; since the other evacuations may help or diminish it considerably.

• It

• It appears, by the Aphorisms of Sanctorius, that in Italy perspiration is twice as large in seven hours of quiet sleep as in an equal time when awake, and that perspiration in that country exceeds all other evacuations. He says, that if the meat and drink of one day be eight pounds, insensible perspiration usually rises to about five pounds, the urine to about thirty-two ounces, and stools to about four ounces. But from the statical tables of Dr. Keil at Northampton in England, of Mr. Rye at Cork in Ireland, and of Dr. Lining at Charles-town in South-Carolina, it appears, that in those places perspiration is considerably greater in the day than in the night; and, what is most remarkable, that urine in the whole year exceeds perspiration, not only in England and Ireland, but even in South-Carolina, a country much hotter than Italy. Dr. Bryan Robinson says, that a firm belief of the doctrine of Sanctorius, and that it obtains in other countries as Sanctorius affirms it does in Italy, has hurt many. For it is natural for persons thus persuaded, when they awake in the morning, and find any moisture on their skin, to be afraid of rising, lest they should check perspiration, and to continue in bed till the moisture goes off of itself; by which erroneous conduct they relax and weaken their constitutions, and frequently become valetudinarians, from being persons of naturally strong and healthful bodies.

• It is not improbable that many people increase perspiration beyond what is necessary, by being over-careful to defend themselves from the injuries of the air. Do we not see, even in the coldest climates, people go almost naked, without any injury to their health? And by that means hardening their bodies like our hands and faces, which we can expose to very severe cold?

• Mr. Nash, the late master of the ceremonies at Bath, always went with his breast wide open, and exposed to the air, even in the severest cold weather; his cloaths were cut in a slope over the breast, down to the navel, and could not meet; yet he was very healthy, and lived free from diseases to a very advanced age.

• An increased perspiration, beyond what is absolutely necessary for health, weakens the body, brings on an entire sinking of the spirits, fainting, and sudden death.

• A suppression of it beyond measure dries up and stiffens the skin, obstructs the smallest vessels, increases the bulk of the humours, creates an heaviness perceivable by the senses, and an increased weight of the body, demonstrable by a scale; lassitude, anxiety, sluggishness, tumors, pains and inflammations; except some other evacuations speedily supply the place of perspiration. This suppression is also the frequent cause of fevers, erysipelas, rheumatisms, and the gout. When it is very sudden, it is, here in London, as well as in other places, too often the cause of putrid and malignant fevers, whether they be brought on by the sudden changes of the air, or by imprudently going out of a warm place into the cold air. Many people coming out of a ball-room, or of the play-house, when their bodies have been very hot, have fallen a sacrifice to their imprudence, and have died of putrid fevers, brought on by no other cause. We had a recent instance of it, by the death of his late Royal Highness the Duke of York, one of the most amiable princes, who died of one of these fevers caught by exposing himself to the cold night air after dancing. These fevers are the more dangerous, because they

they steal, as it were, upon the patient, and during the three or four first days, they have only the appearance of a common cold, which makes people defer applying for advice till the disease has gained deep root, and nature begins to be conquered by it; when the art of physic comes too late to save the unhappy objects, who sink under the weight of many dreadful symptoms. For all the miseries that can afflict human life, sometimes attend malignant fevers.

Sanctorius was the first who taught us that a just proportion of perspiration is of the greatest consequence, as well for the preservation of health as the cure of diseases. Many authors have confirmed, and improved the same doctrine; and from their observations, have shewn how far the Aphorisms of Sanctorius are agreeable to those who inhabit these northern climates.

What we have said of perspiration is very applicable to sweating, except that it is not so absolutely necessary in a state of health. The excess of it dries and weakens the body, deprives the humours of their watery parts, and induces the blood to an inflammatory and atrabiliary disposition. A sudden suppression of it will equally hurt as well as a suppression of perspiration.

Many malignant diseases are often carried off by critical sweats towards the state of the disease. But often in the beginning they are also attended with profuse sweats, to the great detriment of the patient, who is thus reduced by those symptomatic sweats to an extreme degree of weakness. Those sweats that we call *critical* and *salutary*, are moderate, warm, equally diffused over the whole body; they come on about the state of the disease, and are generally distinguished by the name of *breathing sweats*, which render the pulse more open, soft, and calm. But when a sweat is profuse, cold, clammy, partial, or extending only about the head, neck, and breast, with a sinking of the vital strength and pulse; it denotes no good, increases our fear, and takes away all hope of a recovery.

There appeared in England about the year 1481, a disorder which was called *the sweating sickness*, and by foreigners *the English sweat*; for it is reported that it was peculiar to England and its natives: that those who retired to France, Holland, and Scotland, were equally subject to it as if they had taken no such precaution; and what is still more surprising, that foreigners residing in England were not attacked by it. It returned again in 1485. Then in 1506. Afterwards in 1517. It appeared again in 1528, or 1529, at which time alone it spread itself to the Netherlands and Germany: a circumstance which shews the impropriety of calling it *the English sweat*, in Latin *sudor Anglicanus*; besides Sennerius takes notice, that it spread as far as Denmark, Norway, and France. It raged again in 1548. And the last return of it in London was in 1551, when it was so violent as in one day to take off an hundred and twenty of the inhabitants of Westminster. Some were seized abroad, and cut off in the road, others at home. Some when awake, others when fast asleep. Some died in a moment, and others in one, two, three, four, or more hours after they began to sweat.

Upon the whole, Dr. Valangin appears to have read with attention, whatever Boerhaave and other authors have written on this subject. The reader may therefore expect to meet with many

many useful observations from a perusal of this work: at the same time we must inform him, that the cases, which are occasionally introduced by Dr. Valangin himself, have frequently more the airy turn of romance, than the substantial simplicity of medical histories.

New Observations on Inoculation. By Dr. Gatti, Consulting Physician to his Most Christian Majesty, and Professor of Medicine in the University of Pisa. Translated from the French, by M. Maty, M. D. Sec. R. S. 8vo. 1 s. 6 d. Vaillant. 1768.

DR. Gatti, on the recommendation of a French lady of distinction, was invited to the court of France, in order to establish the practice of inoculation in that kingdom.—Sagacity, frankness, politeness, and great success, all conspired to raise the character of our Inoculator. Dr. Gatti was the general favourite.—But, alas!—one unfortunate affair quickly reversed this favourable and well deserved impression.

Dr. Maty, in a narrative which is prefixed to this translation, gives a short history of this affair.—‘ Our Italian physician, says he, had, like his countryman Pylarini, learned the art of inoculating in the Levant. There he had seen the operation in its primitive dress, performed by Greek women, and recommended by Greek priests. The hand of surgeons was unemployed, the pen of physicians not desired. A needle was the sole instrument; a little matter imbibed in cotton, or dried in powder, the only *apparatus*. No accidents were known to happen; no troublesome ulcer or disorder to succeed. A gentle fever, during four-and-twenty hours, was the only symptom; and a small crop of pustules, chiefly upon the part where the pock was rubbed in, without ruffling, lowering, or endangering the patient, secured his life, his organs, and his features.

‘ To great sagacity my friend joined an open and beneficent mind. What he had seen, he proclaimed every where. He was in hopes that a people equally fond of novelty and ease, would readily adopt this new and elegant mode. The great, and especially their leaders, the ladies, he imagined, would be allured by being put to no fright and no pain, unrestrained in their diet, undisturbed in their joys; the people would be drawn in by an operation neither chargeable nor confining; all would be glad to enjoy the benefits of inoculation without its risks, and to spread it new fashioned all over the continent.

‘ That eloquence of heart, which never fails to please, and seldom to convince, gave our professor great advantages over his rivals. In defiance of vulgar opinion and physical authority, he attempted

attempted to change an operose process into a mere amusement. Dr. Tronchin had had his short, his brilliant day, and Dr. Hosty, instructed in London, inoculated with care, and slowly made some converts. Our Italian was more prevailing than either. Every body would be inoculated by Gatti; and while he himself declared that any nurse could do as well as he, the public imagined nothing well done without him.

‘ This uncommon success soon excited envy. Those, whose trade he obstructed, became his enemies. Rumors were propagated, and scruples were infused. To some it was said that he gave not the small-pox; to others, that his patients would carry it every where. The churches and play-houses were now no longer safe, whispered the delicate abbé; and the still more insinuating doctor, shrugging his shoulders at the toilet, exclaimed against public infatuation.

‘ Perhaps this might have been avoided, if Dr. Gatti had been more reserved, and observant of forms. A dutches, whom he had inoculated, and who, upon equivocal symptoms without any eruption, had been declared secure against future infection, after three years caught the natural disorder, which, though not hurtful to her, became fatal to him. He displayed the utmost candor in publishing the case; but could by no means recover what he had lost, the support of the great, the confidence of the town. All his former patients took the alarm; he became the object of public abuse, as he had formerly been of general applause; and that salutary practice, which he had endeavoured to render popular, by making it more easy and more safe, fell as it had risen with him.’

Soon after this, the parliament of France, on the representation of the attorney-general, prohibited the practice of inoculation in the capital; twelve commissaries were appointed out of the college of physicians, to examine into the merits of this important subject. The unfavourable report was first ushered into the world; and had the authority of six of the commissaries. A second report soon made its appearance; it was a defence of the practice of inoculation, and was signed by the other six.—This last report was adopted by the college; and they declared that inoculation deserved to be *tolerated*.—The parliament, however, have not yet recalled their first order; the practice remains under the same unnatural interdiction; and it is only *without* the walls of Paris, that the people are suffered to save their lives in their own way.

‘ Both to reclaim, says our Translator, the thinking part of Paris, and to vindicate his own operations from the contemptuous treatment of his antagonists, Dr. Gatti, at my request, published the present essay. Uncertain of its effect upon that lively and volatile nation, who received inoculation upon trust, and

and upon trust rejected it, he was desirous, by this translation of his work, to appeal to their neighbours, in hopes that, if they approve, his method will in time get the better of prejudice and clamour.

‘ Indeed the English have already decided in his favour. Inoculation is very near universally, in this island, what he wished it in France. The choice of the matter, the manner of the operation, the simplicity of the treatment, the attention to amusements, and the injunction of exercise, are so many points, in which his practice coincides with that which is here generally recommended.’

As to the pamphlet itself; Dr. Gatti's *New Observations*, are in many respects sensible and judicious. They are digested under the following heads; viz. Preparation, Insertion, and Treatment.—Dr. Gatti declares loudly against all preparation, except that of taking care that the subject be in health: this is the language of a physician, who has seen one thousand pass through the disease, without the loss of a single patient. Those of my patients, says he, who have fared the best, have been such as had been no otherwise prepared, than by fasting or restoring their health.—In one word, Dr. Gatti is convinced, that the whole practical art of inoculation, consists in these three things: 1. The choice of a healthy subject; 2. The applying to the skin, under the cuticle, a well-chosen variolous atom; 3. Fresh air, and amusement.—A method, adds he, natural, simple, easy, convenient, and safe.

A full and plain Account of the Gout; from whence will be clearly seen, the Folly, or the Baseness, of all Pretenders to the Cure of it: in which every thing material by the best Writers on that Subject is taken Notice of; and accompanied with some new and important Instructions for its Relief, which the Author's Experience in the Gout above Thirty Years hath induced him to impart. By Ferd°. Warner, L. L. D. 8vo. 3s. 6d. Cadell. 1768.

THE proximate cause of every disease is ultimately to be resolved into that particular condition of the solids or fluids, by which they deviate from the healthy state: this deviation likewise strictly constitutes the nature of the disease. The effects of this morbid alteration in the solids or fluids are various, and evidence themselves in a variety of appearances: these are what are called the *symptoms*; and a regular collection of these, forms the *history* of the disease.

Nothing satisfactory has hitherto been advanced with respect to the nature or immediate cause of the gout. Dr. Warner seems to be sensible of this; and yet he begins his *Full and plain Account*

count of the Gout, with an inquiry of this kind.—‘For it doth not follow, says he, that because all the principles upon which any certainty in the gout ought to be founded are not discoverable, that we should not therefore avail ourselves of such as are to be depended on.’—The principles which Dr. Warner thinks may be depended on, are these;—that ‘*the gout is a disease from the retention of some matter which ought to be discharged:*’ and that, ‘*this matter generally settles most on the joints of the limbs, because in those joints the smallest vessels are more compressed by the larger heads or protuberancy of the bones, and are thereby rendered narrower, and of course more readily obstructed.*’—These certain principles, though supported by the authorities of a Quincy and a Cheyne, will we apprehend be looked upon by most of our medical readers, as little to the purpose.—Dr. Warner, however, in order to explain and illustrate these principles, goes through what are called the *three digestions*; and approves himself, as might be expected, but an indifferent physiologist.—We shall give our Readers one instance of this: speaking of the digestion in the first passages, and of the entrance of the chyle into the lacteals, he says:—‘But the mouths of those tubes, which open into the cavity of the intestines from whence they receive the chyle, are so small, as not to be discerned by the best microscope. Exquisitely fine indeed must that aliment be ground that is to pass through these vessels; which are smaller than the smallest arteries in the body, in order that nothing might enter which would stop the circulation of the blood: and with such infinite wisdom are these great organs of digestion contrived, that the absolute powers of the stomach, with the addition of the midriff and muscles of the belly, which also conduce to digestion, have been demonstrated by anatomists to be equal to the pressure, of “Two hundred fifty thousand seven hundred thirty-four pound weight.”—Had Dr. Warner known, that nothing passes into the lacteals, but what is in a state of solution; and that assimilation and chemical solution have more to do in the affair of digestion than mechanical triture, he would not have had recourse to the *two hundred and fifty thousand, seven hundred and thirty-four pounds weight*, brought by Pitcairne, to grind the aliment so fine, as to fit it to pass into the lacteals.

After this physiological and pathological inquiry, Dr. Warner proceeds to the history of the disease; and begins with that of the regular gout. This is transcribed from Sydenham; and is universally known to be one of the completest histories, which has ever yet been given of any disease.—Our Author makes some observations on this history; and to these there is added a kind of *ratio symptomatum*, collected from a number of writers. He then enters upon the *irregular gout*, and traces it through its various and intricate motions. In this part, Dr.

Warner very judiciously adopts the descriptions of Musgrave; who is undoubtedly the best writer on the disease, when it appears under this form.—The gout, when irregular, fixes upon different parts of the body, and frequently very exactly resembles the diseases of that particular part. Musgrave, in his account of the anomalous and symptomatic gout, endeavours to ascertain these varied appearances, and refer them to their proper cause.—Eugalenus has done the same with the scurvy.—There seems however to be more foundation for the system of Musgrave, than that of Eugalenus.

The histories of the regular and irregular gout, being thus very minutely related, Dr. Warner resumes his pathological inquiry concerning *the matter of which the gout is formed*; and this being a point, says he, of great importance, and hitherto only hinted at, I shall now speak fully to it, as I proposed. To this end, passing by the absurdities of the ancients, let me be permitted just to repeat, that according to Sydenham, the arthritic matter consists of the putrifying heat and acrimony of indigested juices: Boerhaave gives it the appellation of an acrimony or over-toughness of the liquid which waters the nervous parts; Lister makes it to be a crude and viscid serum become ichorous and corrosive: Bennet defines it an acrimony that is invariably of the putrid, volatile, alkaline nature: Quincy says that it consists of rigid particles such as approach near to saline, of the nature of tartar, and not much unlike that which forms itself into concretions in the urinary passages: Cheyne in one place calls it tartarous, urinous, or other salts; and as though this did not include enough, in another place he describes it to be a gross and crude humour: Ingram will have it to be a coagulation made by a mixture of saline particles with the oil of the adipoise membrane. As every one of these writers makes the gouty matter to be an acrimony taken in with our aliment, which they call either putrid, viscid, corrosive, saline, urinous, or tartarous, so Dr. James—whose name needs no addition—disagreeing with them all, hath judged this acrimony to be earthy, and delivers his opinion in the following manner.—‘This curious disquisition, which takes up more than 40 pages, we shall very willingly leave to the attentive perusal of those *Ladies and Gentlemen**, for whose edification this *Plain Account of the Gout* was particularly designed.

The proper medicines and general management through a fit of the regular gout, next engage our Author's attention.—‘Having now gone through every thing which I judge material on the theory of this distemper, I come next to treat of what physicians call the *curative indications*; in which I propose to

* Dr. Warner's preface, page 2.

direct the management of the patient as to every circumstance, from the beginning of a regular fit to the end; and then of an irregular fit, or a gout misplaced.'—In this part of the work, the reader will meet with many sensible and useful directions; chiefly deduced from our Author's own experience.—We shall transcribe part of what he says concerning the use

Of Opiates during a Fit of the Gout.

' In a fit, says Dr. Warner, which can be borne with tolerable cheerfulness and patience, and whilst it continues regular, the natural powers will be sufficient; and nothing more is necessary than hath been suggested. But when it is arrived at its height, if the pain should be greater than the patient can bear commodiously, and his nights are sleepless, then notwithstanding the prejudices of most physicians against opiates in the gout, he may relieve himself by the following anodyne:

' Take of opium six drams—soap of Tartar and Castile soap of each half an ounce, nutmeg powdered one dram, camphire three drams, saffron two scruples, sweet spirit of sal armoniac nine ounces. Digest all these ingredients in a Florence flask in a sand-heat for ten days, shaking it now and then till the last day or two, and then pour it off clear and stop it up for use.

' Of this noble medicine, which no gouty man should ever be without, take thirty or forty drops, an hour before it is wanted to operate, in a glass of strong mint or plague water, after nothing hath been received into the stomach for an hour and half: and if in an hour or two after taking it, the pain is not greatly abated, take twenty more, and drink sometime after of warm sage-tea at pleasure. The number of drops must be proportioned to the violence of the pain, and repeated every night that the pain requires it; abating two or three drops at a time, as the pain abates, till the dose is reduced to ten or a dozen, when the patient may desist at once from any more: and thus the matter that occasions the fit, which might otherwise last a month, or two, or three, will be digested in a fortnight, and the patient enjoy ease and sleep. When the pain hath been so very intense as that I have thought it necessary to add the second dose as above directed, and yet was apprehensive that I might be rather heated too much from a larger quantity than the additional twenty drops, and that these might not be sufficient to answer the intention, I have joined seven, eight, or nine drops of the following laudanum: and in the like case I have sometimes taken fifteen drops of it instead of the second dose of the anodyne elixir. There are so many occasions on which laudanum may be requisite for a gouty man, as will be seen hereafter, that he should make it for himself, and keep constantly by him: and the laudanum which is safer, as well

as better, than any preparation whatever of opium in the shops, is thus directed by Jones :

‘ Take an ounce of choice opium sliced thin, and put with three ounces of distilled rain water into a pint bottle [or Florence flask] corking it lightly, and shaking it three or four times a day for a week. Keep it in a place free from any sensible degree of heat or cold ; at the end of the week lay the bottle on its side for twenty-four hours ; and then decant and filter the tincture into little phials, so as to fill them within a small space of the cork [or what is much better, a glass ground stopper] and keep for use.

‘ If the body, naturally costive in this distemper, should be made too much so by frequent repetitions of the anodyne elixir, an emollient clyster of half a pint of mutton broth, four ounces of oil of almonds, and a spoonful of brown sugar, may be administered with success.

‘ The elixir above directed is a medicine in the gout, when the fit is fully formed, which if the whole college of physicians were to exclaim against, I will maintain at the peril of my life, if it was required, is as safe as bread and butter : and indeed according to them, at the peril of my life it hath been that I have so often taken it. Had no others written upon it but those who were skilful in this distemper and the nature of opium, or had I not been weak enough to acquiesce under their general condemnation of it, I might no doubt have had the use of my limbs at this day as well as I had some years ago. But being deterred by the great outcry they raised against it, I have undergone such severe and frequent fits in my knees and feet, of two or three months duration, that the solids, I suppose, have so far lost their texture, as not to admit of any further supplies of such juices as are necessary for the motion of the fibres : and I am thereby become, I fear, incurably lame for ever. At length however in a most excruciating and tremendous fit, when nature was well nigh overpowered, and I had only thirteen hours sleep in nine days and nights, I was driven to try an opiate : when, to my inexpressible surprize as well as joy, I found it as safe as it was successful ; even before I had improved it in the manner in which it is now directed. I not only enjoyed sleep, and freedom from pain, but I found the opiate digested the peccant matter ; the perspiration of which had been hindered by so much watching. In a short time after, I very luckily met with “*The Mysteries of Opium revealed*,” by Dr. Jones ; and from that time I have constantly made use of it with amazing benefit ; not only reducing the pain to what degree I please, but shortning the fits to about a fortnight’s length. For the last three years indeed, by adhering strictly to the regimen that will be hereafter mentioned, I have brought the gout to be so moderate,

derate, as to confine me seldom more than a fortnight at a time, or to make the taking of the opiate necessary above one or two nights in a fit: and that it may not be thought that this is rather owing to age and weakness, I must add, that though I am indeed older, yet I am not so old as to be debilitated by age; and my strength and spirits, I thank God, are not diminished.*—In what constitutions, in what cases, and in what particular circumstances, opiates will best answer, must be left to the determination of experience. As to the writer of this article, he frankly owns he hath given them with good and with bad effect.

The remedies recommended in the varieties of the irregular gout, are all, except in one or two instances, extracted from Musgrave.—Dr. Warner concludes this work with observations on the necessary management during the *intervals* of the gout: ‘and it will add to their accuracy, says he, if they are ranged under the heads of air, medicine, exercise, and diet.’—Our limits will not permit us to enter into any detail or particular examination of these several articles.—Upon the whole, this is an useful *compilation*; the result of much reading, and long personal experience.

Philosophical Essays, in Three Parts, &c. By R. Lovet. Worcester, 1766. 8vo. 6s. Sold by Sandby in London.

A fool may find what a wise man has overlooked.

FROM the foregoing homely motto, the truth contained in which, we, in general, acknowledge, not unwilling at the same time to take the hint, and give that particular application to a part of it which the Author seems (we know not whether out of humility or ostentation) to intend, we expected to find that, in the prosecution of a very fruitful subject, he had made some notable discoveries. Notwithstanding the little bickerings we have formerly had with him, and even the hard words with which he has pelted us, we should have been sincerely glad of an opportunity of shewing ourselves superior to all personal resentments, where the interests of learning or true knowledge were concerned, by announcing such discoveries to the world in our best manner: but after a careful and painful perusal of the work before us, we are sorry to say we have not met with an occasion of gratifying those favourable inclinations of ours towards him.—“You can shave, and dress a wig a little, La Fleur!” says Yorick* to the valet whom he was going to hire.—“he had all the dispositions in the world”—“It is enough,” says his sentimental master.—The most we can do for Mr.

* Sentimental Journey, Vol. I. p. 98.

Lovet is to compliment him with a *strong disposition to make discoveries*: but we cannot say with the good-natured Yorick, "It is enough." We must distinguish between the ingenuous humility of La Fleur, and the pretensions of Mr. Lovet. Those who have read his former essays on philosophical subjects, or our accounts of them*, may possibly recollect that the principal purport of them is to prove that the *spiritus subtilissimus*, which Sir Isaac Newton supposes to be a principal agent in many of the capital phenomena of the universe, is now realized, and is no more than the electric fluid. This doctrine Mr. Lovet would have us look upon as a discovery of his own; though he cannot be ignorant that there are numerous fellow claimants, yet none perhaps who have wrote so much *about it and about it* as himself. His present work is divided into three principal parts, in the first of which he renews his inquiry into the nature and properties of the electric fluid, in order to explain, illustrate and confirm the truth of the doctrine of a *subtile medium*, or *æther*, and shew its identity with that fluid. After a short account of the origin and progress of electricity, we find our Author in the second chapter, in a most respectable situation indeed;—cheek by jowl alongside of Sir I. Newton; giving us first the four celebrated *regulæ philosophandi* of that philosopher, and then, as he 'endeavours to become a faint imitator of so illustrious an original,' his own FIRST and FUNDAMENTAL PRINCIPLES under six heads. These, as we may suppose them to contain the pith or marrow of Mr. Lovet's doctrine, and to be the most finished part of his performance, we shall, to do him all the honour we can, faithfully transcribe. Mr. Lovet's *principia* then are as follows:

'FIRST, that in the beginning, the ALL-WISE and OMNIPOTENT CREATOR of all things formed an universal æthereal fluid, or primary air, endued with the utmost purity, subtilty, and rarity; and in fine, a perfectly subtile, elastic fluid.

'Secondly, that the whole universe is replete with it; for otherwise a fluid so perfectly subtile and elastic would be perpetually expanding, till all parts were equally full; and then neither the whole nor its parts could remain endued with that perfect elasticity, which was at first supposed, and at present appears.

'Thirdly, that this *æther* or pure air is universal, not only in all open spaces, but in the minutest vacuities of the most compact bodies, by reason of its being composed of almost infinitely finer particles than those of gross matter, which renders it

* See Monthly Review, Vol. xv. p. 561, Vol. xx, p. 299. Vol. xxii. p. 340, and Vol. xxvi, p. 502,

capable of permeating the smallest pores and interstices of the hardest and closest substances.

‘ Fourthly, since the earth is endued with a property of transpiration or of breathing forth the most volatile parts of it to a considerable height from its surface; these effluvia become blended, incorporated, and most intimately mixed with particles of the universal pure *æther*, or primary air, and by that means constitute a secondary air*, or aerial fluid, and the only one that could (till now) be proved to exist.

‘ Fifthly, that from the elasticity of its particles ariseth an intumescence, a swelling or expanding property and constant endeavour of extending their limits to greater dimensions: Hence they, and consequently all masses composed of such elastic particles, mutually repel.

‘ Sixthly and lastly, that this universal air, although invisible, is nevertheless true and real fire, in the strictest sense of the word, and endued with the utmost force.’

These *first principles*, which all succeeding philosophers will, no doubt, make it their business and pride to comment upon and explain, if we comprehend any thing of the matter, amount, in short, to this; that there exists in space, and in the pores of bodies, a most rare elastic fluid, which, when undisturbed with any mixture, is real fire; but when largely dashed with the numerous exhalations proceeding from the earth, constitutes that gross, heterogeneous puddle we call air. We do not undertake to shew how these principles are proved and illustrated by our Author's experiments, which are common enough, and, in our apprehension, prove only that the electric fluid is subtle and elastic; but shall hasten to the third chapter, where the rage of converting every thing into *æther* is so strong upon our Author, that we find him giving that name to the factitious air which rises up from water under an exhausted receiver. We sometimes think that Mr. L. has, in his own mind, declared war against all the four elements. His hostile intentions are, at least, very apparent towards air and fire, both of which he has melted down without mercy into his subtle fluid. He has not yet, it is true, meddled with earth, which, no doubt, will not easily submit to be ground down into his *materia subtilis*, and would prove too *refractory* to yield readily to *fusion*, under the operation of his *ætherial flux*; but we expect that that element and water will have their turns in the next volume of discoveries, and be swallowed up by this all-devouring principle. To return: Mr. Lovet not only supposes that the air, thus extricated from water, by the action of the air-pump, is real *æther*; but even that the bubbles, which rise

* ‘ The atmosphere.’

from the *surface* of a piece of brass immersed in it, are particles of æther, coming out from the *substance* of the metal. 'The pure, electrical air,' says he, 'contained in it' (the brass) 'soon begins to shew itself, and if the operation' (of exhaustion) 'continues, almost the whole surface of the brass will be covered with little pearly bubbles, which rise out of it; consequently the brass is *pervicous* by this pure air, i. e. æther.' The Author, not deeming his æther yet fine enough for certain purposes, has imagined a more rare or double-distilled æther, to which (for Mr. L. notwithstanding his acknowledged ignorance of the learned languages, is fond of a little Greek) he gives the name of *pneuma*, which he kindly translates spirit or essence of æther. The existence of this *pneuma*, or rectified æther, as distinguished from common or electrical æther, he *proves* at one stroke, by the magnetical properties acquired by bars of iron, when in a vertical position, in consequence of the motion of this supposed *essence* of æther through them, in its course from the upper regions to the earth: and because a piece of glass, interposed in any part of the electric circuit, will prevent the explosion of the Leyden vial, whereas a glass receiver will not impede the motions given to a feather included within it, by an excited tube, he infers that his newly discover'd *pneuma*, or quintessence of æther, which, he supposes, pervades the glass in the last of these cases, differs from, and is more refined than the common electric æther, which cannot penetrate the glass in the former, and that this its power of penetrating glass identifies it with the magnetic fluid, which in like manner gives motion to steel filings, though included in glass. That there is a striking analogy between electricity and magnetism we have very lately observed: but certainly this specimen of false theory, and distinctions without a difference (we mean with regard to the fluid concerned in the production of the phenomena in the two abovementioned experiments) will contribute very little towards extending it, and still less towards proving the identity of their cause.

Finding our Author accounting so readily for every thing, our curiosity was strongly excited on perceiving that his 11th and 12th chapters treated of the Leyden vial, the phenomena of which Mr. L. candidly owns he had once 'almost given up as inexplicable.' We were the more interested on this subject, as, on a casual dip into a subsequent part of the work, we had found him most devoutly addressing the divine providence in the following terms: 'To that supremely benevolent cause I do gratefully attribute the instantaneous, and (may I not call it?) miraculous *revelation** of the subtile medium to Professor *Muschenbroeck*,

* This is no new or hasty conception of our Author's. Ten years ago,

chenbroock, by which a key has been given us, wherewith to unlock the secrets of nature.'—The professor himself, we shall observe, does not appear to have received this same *revelation* with so much *gratitude*, or indeed to have considered the adventure in that light. Our Readers* will possibly recollect how very shy and unwilling he was to receive a repetition of the celestial concussion. The professor indeed appears from his restif behaviour under it, and from our Author's account of the design of it, to have been only the organ or instrument employed by heaven, unknown to himself, to deliver the Leyden vial, with the key annexed to it, into the hands of Mr. Lovet. Let us see how he employs this same key on the Leyden vial itself.—Heaven grant he be not a bungler!

Chap. XI. and XII. Nothing done!—Mr. Lovet's is not the true super-celestial key, but a counterfeit, forged at Worcester. We have attended on him this half-hour, fumbling and endeavouring to turn it this way and that way to no purpose. The Leyden vial is just where it was, and as close locked up as ever.—But stop—see he takes up the excellent *passé-partout* of Dr. Franklyn. This will do the business, if he has but the address to use it properly.—S'dearth, he turns it the *wrang way* †.

Mr.

ago, on a comparison of the sacred professor's account of the shock with the scanty apparatus which appeared to produce it, Mr. L. considered it as coming by *special commission*, [Subtile Medium proved. Part II. page 32. et alibi] and censures those who supposed it to be effected by natural means, or in the manner in which it is produced at present, as little less than infidels.—Mr. L. doubted at that time whether the inhabitants of the other planets knew any thing of the Leyden vial: as he is perfectly silent on that head in his present performance, we suppose he has received no fresh advices from that quarter since that time, notwithstanding his late desperate voyage into those parts, of which we shall speak bye and bye.

* Monthly Review, August 1767, p. 101.

† To be serious, Mr. L. quotes passages from Dr. Franklyn, with approbation, in which the phenomena attending the charging the vial are accounted for on the doctrine of positive and negative electricity; and yet, at the same time, most inconsistently with that doctrine, supposes a flux of electrical matter from the earth *towards the outside* of the vial, necessary to its being charged, and, more absurdly still, lays in a claim of being the discoverer of this course of the electric fluid. Mr. L. indeed does not seem to know where the difficulties attending the subject really lie; though they are certainly obvious and numerous enough in all conscience. We recommend it to him therefore to give Dr. Franklyn's Letters a careful perusal, and when he has mastered them, to read Dr. Priestley's Familiar Introduction to the Study of Electricity, just published. It may seem hard and unprecedented to turn a founder of systems

Mr. Lovet, as if conscious of never having been in possession of the true, heaven-sent key, or rather of having handled it very awkwardly, in his next chapter very properly undertakes to demonstrate (as its title declares) 'the *fallibility* of the greatest philosophers, and imperfection of all *human* knowledge.'—Nothing more certain than this most sorrowful truth, which comes home to every mother's son of us, though we have not all the grace to own it in our own cases. Albertus Magnus, Aristotle, King Solomon—nay even we Monthly Reviewers have sometimes erred; and we fully expected, or, to say the truth, feared, Mr. Lovet would have taken this very fair opportunity of giving examples and illustrations of this truth, at our expence; which, with all due contrition we own, was practicable enough: but our Author looks up still higher, we humbly confess, for fit subjects wherewith to confirm this doctrine. These are no less personages than Sir I. Newton, Dr. Halley, and himself. 'I look, says he, on the authority of Sir Isaac Newton to be as far above all other philosophers, as that of a *pope* above a whole conclave of cardinals; and yet (adds our staunch *protestant* philosopher) I am not so blind an *idolater* at his shrine as to think him infallible.' He next produces Dr. Halley, as having been guilty of two capital mistakes: first in predicting the return of a comet, which, according to Mr. Lovet, never appeared; and secondly, in proposing and expecting to find the distance of the sun, &c. by the transit of Venus.—Mr. L. by the bye, is certainly wrong in the first of these instances, and not perfectly right in the second.—But Mr. Lovet himself, at last, owns that even he has *formerly* erred, and one might naturally expect that all this preparation was intended to introduce the humiliating renunciation of his errors in such good company: but it is not till the very concluding chapter of this part that he can bring himself to this confession. He there makes the acknowledgment that, of all his former errors [how *small* must they have been!] the *greatest* was too strong an attachment to the term *attraction*. In Mr. Lovet's former essays, the reader is to understand, his subtle, elastic, impelling fluid, and the immaterial principle of attraction jogged on very lovingly together; but Mr. Jones, we believe (by his *Essay on the first principles of natural philosophy*) put our Author out of conceit with, or perhaps rather frightened him with his alarming account of, that *ghostly* principle, and so broke the connection; and now Mr. L. blushes up to the ears at the very recollection of so preposterous an alliance. 'I should have had nothing, says he, to keep me in countenance, had I

systems down to the lower forms in the school of electricity; but when Mr. L. understands either of these performances, he will own the justice of this degradation.

not found the mistake so general, as that scarce any one writer on the subject escaped it.'—When error is thus epidemical, no wonder that even Mr. Lovet could not escape the contagion: but that it is the *error sæculi* will surely by the candid be looked upon as a sufficient exculpation.—Mr. Lovet must excuse us at the same time if, as literary and philosophical watchmen, taking the hint from this striking example of the authority which opinions acquire from prescription, we sound the alarm, and put our cotemporaries and posterity on their guard, in good time, against a similar seduction, by warning them against too hastily adopting even his FIRST PRINCIPLES; especially as, notwithstanding all his apparent humility, we sometimes suspect, from his wishing for a '*second Sir Isaac* to appear among us,'—for 'a genius like his'—and from his professing himself an imitator of that *pope* in philosophy—that he is meditating to lay the foundations of a new philosophical hierarchy on the ruins of the old, and has even formed designs on the *papal chair*, himself.

Our Author having closed this first part of his performance by addressing himself to the '*candid and judicious*, who sit on the awful bench of *literary justice*' [can these kind words be meant for us?] for a declaration in favour of his doctrine, proceeds, in the second part, to treat of *fire*, which he considers as an element, or, as he chooses to express it, 'a created entity,' which, says he elsewhere, '*I have discovered to be permanent.*' In a formal definition, which we shall take the liberty to contract, he describes it as a fine air or æther, discovered by means of electricity, in the pores of all bodies, in which it subsists without pabulum, and is either hot or cold, according to the temperature of these bodies: and heat he defines to be an accidental quality generated by the attrition of the particles of this element among themselves. In consequence of this idea he corrects Boerhaave and others, who attribute the heat produced by burning specula and lenses, to the union of the solar rays within a less space. Mr. Lovet on the contrary supposes that there is not any considerable heat produced even by Villette's mirror any where but *just in the focal point*, and consequentially with that supposition, attributes the violent heat to the attrition which the rays suffer by their mutual collisions in *crossing* each other in that *particular point*. By way of illustration of his general doctrine our Author gives us an experiment, which may possibly be new to many of our Readers, as it was to us. A red-hot iron, taken out of a smith's fire, where the heat was not sufficient to fuse it, being laid on the anvil, and having a blast of cold air blown upon it from a pair of kitchen bellows, will melt so as to run down. On trial we found the fusion so perfect, that the iron was thrown off from the lump, by the force of the blast, in the form of (hollow) globules of various

sizes. This great increase of heat, and the fusion consequent upon it, the Author attributes to the agitation of the *fire* contained in the iron, by *that* contained in the air. As we are not quite so alert at drawing consequences as our Author, we shall not hastily adopt his opinion on this head: especially as we know that the same blast, when directed against a body just taken out of a fluid of the same temperature with that of the air, will, notwithstanding the supposed attrition of the particles of fire among each other, *increase* the degree of artificial cold, which is produced on the evaporation of the fluid adhering to the body.

In the fifth chapter of this part, our Author soars into the extra-mundane space, and assigns to the sun and fixed stars the office of dispensing his subtil fluid, under the title of *circulators*.—But here we must leave Mr. Lovet to himself. We should only prove a dead weight to him in his ascent. In good truth, we are afraid to follow this philosophical *Icarus* so very high; as we entertain not the most favourable opinion either of the strength of his opinions, or of our own, in those arduous flights. We are very ready to attend him at the electric wheel, or as far as the blacksmith's shop, or even to mount up with him as high as a thunder-cloud; but not one of our body, dare-devils as he may think us, to whom this desperate service was proposed, could be found daring enough to trust himself, under Mr. Lovet's guidance, up to those giddy heights in the wide-expanded *empyreum*, to which he here beckons us—or to speak nearly in the words of our sublime epic poet, as better accommodated to the dignity of the subject:

None among the choice and prime
Of author-warring champions could be found
So hardy, as to proffer or accept
The dreadful voyage.

Parad. Lost. Book II. l. 423.

Mr. L. will, we know, pity our weak heads: but really the sight only of his plate, representing numerous suns and stars, darting forth and *circulating* his ætherial fluid, gave us all a *vertigo*.

Having waited till Mr. L.'s return from his most perilous fidereal excursion, we join company with him in part third, and last, of his performance, where we find him come down somewhat nearer to our own level, and treating of gravity, impulse, magnetism, the *vis inertiae*, and a *vacuum*. Mr. L. meets with a most excellent friend to assist him in treating these choice and important topics. At his setting off he is indebted to Mr. Jones for above fifty pages, in which the cumbrous principle of the *vis inertiae* is, notwithstanding all its stubbornness, dissipated by that gentleman into a non-entity; while, with a kind of distributive philosophical justice, its meagre, unresisting companion,

a *vacuum*,

a *vacuum*, is clothed inside and out with a suit of fine, ætherial matter, changes its name, and becomes no small personage in the physical oeconomy of the world. In the 7th chapter of this part, Mr. L. undertakes in form the total exclusion of *attraction*, as a physical agent; but wisely foreseeing that his 'utmost efforts to remove the almost invincible prejudice in its favour may possibly prove vain and fruitless,' he again makes use of the words of Mr. Jones, for that purpose, with which he covers near eighty pages more; but then indeed he more than repays the obligation, by the high compliment which he bestows upon that gentleman, in calling him an 'advocate for his opinions,' and thereby admitting him to make one in his philosophical retinue—honours with which Mr. Jones will no doubt be most highly flattered. Our Author is indeed a most enormous and heterogeneous quoter. He quotes from the *Principia* of Newton, down to the London Evening Post: nay, which may be deemed by some, perhaps, on more accounts than one, the worst of all possible modes of quoting, he was formerly much addicted to quoting from himself, and has not yet, we believe, quite left the practice off. Mr. L. has indeed two propensities, which, somewhat unluckily for his fame, very much interfere with each other: a fondness for making discoveries, and a strong passion for quoting. The untoward consequence attending these two propensities is, that he generally conveys to us his discoveries and observations in the words of *preceding* writers.

We protest we had almost overlooked what may be considered as the greatest of all our Author's discoveries; we mean that of *the longitude*, deduced from his new theory of the magnetic pole.—But who could imagine that a matter of such importance would have been thrust into an appendix? When we first discovered it there, we naturally supposed that Mr. L. after his sublime excursions among his suns and *circulators*, looked upon the courses of us lowly worldlings, creeping and paddling, by land and by water, over the surface of this little ball, in no higher light, and as of no greater significance, than those of so many animated points moving over the blue of a plumb, or so many animalcules swimming on the surface of a drop of pepper-water: but we were mistaken. Our Author has his worldly views, and puts his choice things into an appendix for reasons similar to those which influence some to reserve the most material passages of a letter for the postscript. Nay, such is Mr. Lovet's idea of the importance of this discovery, that, according to him, Providence appears to have laid a train, ever since the days of Burrows and Gunter, for the completion of it by him—nay, he gives some pretty plain hints as if there was a *revelation* in this case too; by which we do not think he has

taken

taken the most effectual way to recommend it to notice in this very unbelieving age. The theory on which the proposed discovery is founded, supposes that there is only one magnetic pole, by which the needle is governed in these northern parts of the world, which moves uniformly in a circle round the pole of the equator, at the distance of $13^{\circ} . 51'$ nearly, and at the annual rate of $42' . 43'' . 20'''$, and at present lurks somewhere, he suspects, in the bowels of the earth, under the meridian of Acapulco, about the latitude of 76 degrees. On these assumptions, the angle of variation and the latitude being given, our Author founds his method of discovering the longitude, which, overlooking those parts of his theory which appear inconsistent with actual observation, and even granting him all his *data* and their immediate consequences, some may possibly deem impracticable and inadequate. We shall refrain, however, from passing our un-authoritative verdict on its merits; but shall second our Author's professed views on a part of the parliamentary reward, by referring it, as far as we properly may, to the consideration of a superior board, whose authentication of this great discovery will be attended with certain comfortable *douceurs*, of a much more substantial nature than the empty praise which we Reviewers have in our power to bestow.

When we sat down to this review of Mr. Lovet's performance, we made a covenant with ourselves, in consequence of his humble and apparently modest request at the end of his preface, to overlook all possible transgressions 'in point of method, connexion, language, or grammar.' With these benign and favourable dispositions we accordingly resisted the numerous temptations which were ever and anon presenting themselves, as we journeyed on through the work: but while we thought we were exercising forbearance towards Mr. L. behold, at page 391, our own critical sagacity at fault! At the sight of the word, *transpeciation*, which there occurs, we own we were sufficiently disconcerted. We called forth all our philological powers, and even summoned a board of criticism on the occasion, which broke up, *re infensâ*, after consulting every *lexiphanic* book in Becket's shop, from Hedericus and Johnson even down to the Scoundrel's Dictionary. We are candid enough to own that, though we at last mastered it, it was not till our index-maker, who was in waiting upon this occasion, instinctively, as it were, spied 'the Glossary, or explanation of the most difficult words,' which Mr. L. we suspect, from an old grudge, and with a view of distressing us critics, had artfully concealed behind his index. We forgive him however, and even congratulate him on the prodigious advances he has made in literature since the publication of the second part of his *Subtile medium proved*. At that time, he durst not venture to use the term, *electrician*, without referring

referring us in a note, to the authority of Dr. Franklyn: we find him now setting up for himself, and producing, if not coining a word, which has puzzled a whole college of reviewers.—We are prompted, however, perhaps by a little spice of envy, to declare our opinion that this word has too ill-favoured an appearance, and is too strangely turned, ever to be admitted, without a struggle, into the English language.—But to draw towards a conclusion:

We have been somewhat late in giving an account of this work, for which omission the true apology we have to make is, that it was actually overlooked by us. We are the less sorry for this oversight of ours, so far, at least, as it relates to Mr. Lovet, as we flatter ourselves he will not think himself materially injured by the delay. We shall now take leave of our Author, but not without first expressing our concern at finding him perfectly silent, throughout the whole of this volume, with regard to the medical administration of electricity*, the prosecution of which was, as he has formerly informed us, his first and sole object in procuring an electrical apparatus. Of his successful practice, in this laudable course, we have very lately, as well as formerly, spoken with the approbation to which it really seemed entitled. Mr. L. himself, we think, must on reflection own, that he was then much more usefully employed in dispensing the electric fluid, to the relief of his rheumatic and other diseased neighbours in Worcester and its environs, than now in publishing to the world his crude speculations concerning its nature, which, we very much apprehend, are not likely to be of the least benefit to any one living soul in it. We shall accordingly take the liberty, on the footing of old acquaintance, to recommend it to him to resume his *medico-electrical* exhibitions (in which we doubt not his *adroitness*) if they have been interrupted; to add to the small public stock of facts of this kind, by publishing a cool, unexaggerated relation of his most pertinent experiments, and leave to others, possibly more quicksighted or more fortunate than himself, the task of looking after the *subtile medium*.

* Unless a short letter, from a gentleman of the faculty to the Author, may be deemed an exception, containing an account of a cure, effected by electricity, of an obstinate fixed pain in the *occiput* and *vertebrae* of the neck, supposed by the relator to have been seated in the spinal marrow. The gentleman speaks of his having great success in the medical application of electricity, and says, the practitioners of Salop infirmary have at last got a successful method of using it. The writer alludes, we suppose, to the letter published by Dr. Hart in the 48th Vol. Part II, of the Phil. Transf.

An Account of a Series of Experiments, instituted with a View of ascertaining the most successful Method of inoculating the Small-pox.
By William Watson, M. D. Fellow of the Royal Society, one of the Trustees of the British Museum, and Member of the Royal College of Physicians. 8vo. 1s. Nourse.

DR. Watson is one of the physicians to the Foundling Hospital; where inoculation has been practised ever since its first establishment; and where some hundreds pass through the artificial disease every year.—This situation gave our Author an opportunity of trying several of the methods which have been used with success, together with some others which promised to be equally secure.—Desirous therefore to ascertain, whether there was any *specific* virtue in particular medicines; whether the disease was more favourable, when the matter inoculated was taken from the accidental or artificial small-pox; and whether the thin lymph in the early, or the highly concocted matter in the advanced state of the pustules, produced any different effects; Dr. Watson undertook this experimental enquiry.

All who were inoculated, however differently treated in other respects, were ordered to abstain from animal food, and from heating liquors; and were permitted to enjoy the cool and open air through the whole disease.—The following is a short comparative view of the several methods which were pursued.

Those inoculated with the ichor (or lymph) of the natural small-pox,

	Pustules at a medium.
Four boys, prepared with jalap and calomel, had, at a medium, — — —	14 each.
Of these, the boy who had most pustules had 25, the least 5.	
Four girls with the same. — —	5 each.
Of these, the girl who had most had six, the least 3.	
Four boys and four girls with infusion of senna, — — —	8 each.
Of these, the greatest number were 30, the least 2; none of the rest had 10.	
Eleven without medical preparation, — — —	32 each.
Of these, the most were 200, the least 1.	

“ *Inoculated with purulent variolous matter from inoculation.*

	Pustules at a medium.
Four boys and four girls with calomel only, — — —	72 each.
Of these, the most were 440, the least 7.	
Four boys and four girls with infusion of senna, — — —	29 each.
Of these, the most were 64, the least 3.	

“ Six

Pustules at a medium.

‘ Six boys and one girl without medical preparation, — — — 18 each.

‘ Of these, the most were 60, the least 2.

‘ *With highly concocted matter from inoculation without medical preparation.*

Pustules at a medium.

‘ Nine boys and nine girls had, — — 57 each.

‘ Of these, the most were 260, the least 1.

‘ Of these, four were inoculated after three days abstinence only from animal food: these had, — 73 each.

‘ The greatest number was 168, the least 4.’ —

‘ Such is the state of the facts, from which every person is at liberty to make such deductions as he may think they will admit of. To me it appears, that after ten or twelve days abstinence from animal food and heating liquors, the person being in other respects in good health, it is of no very great importance with what kind of variolous matter he is inoculated; as in every one of the histories before mentioned, though the treatment was so different, the small-pox was so slight as scarce to deserve the name of a disease. It should seem, however, from the result of these enquiries, that after a few previous gentle purges, in which mercurial preparations have no part, and the variolous matter being inserted in its watery state, that the supervening eruptions will be fewest in number, and the disease the slightest. Ichorous or watery variolous matter, therefore, I should chuse to employ.’

As to specific medicines, Dr Watson says;—‘ The boasted effects of the medical nostrums of several inoculators, at however an extravagant price the possessors may rate them, are, in my opinion, very little to be regarded. The preceding histories bear testimony that much is not wanted; and if these are not deemed sufficiently numerous, we have many hundreds more to produce in corroboration of that testimony.’

We apprehend our Readers will think themselves indebted to Dr. Watson for this *series of experiments*.—As no general principles however can be established, but from a very extensive collection of facts; we hope our Author, and others of the faculty, as they may have opportunity, will pursue the same plan, and faithfully communicate the result to the public.

A Third Letter to the Author of the Confessional: containing Remarks on the Three last Chapters of that Book. 8vo. 2s. 6d. Whiston, &c.

IN the course of this controversy with the author of the **CONFESSORIAL**, the reader's attention is so frequently diverted from the main point in dispute, that he is apt to lose sight of it, and to be bewildered in a variety of historical and other incidental topics, which are either quite foreign to the subject, or are very remotely connected with it. In our account of this Third Letter, therefore, we shall confine ourselves to such extracts as will not only clearly shew the Letter-writer's sentiments concerning what has long been earnestly wished for, by many persons of great worth, and distinguished abilities, viz. a reformation of our ecclesiastical constitution, but the sentiments of those likewise whom he calls the *sincere* and *genuine* clergy of the church of England.

After this cruel treatment of Archbishop Laud; says he, you return to the plea of *impracticability*, and apply it as a scourge to the *modern* governors of the church. But here I must beg to observe and keep in mind, what the real plea of the sincere and genuine clergy of the church of England is. They say, that the alterations which you and your friend would make in respect of our articles, liturgy, &c. are most of them for the worse: and that such of them as may be for the better, are neither necessary nor of very great moment; and are in the present state of the nation, to all appearance, impracticable, or likely at least to produce more harm than good. Either you must disprove this, or you prove nothing. You say, that, while the clergy complain of the people, *others see that the infection of the times hath laid hold even on these venerable personages and produced appearances of secularity which disfigure their sacred characters.* So far as this is true, I am heartily sorry for it. But they, of whom it is true, cannot have due weight to assist you in reforming any thing. And if the fault be general, as you seem to think it, your first step should have been, not writing against confessions, but reforming the clergy. One would imagine, indeed, by your intimation, p. 362. that *there is no separating functions from abuses*, your scheme to be the abolition of the clergy, and the finding out other functions, which would equally answer the end of an *effectual* reformation. By what authority you would do this you have not signified. And I hope we are not so bad as to require the utmost extremities. This at least I know, that when one of our Saviour's apostles had denied him, and all forsaken him, he did not revoke his appointment of them, but with proper exhortations renewed their commission. Surely then the most blameless of his followers ought to observe the rule *If a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted.* And remember, Sir, there are temptations to faults still worse than secularity. Very blameable degrees of that sin may, in times and counries of licentious indulgence, creep in upon well-meaning persons: and the sight of it must grieve every truly pious mind. But if there be any one, who, instead of being concerned

at the failings of his fellow-ministers, and the hurt done to religion by them, takes pleasure to publish them, to aggravate them, to enlarge upon them with expressions of scorn, contempt and malevolence, how sincere soever his zeal may be, hath along with it, whether he perceives it or not, an evil spirit the most directly opposite to the genuine temper of Christianity that possibly can be. Admonish us, therefore, Sir, and we will join with you in the good work. But form yourself first to a disposition of good-will towards us, and perhaps we shall appear in a better light to you. United friendly endeavours to amend ourselves and each other may do much, though many imperfections must still be suffered. But I acknowledge myself one of those *weak short-sighted brethren, who cannot comprehend*, how either abolishing the function of Christian teachers can contribute to the planting and bringing forth of more evangelical fruit, or how taking pains to make them thought worse than they are, can be the means of making them more useful in a nation already so full of prejudices against them.

What opportunities this Letter-writer has of knowing the real plea of the *sincere* and *genuine* clergy of the church of England, we know not; nor do we know, by what marks and criterions the *sincere* and *genuine* clergy of the church of England are distinguished. This however we know, and are ready to make it appear to this Letter-writer, or to any other person, who calls the truth of it in question, that there are many clergymen in the church of England, of distinguished worth and abilities, diligent in the discharge of their pastoral office, eminently useful in their stations, and ornaments to their profession, who think that many of the alterations which the author of the CONFESSORIAL and his friends would make in our articles and liturgy, &c. are of very great moment, and highly necessary; necessary to the honour of our church, to the interests of truth, virtue, and religion. If the bishops, in their respective dioceses, would make it their business to converse with the knowing and serious part of their clergy upon the important subject of a farther reformation, and be at pains to know their sentiments in regard to it, we are persuaded they would find a very considerable and respectable part of them warmly approving and expressing their readiness to promote it. Till this, or some such step is taken, every impartial and considerate person will think, that they have other motives for their conduct, than a concern for the interests of real religion and genuine Christianity. But to return to our Letter-writer.

You say the world is not mended, since Bp. Hoadly advanced the maxim of considering it AS IT IS, rather than as it ought to be. A maxim, which, in your sense of it, I hope never was his; and, in the right sense, hath always been every man's of common understanding, on all occasions. I wish the world were mended. But if we are to exchange continually what doth not appear to have done much good, for its contrary, whatever harm it may do, I shall think it farther off from amendment than ever.

‘ To an author, who alleges, that *speculative truths* ought not to be received at the expence of the peace and quiet of the world, you answer, and for ought I know very justly, that *no religious truth or error is merely speculative*. But the practical influence of some is much less than of others. And accordingly, there are cases in which teachers may and ought to leave their hearers for the present in ignorance or even mistake. Our Saviour had many things to say to his disciples: but they could not bear them then. St. Paul fed the Corinthians with milk, and not meat, because hitherto they were not able to bear it. And though, ever since the complete publication of the Christian covenant, every article of it is necessary to be taught, and no fallhood ought at any time to be taught, yet there may be persons, congregations, countries, ages, to which the declaration of whatever any one knows or thinks to be true, in relation to religious matters, may do unspeakably more harm, than the improvement of their understandings by it will do them good. Whoever conceals useful things for his own private benefit is a selfish secular man: but he who proclaims dangerous ones, if to raise his own character, is a vain one; if to depress others, a malicious one; if without attention to consequences, an indiscrete one: whereas fear of introducing disorder and confusion, even where it is excessive, nay groundless, implies a benevolent humility. *Knowledge puffeth up; but charity edifieth*. May you not do well, Sir, to judge yourself by these considerations, before you go on to judge others with severity?

‘ You applaud Dr. Middleton’s system of the miraculous powers, &c. as beneficial to religion and society: and on that foundation raise a question, which you think will distress us. Before I proceed to that, permit me to observe, that the common system had been very well defended against popish conclusions from it long before Dr. Middleton was born: that I never heard of one man who became a protestant, or was kept from becoming a papist, by reading what he had wrote on the subject; but I have heard of more than one, whom it perverted to infidelity, or confirmed in it: and that the world, I believe, is pretty well agreed, which effect he designed it should have. Permit me also to digress so far as to add, that the *almost demonstrated doctrine*, as you think it, of the soul’s annihilation at death, is no way necessary to guard against Romish superstitions, hath never, I conceive, made one deist a Christian, but hath a strong tendency to make every deist a wicked man: though, I am verily persuaded, from the author’s general character, that his intention is good; and therefore I wish that nothing in favour of either of these tenets had ever seen the light.

‘ And now to your question: *If a person should think that some system, under the protection of an establishment, was just as pernicious to the cause of true religion, and just as void of truth and reason, as the system of miraculous powers in the post-apostolic church, what is to be done? is this man to sit down and acquiesce with the herd, under the apprehension of causing a faction, and unsettling, in some degree, the peace and quiet of the world?* Now give me leave to ask you a question in return, and perhaps your answer may help me to one. The anabaptists and papists, at the time of the reformation, thought the English ecclesiastical system, under the protection of an establishment, was pernicious to the cause of true religion, &c. What was to be done? Were they to sit down and acquiesce, &c. I am certain you will think that they ought to have considered

considered their differences from the establishment very carefully, and consulted the reformers and their books very candidly, and such of them as were convinced have yielded to conviction; that the rest should not have reviled or calumniated the public doctrine, or endeavoured to raise an odium against their superiors in church or state; or have continued in stations, which obliged them to teach what they did not believe; that they should not have taught, even in more private assemblies, what the government forbade, and themselves thought unnecessary; and that if they did think it necessary to teach what authority had forbidden, they should do it with such modesty and peaceable acquiescence in the provisions made against it, as might justly induce the legislature to be as mild in those provisions as possible. Now these things, Sir, we think others ought to do likewise. And if subjects would have done them honestly, and prelates and magistrates have been influenced by such behaviour as they were in duty bound, *the creed, and the whole state of the protestant world, at this instant, we apprehend would have been a very good one.*

‘But who, after all, are these persons, supposed by you to think *some other system, under the protection of our establishment, pernicious to religion, &c.* And what is that system? no other, it seems, than that of *the great Anabaptist*; in other words, the doctrine of the trinity as taught in our church. The opposers of that, then, reckoned amongst the anabaptists by our reformers, are the persons, concerning whom we have answered, what they are to do. But let us at the same time consider, what we are to do. Not, surely, to admit, on your insinuations and assertions, or those of your party, that this doctrine is false, and that Arianism would be a reformation. By what right do you expect it of us? we have proved, and we are ready to prove the contrary. And therefore if you cannot acquiesce in the established belief, much less can we in your attack upon it.

‘That, indeed, you tell us, was quite peaceable: and we, the defendants, were alone to blame. For when some of these anabaptistical errors (as K. Edward’s articles called them) were revived by Mr. Whiston, Dr. Clarke, the Bishop of Clogher, and others, you admit that *factions ensued*; but you ask, *whence did they arise? we must look for them among the clergy.* That is, they were very inoffensive, in contradicting the doctrines of the church, which were established for avoiding those errors; and the faction was in those unreasonable governors of the church, who would needs support the old doctrines, taught here ever since we separated from Rome, for 200 years; and generally asserted to throughout the Christian world for 1400. These harmless souls desire no disturbance: they only wished to be indulged in the peaceable liberty of giving the lie to the church, and of sharing in her preferments for so doing. So gentle-spirited are they still, that, in return for restoring these *sensible and conscientious brethren to the Christian liberty* of publicly teaching what the church judges to be heresy, and of enjoying her emoluments, they think there is no need, *for the present at least, to preclude others from expressing their belief of, and their veneration for, every thing established in the church of England, in as high terms as they can invent.* And are not these very modest men?

‘But I perceive, say you, *a sly orthodox brother . . . Soft and fair!* — as you presently subjoin. Why is an orthodox brother to be treated

by you with less civility than a heterodox brother? But what of this *fly orthodox brother*? why, he asks, if the present attempt to reform, according to the detestable systems of Arius and Socinus . . . does not confirm the suspicions of those who imputed these views to the free and candid disquisitors? in which you reply, *Soft and fair! Let the disquisitors answer for themselves. . . . Had you shown a disposition to reform these necessary matters which they laid before you, . . . time and credit would have been given you for the rest. This I presume to say on the part of the disquisitors.* It is therefore you yourself, not the *fly orthodox brother*, that will not let the disquisitors answer for themselves. And doubtless they, or such as thus answer for them, think themselves very gracious in giving us time and credit for banishing the doctrine of the Trinity. But perhaps this temporizing would be doing what you have, for so many pages, just been condemning. They do not indeed say, how much time and credit they would give us. I believe very little, after they had power in their hands. At least you shew very little of such a spirit of toleration. But would they or you be ever so forbearing, we cannot take time and credit: for that implies, that sooner or later, payment must be made. Now the doctrine of the trinity is what we cannot ever give up.

If the Athanasian doctrine of the trinity be what the *sincere and genuine* clergy of the church of England can never give up, we can only say that we are sincerely sorry for them: as for us, we cannot possibly embrace that doctrine, without renouncing our reason, and giving up our Bible.—But our Readers, we apprehend, have seen enough of this Letter; we shall therefore conclude.

In a Postscript our Letter-writer makes some observations upon a pamphlet lately published, entitled, *Occasional Remarks, &c.*

‘The production, says he, if I may presume to guess, is not of any of your *auxilia-ries*, however numerous, but of your own pen, who then multiply yourself into an army, by assuming various forms, to make your attacks more terrible. Alas, what is to become of me, fated singly to sustain so alarming a confederacy, while there advance against me

————— *Magnum*

‘*Agmen agens Clausus, magnique ipse agminis instar.*’

Poor gentleman! we should, from a principle of compassion to a fellow-creature in distress, be disposed to give him all the assistance in our power, were it not that we have some reason to think he is not in so very destitute and forlorn a situation as he represents himself to be. If fame speaks true, he is encouraged and supported by ONE, who is *magni agminis instar*, and whose patronage is infinitely better than that of a whole legion of poor Reviewers.

*State Papers collected by Edward, Earl of Clarendon. Commencing from the Year 1621. containing the Materials from which his History of the Great Rebellion was composed, and the Authorities on which the truth of his Relation is founded. Volume the first 8vo. 3 Vols. 18s. Oxford printed *, and sold by T. Payne in London. 1767.*

THE curiosity of the public to pry into the arcana of state, will always prove a powerful incitement for editors to take advantage of the eagerness with which every political fragment is sought after, which promises to gratify this darling propensity.

We must confess, however, that from the title-page to these volumes, we were not encouraged to expect any thing very new or interesting. Being there told that these papers contain the materials from which the *History of the Great Rebellion* was composed, we naturally apprehended that the noble historian had culled out every thing of sterling worth, and that what was left behind was little better than dross.

After an attentive perusal of these volumes, it appears that those apprehensions were not altogether ill-founded; for, some curious pieces excepted, the whole is either stale, or trifling.

The materials however, such as they are, would have appeared to much greater advantage, had they been skilfully digested. The first care of an editor, in publishing a collection of this kind, should be so to arrange and connect the matter, that the corresponding parts may not be divided by the intervention of different subjects.

The editors, it is true, do not appear to have been unacquainted with this part of their duty. In the preface they make, as most editors do, great professions of their accuracy and attention. 'The order, they tell us, in which these papers are disposed, is according to their respective dates, excepting such as appear to have been sent under the cover of some letter or dispatch, which it was thought better to place immediately after that paper, wherein they are mentioned to have been inclosed; and excepting also a few more, intimately connected with each other, which are placed together with a small interruption of the order of their dates, for the sake of some advantage arising from thence to their subject matter.'

Had they really performed what they have here promised, it had been well; but so far from having disposed the papers according to their respective dates, they have on the contrary neglected that disposition even when the natural order of the subject required it to be most religiously adhered to. Might not the criticism be deemed too minute, we could produce several instances of this inattention. But as it may be expected that

* There is also an edition in folio, price 11, 1s.

so hard a censure should be supported by some example, the following may suffice.—The letters ending at p. 180 and 187 of Vol. III. are not only printed contrary to the order of their dates, and of the subject, but an attentive reader will find that there are some mistaken dates in the context, which should have been rectified, as likewise a great deal of matter repeated, which had been more judiciously omitted.

But when editors have possessed themselves of the papers of any eminent personages, they too often take advantage of the public partiality and eagerness, and their principal attention becomes how to swell the size of the volume, without any regard to the merit of the contents.

We are sorry to say that all which is really new and interesting in these three volumes might easily have been comprized in one. Indeed the far greater part turns chiefly on the subject of the negociations with the king of Spain and the emperor, touching the restitution of the Palatinate: of which history has already furnished us with an account sufficiently satisfactory. Other matters however, as we have premised, are occasionally interspersed, the principal of which we shall point out to the reader.

In the first volume we meet with an entertaining account of Sir D. Cotton's embassy into Persia, which will not admit of abridgment. It appears, however, that the ambassador was but very sordidly entertained by the Persian court, the allowance for a travelling company of 14 persons, coming to less than 6s. 8d. a-day. This letter likewise, among many others in this collection, affords a specimen of the servile sentiments which the courtiers of those days actually did, or affected to, entertain with respect to monarchy. The writer having occasion to give an account of some bad qualities in the king of Persia, thought it necessary to make the following apology by way of preface to the character he gave of him. '*Princes are Gods on earth*;' and I fear to speak of a prince, though an enemy, without due reverence.' If a king had but the smallest seed of despotism in his constitution, such base adulation could not fail to swell it to a dangerous growth.

The principles on which Charles founded the distribution of justice may be collected from a letter addressed to him by Windbank, his secretary of state.

'The next morning after my return from Theobalds, I sent to the deputy of the states here, to let him know my purpose of repairing to him in the afternoon: but he prevented me, and came himself. He told me, your majesty was pleased, upon Sunday last, to refer him to me for your resolution concerning the ship; and, therefore, expected an answer. Whereupon, according to your majesty's commandment, I represented to him, that

that the resident of Spain having not long since pressed your majesty in that business, with passion and importunity, your majesty was graciously inclined to have given such a sentence in favour of the states, as they should have had good cause to have thanked your majesty. But, seeing himself had fallen into the like, and a greater impertinency, adding to his pertinacious demand of a definitive sentence a threatening of making a truce in case of delay or refusal, your majesty repented this boldness so highly, that a sentence definitive should now be given, but not in favour of him, but of the Spaniard; and for this he might thank his own passion and miscarriage to your majesty.

Thus we find that according to the practice of this upright prince, personal resentment dictated the decisions of public justice. The Spanish minister was impertinent, therefore he would determine in favour of the states. Afterwards the dutch deputy was more impertinent still, and then he would give sentence in favour of the Spaniard. An admirable rule of adjudication!

The early liberty which Charles took of dispensing with the laws of the land, appears in a letter from the same secretary to one Leander a monk, who had been a suitor to the king for leave to come into England to see his relations, which licence the secretary communicated to the monk in the following terms:

‘ Though his majesty like not to give way to a dispensation in a case so directly repugnant to the laws of this realm, yet, in regard to your solemn promise to carry yourself warily and without offence, his majesty has commanded me to let you know, that he hath given you leave to repair hither into England, to see your friends and kindred, whensoever you shall think fit; and that it shall be lawful for you to stay and remain here (by virtue of his majesty’s said permission) without trouble or danger of the laws, you carrying yourself peaceably and without scandal. This I have in charge from his majesty to assure you of; and therefore, whensoever you shall come into these parts, and address yourself to me, I will take order for your protection and security. And so I rest,’ &c.

By what kind of sophistry his majesty could declare that it should be lawful for the monk to stay here without danger of the laws, in a case directly repugnant to the laws, is above our capacity to comprehend. Charles on this, as on many other occasions, entered into engagements which he had no right to undertake. But notwithstanding the deplorable fate which attended his assuming a power above the laws, yet his son did not grow wise by the example.

But among the many unaccountable irregularities and abuses in the political administration which are disclosed in this collection, we meet, in the following letter, with a most commendable

able instance of attention to redress a grievance which unfortunately nevertheless subsists in a great degree to this day.

‘ *Lord Wentworth to Lord Mountnorris, &c.*

‘ After my very hearty commendations. There is a general complaint of the increase of fees taken by the ministers of his majesty’s justice thro’ this kingdom; which, albeit I will hope so far in the integrity of the officers, and in the care they have of themselves, as that there is no just ground for any to find themselves aggrieved, yet, in regard that it is for the king’s honour, that his majesty’s justice should be dispensed with as much ease and expedition to the subject as may be, I have thought it fit to be enquired of, to the intent that every man may know what is due to be paid, and thereby all officers freed from any such scandal in the future.

‘ And having therefore taken a resolution to regulate this affair for the future, and, before I fall to give direction for examination in the general, to begin with such as are nearest in dependance to myself, to wit, with my own secretaries: so as I am hereby to desire you to call before you my said secretaries, to cause them to give you a table of their fees; and thereupon, examining what hath been accustomed, or what is reasonable in each particular case, to return me under your hands a fair table written, what the fees are which in such cases have usually been demanded, and what you in your judgments hold fit and equal to be continued, that thereupon I may give such final directions and order therein, as the cause shall require; wherein I desire you to use all convenient expedition, that thereupon I may not be delayed further than needs must, in my intended proceedings for a reformation through the whole kingdom, according to the expedient of each particular man’s right in his place. And so I bid you heartily farewell, &c. *Wentworth.*’

It were greatly to be wished that all fees of office were totally abolished, and certain salaries established in lieu of them; with severe penalties on all such as receive any money either by way of fee, or gratuity, or under any other denomination: for while they are allowed to receive money, officers will purposely delay business, if they are not rewarded according to their own estimate.

The rapacity with which Charles collected, or rather extorted money from his subjects is well known, and we learn from the following extract to what an extravagant amount he suffered his favourites to share in the plunder:

‘ *A copy of the paper, with the king’s hand to it, of such monies as he allowed the Lord-treasurer Portland to receive to his own use.*

‘ When your most excellent majesty was pleased to confer upon your most humble servant the place of treasurer of England,

land, he made your majesty acquainted how unable he was to support that estate, and how unwilling I was to draw any of your majesty's profit, or revenue appertaining to your majesty; you were pleased to give him leave to acquire some means to himself by such suits, and businesses which passed through his hands, which without your majesty's knowledge he would not have done: and hath from time to time acquainted your majesty therewith; but doth now, for your majesty's better satisfaction, make remembrances of such monies as he hath had, to be subject to your majesty's view.

- | | | | |
|---|----------|---|---|
| • I. When your majesty made a grant of the preemption of tin, tho' the present farmers pay more yearly than the former would give, yet they freely gave your humble servant — | £. 1,000 | 0 | 0 |
| • II. Within a while after you were pleased to bestow, of your majesty's abundant grace, on your servant, for his present support, — | 10,000 | 0 | 0 |
| • III. James Maxwell gave him, for the office of the clerk of the court of wards, — | 1,000 | 0 | 0 |
| • IV. Sir William Wittipoole, for pardoning his burning in the hand, — | 500 | 0 | 0 |
| • V. The Earl of Cork, at his departure, presented your servant, as a new-year's gift, — | 1,000 | 0 | 0 |
| • VI. The Dutchesa of Buckingham gave him | 1,000 | 0 | 0 |
| • VII. Sir Sackville Crowe, — | 1,000 | 0 | 0 |
| • VIII. Sir Philip Carey's office, — | 1,000 | 0 | 0 |
| • IX. A greater debt was owing to Burlimachie, for which he was willing to accept of a lease of the sugar, for satisfaction of above fifty thousand pounds; which though it was thought a hard bargain to him, yet he, well knowing how to manage it, of his own accord, after the bargain was made, without contract or demand, proffered your servant ten thousand pounds; wherewith he acquainted your majesty, and by your approbation accepted it; and there was paid unto him — | 9,000 | 0 | 0 |
| • X. Mr. Fanshaw for the office of clerk of the crown, — | 1,000 | 0 | 0 |
| • XI. Sir Allen Apsley, at several times, — | 4,000 | 0 | 0 |
| • XII. Of the Earl of Berkshire, for the green wax, — | 1,000 | 0 | 0 |
| • XIII. Of Sir Arthur Ingram, for the changing his lives for his patent of the secretaryship of York, — | 2,000 | 0 | 0 |

- XIV. Sir Cornelius Vermuden for my part of adventure in the lead-mines; which he allowed, and afterwards redeemed of me,— 6,000 0 0
- XV. Of Mrs Bagnal, for her ward, — 500 0 0
- XVI. The third part of the imposition upon coals, — — — 4,000 0 0

“ I have taken all these several particulars into my consideration, and do acknowledge your clear and true dealing with me in the matters and sums above-mentioned, and in acquainting me with them from time to time; and, weighing with myself the good service you have done me in the treasurer-ship, and the great charge you have and must be at in sustaining that place, I do approve and allow of all these monies by you to your own use received, amounting to 44,500 l. sterling.

“ CHARLES R.”

Perhaps this may be considered as one of the most curious pieces in this collection, and when we reflect what this sum was in those days, and also what infamous considerations are specified in many of these items, we know not whether the base corruption or boundless prodigality of this arbitrary reign, are most deserving of our abhorrence and indignation.

Amongst the Spanish negotiations, we meet, in a transcript of some secret articles between the two crowns, with a curious specimen of the state-craft of those times.

‘ It is also agreed on for a secret article, and for enlarging the articles seven and eleven, that his majesty of Great Britain shall give secret instructions and orders to the commanders of his ships, that, when the ships of Spain and Flanders shall fight with their enemies at open sea, far from his coasts and limits, they shall succour and aid them if they be overmatched; and shall give the like help to the prizes which they shall meet taken by the Hollanders, that they may be freed and set at liberty; taking some convenient pretext to justify it, that the Hollanders may not hold it for an act of hostility.’

These convenient pretexts are the ruin of all political faith; and in truth, they have long since ceased to answer any purpose. They do not now impose even on the meanest understanding. Therefore instead of using these convenient pretexts, instead of endeavouring to prove, by a kind of disingenuous sophistry, that the article of such and such a treaty has been infringed, it would be much more open and explicit, if one king was to say to another,—‘ You are growing too rich and powerful; therefore I am determined to kill some thousands of your subjects, and rob them of some millions.’

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We must not omit to take notice that there are several extraordinary pieces in this volume relating to the toleration of Roman catholics. In some of them, the oath of allegiance, which was framed at that time, and which does not very substantially vary from that taken at present, is canvassed with true jesuitical subtlety. The matter is too dry for the generality of readers, but will not prove uninteresting to such as take pleasure in ingenious argumentation. It appears from all these pieces taken together, that the catholics in this reign were not only connived at, but countenanced. And one of the priests did not scruple to address a proposal to the secretary of state, for the toleration of a popish bishop here. The proposal was couched in the following terms :

‘ One may be chosen whom the king shall think fit, and who shall have no dependance of any foreign king, nor live with greater shew than other priests do.

‘ He shall take such an oath as the bishops of France take to the French king, or is taken by bishops in any catholic country, and cause all the priests to take the same.

‘ He shall make known to his majesty the place of his abode, that he may come when he shall be called for.

‘ He shall have no title in any of his majesty’s dominions, but only in *partibus infidelium*, nor jurisdiction belonging to any court of the kingdom, but spiritual, and that over catholics only ; as heretofore archpriests had, and every superior of regulars have over those of their order.

‘ Such a bishop can be no more prejudicial to the king or state, than the superiors of regulars ; nor greater inconvenience to wink at him than at them.

‘ Further, he may prevent disorders against the king and state, hinder libels, seditious books, and suppress the same.

‘ He may suspend, or cause to depart the country, such disorderly priests as his majesty shall dislike.

‘ In Ireland and Holland, where bishops are, they keep catholics in better peace and order, than superiors of regulars can do here.

‘ The connivance at a catholic bishop or bishops (for one cannot render so good service to his majesty as more can do) would much increase the good esteem of his majesty in foreign parts.

‘ For such causes King James of glorious memory did wink at the first bishop, and thought it good policy, and beneficial for the state to tolerate him.

We may judge from this specimen how meek and insinuating these good fathers can be when they have an end to compass by fair means ; and we have a thousand instances to convince us how tyrannical and oppressive they are when once that end is attained.

have grown by intervenient accidents, yet now, things being reduced to those terms that the match itself is sure, the portion and the temporal articles settled, I hope to the king's liking and yours, and all other good effects that could be hoped for by this alliance are in a fair way; if to these reasons may be added, that, on his majesty and your highness's part, you have already passed by and overcome the main difficulties, and your highness by your journey hath satisfied yourself of the person and worth of the Infanta; God forbid that any personal distates of ministers, or any indiscreet or passionate carriage of businesses, should hazard that which his majesty and your highness have done so much for to obtain, and whereby, doubtless, so much good and peace is to accrue to Christendom by the effecting of it, and, contrariwise, so much trouble and mischief by the mis-carrying of it, besides the individual happiness of your highness in such a wife, which the world supposeth you infinitely esteem for her person; and for her birth and portion is no where to be matched, and, questionless, for her virtue and settled affection to your highness, deserveth you better than any woman in the world.'

History has told us how the unfortunate Lord Bristol was persecuted on his return home for executing his orders like an honest man, upon the supposition that Charles and his father had more honour than fell to their share: and we are not to wonder that Charles did not, by his political creed, think himself bound to keep faith with any man, since he gave so early a proof of his infidelity by breaking his word with his mistress.

[To be concluded in our next.]

MONTHLY CATALOGUE,

For MAY, 1768.

MISCELLANEOUS.

Art. 13. *A Familiar Introduction to the Study of Electricity.* By Joseph Priestley, L. L. D. F. R. S. 4to, 2s. 6d. Doddsley. 1768.

THE very ingenious Author of this performance having been informed that his larger work, of which we gave so full an account in our last volume, and which he thought he had adapted to the use of every class of readers, was not thought sufficiently intelligible to those who had no previous acquaintance with the subject, has, with a view of extending the progress of his favourite science, drawn up this short introduction for the use of such persons. As the Author has not, in the present performance, directly copied any part of his former work, it will easily be conceived that the different manner of presenting and expressing the same thoughts in the two treatises must make them mutually illustrative of

of each other. In the work before us the Author treats, in a very compendious but clear manner, of the general properties of the electric fluid, as deduced from and illustrated by some of the more entertaining experiments, which he has selected for that purpose. He then gives a few practical directions and observations relative to the use of electrical machines, of which, in the following part, he describes a few of the more convenient forms, closing the whole with an alphabetical catalogue of technical terms. The well known abilities of the Author render it superfluous for us to say how all this is executed. Four copper-plates accompany the work, representing electric machines, properly so called, a battery, and other smaller members of the electrical apparatus, which are taken from our Author's larger work.

We did not look for new matter in an introduction: the present however contains somewhat of that kind; particularly a short description of what may be called a *medical electrometer*, invented by Mr. Lane, and though delineated, yet not described in the former treatise; by means of which a patient may receive any number of shocks, of a determinate magnitude, succeeding each other, as long as the wheel is turned round: the vial or jar spontaneously discharging itself through the patient's body, or the part affected, as soon as ever the charge acquires a certain degree of force. We have likewise a new and very curious experiment of Mr. Canton's, which our Author communicates to the public with his leave, in which, in consequence of a certain *manœuvre*, the whole air of a room is readily and powerfully electrified by means of a charged vial held in the hand, and which the Author thinks may possibly lead to considerable discoveries.

Art. 14. *An Answer to Mr. Horace Walpole's late Work, entitled, Historic Doubts on the Reign and Life of King Richard the Third; or, an Attempt to confute him from his own Arguments.* By F. W. G. of the Middle Temple. 4to. 3s. 6d. sew'd. White. 1768.

When Mr. Walpole published his observations on the life of Richard the Third, he took particular care to inform his readers that the difficulties started by him, with regard to the crimes commonly charged on that monarch, were no more than mere doubts, and that he made no pretences to absolute certainty upon the subject. It follows, therefore, from the very nature of the circumstances advanced by him, that many of them must be extremely disputable; and it cannot be denied that a person of critical sagacity, and who is thoroughly acquainted with the English history, might be able to produce several objections to Mr. Walpole's sentiments and reasonings, which would be found worthy of attention. But this is by no means the case with the present Answer; which is a futile and insignificant performance, scarcely containing any thing that merits the least notice. Mr. F. W. G. tells us that he has spent half his life in the dry, jejune, insipid study of the law, and that, after all, with much pains and plodding, he has made but a very inconsiderable progress in it. As to the smallness of his attainments in the law, we give him entire credit; for if his proficiency had been tolerable, he would certainly have shewn himself a better examiner into evidence and facts. It is, it seems, Mr. F. W. G.'s intention to return

REV. May, 1768.

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to his other studies again, and we are glad of it, for a very obvious reason.

- Art. 15. *The Peerage of Ireland. A Complete View of the several Orders of Nobility, their Descents, Marriages, Issue, and Relations; their Creations, Armorial Bearings, Crests, Supporters, Mottos, Chief Seats, and the high Offices they possess; so methodized as to display whatever is truly useful in this instructive and amusing Branch of Knowledge. Together with the Arms of all the Lords Spiritual and Temporal.* By Mr. Kimber. Small 12mo. 3s. Woodfall.

This little manual is drawn up in the same form, and upon the same plan, as the Author's Peerages of England and Scotland. Some errors, he allows, may have escaped his most sedulous attention; but to preclude what he calls *all trifling attempts at criticism thereon*, he boldly affirms, that where *one error* is visible in this compendium, he is able to fix ten, upon any peerage-writer, from Dugdale to the present time.—And, indeed, where is the great wonder of it; when the *brevity* of this, is compared with the *prolixity* of some other accounts?—We think it, however, an eligible *vade-mecum* to all lovers of family-history; to whom it may be safely recommended, as containing *multum in parvo*. The *arms* are neatly engraved: but the *omission* of the *blazon* of many of them, in the book, is certainly a defect,—not readily to be accounted for.

- Art. 16. *Farnaby Illustrated, or the Latin Text of Farnaby's Rhetoric exemplified by various Passages, from the sacred Scriptures, the Roman Classics, and the most distinguished British Authors. For the Use of Schools.* 8vo. 1s. Nicoll.

It is not for us who look upon the study of rhetoric, as it is practised in the schools, to be burthensome and useless, to recommend any thing of this kind.

- Art. 17. *The Comedies of Terence, translated into familiar Blank Verse.* By George Colman. 8vo. 2 Vols. 12s. Becket.

As we have always had the success of this valuable work at heart, it is with pleasure we see a new edition of it revised and corrected by the ingenious Translator. At the end of the second volume we find an appendix concerning Mr. Farmer's essay on the learning of Shakespeare, in which Mr. Colman, by short but strong arguments, maintains the erudition of the poet against that gentleman's opinion. We join entirely with Mr. Colman, and are convinced by many proofs that the poet at least had a competent share of Latin. But in this contest for Shakespeare's learning we are sorry to see that poor Cartwright has lost his. This misfortune befalls him in the following note. "In defence of the various reading of this passage given in the preface to the last edition of Shakespeare. "small Latin and no Greek," Mr. Farmer tells us that it was adopted above a century ago by W. Towers in a panegyric on Cartwright. Surely, Towers having said that Cartwright had no Greek, is no proof that Ben Johnson said so of Shakespeare."

Now Towers did not say that Cartwright had no Greek—the lines in his panegyric are these:

Tly

Thy skill in wit was not so poorly meek
As their's whose little Latin and no Greek
Confin'd their whole discourse to a street phrase.

Cartwright was a very learned man. His lectures on Aristotle's metaphysics had considerable reputation in their day; and the ingenious Jasper Main, addressing him as a poet and philosopher, says,

Thy lamp was cherished with supplies of oil
Fetch'd from the Roman and the Grecian soil.

Art. 18. *The Trial of Frederick Calvert, Esq; Baron of Baltimore, in the Kingdom of Ireland, for a Rape on the Body of Sarah Woodcock; and of Eliz. Griffinburgh, and Ann Harvey, otherwise Darby, as Accessaries before the Fact,—at the Assizes held at Kingston, for the County of Surry, March 26, 1768. Before the Hon. Sir Sidney Smythe, Knt. One of the Barons of his Majesty's Court of Exchequer. Published by Permission of the Judge.* A celebrated woman of fashion, (whose opinion, on a case of this nature, will out-weight that of all the critics that ever lived) observed, after reading this trial, that 'the L— was certainly guilty, and the Lady not innocent.'

Art. 19. *Critical Observations on each Sentence of a late Defence; wherein the whole is proved to be inelegant, incorrect, vague, frivolous, inconsistent, and sophistical. Humbly inscribed to a certain noble Lord.* 4to. 1s. Redmayne.

A string of low and impertinent cavils at Lord Baltimore's defence, at his late trial.

Art. 20. *Just and Candid Remarks on some Critical Observations on Lord Baltimore's Defence, just published by a Gentleman of the Inner-Temple. Wherein the whole is proved to be prejudiced, infamous, inhuman, absurd, and nonsensical. In a Letter to that modest and candid Gentleman.* 8vo. 6d. Williams.

If this Remarker was really as angry with his antagonist as he appears to be, from his outrageous manner of writing, he ought to have given his passion time to cool before he took up his pen; and then, perhaps, he had not so unhappily exposed his want of temper, common sense, and decency. If his fury is all affected, and he only meant to pay his court to the good Lord Baltimore,—or, perchance, to extract a few pence from the pockets of the public,—may he meet with his reward! What reward he merits, we leave to the generosity of his patron, or to the judgment of his indignant readers.—From his ranting style, and calling so many ugly names, we conclude this little *Boanerges* to be no other than *Kastril*, the angry boy, whose valuable production entitled *Modern Chastity*, or the *Agreeable Rape*, we celebrated in our Catalogue for March.

Art. 21. *Observations on S. W*****'s own Evidence, relative to the pretended Rape, as printed in the Trial.* 4to. 6d. Peat.

An attack on Miss W. equally illiberal in its nature, with the foregoing catch penny Observations on L—d B. Probably they are both productions of the same ingenious pen.

Art. 22. *The Theory and Practice of Rapes, investigated and illustrated; in an Address to Lord B. and Miss W.* By a Lady. 8vo. 1s. 6d. Bladon.

In this jocose performance, the Author, whom we cannot suppose to be a lady, (as there is nothing lady-like in the style and manner in which it is written) has considered rapes under these different classes:

The rape *positive*,
The rape *decent*,
The rape *dormant*,
The rape *abortive*,
The rape *desirable*,
The rape *desired*.

These he has defined in their proper order; and he humourously concludes, that the *B——e* rape belongs to the *fourth* class;—and in the course of his curious investigation, he has some shrewd glances at Miss W. and a few arch strictures on the noble rav——r.

Art. 23. *An Answer to a certain Pamphlet lately published under the solemn Title of a Sermon, or Masonry the Way to Hell.* By John Jackson, Philanthropos. 8vo. 1s. Bladon.

Another idle vindication of the Free-masons: see our last month's Catalogue.

Art. 24. *A Letter to a Bishop, concerning Lectureships.* By F. T. Assistant-curate at —, and Joint-lecturer of St. —. 8vo. 1s. Baldwin.

An affecting representation of the hard case of those of the clergy known in the city under the humble denomination of *lecturers*; shewing the mortifications and indignities to which they are exposed in soliciting those appointments; the wretched incomes allowed them; and—but read the pamphlet, and you will be well entertained. ‘How! *Entertained* with the perusal of an *affecting representation*!’—’Tis very true; for, though there is a great deal of serious meaning in this Letter, it is, for the most part, expressed with such exquisite humour, that we may venture to pronounce this tract—one of the merriest, the wittiest, and best written, that we have had the pleasure of perusing for a long time past. Perhaps the ingenious Author judged the *ludicrous* vehicle to be the most palatable, the most likely to recommend his performance, to give it an extensive circulation, and, in fine, to make it answer every good purpose he might have in view by publishing it: in which we heartily wish him all possible success—notwithstanding the oblique stroke he has aimed, *en passant*, at us poor Reviewers.

Art. 25. *The new Foundling Hospital for Wit*. Being a Collection of curious Pieces, in Verse and Prose, written by Lord Chesterfield, Lord Hardwicke, Lord Lyttleton, Sir C. H. Williams, Mr. Wilkes, Mr. Churchill, Mr. Garrick, Mr. Potter, Dr. Akenside, and other eminent Persons.* 12mo. 1s. Almon.

There are some pieces of wit and satire in this collection, which are undoubtedly worth preserving; but many others of them, being of a

* This title is borrowed from that of a similar collection made by the late Mr. Doddsley, about 20 years ago.

temporary and political nature, will, in a few years, be unintelligible : perhaps not a few of them may prove so already, to the generality of readers.

Art. 26. *The Complete Farmer : or, a General Dictionary of Husbandry, in all its Branches ; with the useful Parts of Gardening ; or those necessary for the Farmer, and Country Gentleman. Illustrated with a great Variety of Folio Copper-plates, exhibiting all the Instruments used in this necessary Art ; particularly those lately invented, and presented to the Society for the Encouragement of Arts, &c. in London ; many of which have never yet appeared in any Work of this Nature.* By a Society of Gentlemen, Members of the Society for the Encouragement of Arts, Manufactures, and Commerce. Published in Sixty Numbers, Folio, Price 11. 10s. in the Years 1766, and 1767. Crowder.

The Writers of this work justly observe, in their address to the public, that husbandry had its birth with the world, and has always been the most genuine source of solid wealth, and real treasures : it is therefore no wonder, that the wisest princes, and most able ministers, among the ancients, made it their principal study to encourage and improve the art ; as well knowing that the strength of a state should not be estimated by the extent of its territories, but by the number of its inhabitants, and the utility of their labours.—And it may be remembered, that some of the most noble consuls and dictators among the ancient Romans were taken from the plough, and that the senators of that flourishing people spent the greater part of their time in the country, where they tilled their fields with their own hands. But when luxury was introduced among the Romans, husbandry declined, and has never since reached the honourable station it before possessed : owing, perhaps, to an ill-founded opinion, that the practice of husbandry requires neither study, reflection, nor precepts ; and is therefore beneath the notice of men of fortune and genius. The ancients, however, thought differently ; being persuaded, that, in order to cultivate lands to advantage, it was necessary to study the works of those who had written on this subject, adding the experience of others to their own. This opinion seems to be now once more happily established and the study of husbandry is pursued with such assiduity in the different parts of Europe, that a great number of important discoveries have been lately made in that most useful and necessary branch of knowledge. But as these discoveries and improvements are scattered through a multitude of volumes, written in different languages, and published in different countries ; the Authors of the work before us were easily persuaded to believe that the public would certainly encourage an undertaking, in which they proposed to deliver both the theory and practice of every branch of husbandry, enriched with all the discoveries hitherto made in any part of Europe.

This laborious task they appear to have executed in a manner not unworthy the notice of the intelligent farmer, who will here find many of the most valuable precepts, observations, discoveries, and improvements, contained in the writings, not only of the authors enumerated in the title-page, but also in those of Barck, Tarello, Dnhamiel, De Lille, Sharrack, Houghton, Stillingfleet, and others ; with the farther

addition of what has been published by the laudable societies of Berne, Lyons, Tours, Rouen, Edinburgh, Dublin, and London.—Nor has the Museum Rusticum been forgot, from whence large extracts frequently occur.

In order to facilitate the study of husbandry, as much as may be, they have inserted what belongs to the same subject in one article, and the whole is ranged in alphabetical order.

Upon the whole, we think the present a very judicious compilation; and more satisfactory than many others, on account of most of the articles, whereof it consists, being *quoted*, as the undoubted property of their original authors, whose names are fairly given at the end of each. Instead therefore of giving any *extracts* from a work of this nature, which (however useful) may not, perhaps, be calculated for *general* entertainment; we shall content ourselves with recommending it to the notice of every practical farmer, who may be candid enough to own himself not above paying a proper regard to the observations of those, who have endeavored, at least, to improve that useful profession, to which the prince, as well as the peasant, is beholden for no small part of his necessary support.—Vid. *Eccles.* v. 9.

P O E T I C A L.

Art. 27. *The Banished Patriot; or the Exile returned. An Heroic Fragment.* 4to. 1s. 6d. Williams.

Mr. Wilkes's poets are as indifferent as his prose-writing champions, noticed in a subsequent article. This Author aims at Epic dignity, and his genius would scarce suffice to turn an hymn for the Moravians.

Art. 28. *The A——n's Letter to the L——d Ma——r, relative to his polite Treatment of Mr. Wilkes, versified.* By another A——n. 4to. 1s. Hooper.

An humorous Hudibrastic, founded on the Letter to Mr. Harley, mentioned in our last month's Catalogue.

Art. 29. *The Essence of Theatrical Wit: being a select Collection of the best and most admired Prologues and Epilogues that have been delivered from the Stage: with the Addition of some that were never made public before.* 8vo. 1s. Wicks.

The fancy of collecting prologues and epilogues is not new;—the wonder is that it should ever have been repeated.

Art. 30. *Precepts of Conjugal Happiness. Addressed to a Lady on her Marriage.* By John Langhorne, D. D. 4to. 1s. Becket.

One of the most important and most delicate subjects in which human nature is interested, is here feelingly and elegantly, though perhaps too briefly, descanted upon, by a muse whose productions are well known to the present age, and seem to stand a fair chance of not being wholly unknown to the future.

The precepts here laid down are addressed to a sister of the Author's lady, on her marriage; and they are conceived in a strain equally tender, polite, and friendly:

Friend, sister, partner of that gentle heart,
Where my soul lives, and holds her dearest part;

While

While love's soft raptures these gay hours employ,
And time puts on the yellow robe of joy,
Will you, Maria, mark with patient ear,
The moral muse, nor deem her song severe.

The exordium proceeds with some friendly compliments; and then the Poet assumes his preceptive character: we shall give a few of his observations, by way of specimen:

Love, like the flower that courts the sun's kind ray,
Will flourish only in the smiles of day;
Distrust's cold air the generous plant annoys,
And one chill blight of dire contempt destroys,
O shun, my friend, avoid that dangerous coast,
Where peace expires, and fair affection's lost;
By wit, by grief, by anger urg'd, forbear
The speech contemptuous, and the scornful air.

If heart-felt quiet, thoughts unmixt with pain,
While peace weaves flow'rs o'er hymen's golden chain,
If tranquil days, if hours of smiling ease,
The sense of pleasure, and the power to please,
If charms like these deserve your serious care,
Of one dark foe, one dangerous foe beware!
Like Hecla's mountain, while his heart's in flame,
His aspect's cold, and Jealousy's his name.
His hideous birth his wild disorders prove,
Begot by Hatred on despairing Love!
Her throes in rage the frantic mother bore,
And the fell fire with angry curses tore
His sable hair—Distrust beholding smil'd,
And lov'd her image in her future child.
With cruel care, industrious to impart
Each painful sense, each soul-tormenting art,
To Doubt's dim shrine her hapless charge she led,
Where never sleep reliev'd the burning head,
Where never grateful fancy sooth'd suspense,
Or the dear charms of easy confidence.
Hence fears eternal, ever restless care,
And all the dire associates of despair.
Hence all the woes he found that peace destroy,
And dash with pain the sparkling stream of joy.

The rectitude of these rules and observations, must be obvious to every thinking, every sentimental reader; and the poetry is truly harmonious. The poem concludes with the following delicate compliment to the lady to whom the precepts are address'd:

Long, beauteous friend, to you may heav'n impart
The soft endearments of the social heart!
Long to your lot may every blessing flow,
That sense, or taste, or virtue can bestow!
And O, forgive the zeal your peace inspires,
To teach that prudence which itself admires,

Art. 31. *Appendix to the Patriot, containing the Author's Conversation with his Bookseller, &c. &c.* 4to. 1s. Doddsley.

This Appendix is more entertaining than the Patriot itself.—The character of the bookseller is well drawn.—The dialogue is humorous and easy; and here is plenty of *double entendre* for the chuckle of raw gownsmen and demireps.

Art. 32. *Life, a Poem, to the Rev. J** C**, M. A. Student of Christ Church, Oxford.* By James Parsons, M. A. late Student of Christ Church. 4to. 1s. 6d. Fletcher.

The Poet describes several scenes and circumstances of modish life; but to exhibit all, he says,

Would ask a hundred mouths, a hundred tongues,
Throats cased with iron, and with brass the lungs.
And when the lungs should flag, and tongues should tire,
A hundred, and a hundred more require,

The learned Reader need not be told that the last couplet is an improvement upon Homer; nor that from such a genius he may expect no small entertainment.

Art. 33. *Poems by Mr. Gray.* 12mo. 3s. Doddsley.

All that we find new in this collection is, The Fatal Sisters, an ode, the Descent of Odin, an ode, and the Triumphs of Owen, a fragment. These turn chiefly on the dark *diableries* of the Gothic times; and if to be mysterious and to be sublime be the same thing, these deep-wrought performances must undoubtedly be deemed so. For our part, we shall for ever regret the departure of Mr. Gray's muse from that elegantly-moral simplicity she assumed in the Country Church-yard.

Art. 34. *Two Elegies.* Folio. 1s. Flexney.

There is not much either to praise or to blame in these poems. They are like indifferent paintings, which one passes by without either pleasure or disgust, and which are forgotten as soon as they are seen.

Art. 35. *The Lyric Muse revived in Europe, or a critical Display of the Opera in all its Revolutions.* 12mo. 2s. Davis and Reymers.

The Author of this performance is evidently amongst the number of the *sanofenti*, and, were there not something finical in his style, might be said to write very well on his subject. His observations are in general judicious and ingenious; but in some instances we cannot prevail upon ourselves to be of his opinion. Speaking of Handel's symphonies, he says, 'the choir in many instances (and the single songs in some) is not sudden enough in its intervention, being generally prepared by a correspondent symphony of instrumental music, which creates expectation and presentiment, destroys surprize, and thus lessens the impression and the effect.' Now these symphonies, in our opinion, instead of lessening the effect, increase it; and this they do by introducing the ear to a more perfect taste of the air that follows.

Most of the writers on musical compositions have been laid under contributions by the Author of this dissertation; but for this we blame him not, as his book is thereby rendered more perfect, and more entertaining.

Art. 36.

Art. 36. *The Christiad, a Poem in Six Books, translated from the Latin of Marcus Hieronimus Vida.* By J. Cranwell, M. A. Rector of Abbot's Ripton in Huntingdonshire. 8vo. 6s. Beecroft.

This poem was written at the request of one of the Popes, by the very elegant and ingenious Vida; but, not being free from the errors of popery, it has little reputation in the reformed part of Europe. Mr. Cranwell, however, seems to wonder that it has not hitherto been translated: for our parts, we are sorry that it makes its appearance even now. The reason we have mentioned more than once, that what is an object of faith should not be made an object of fiction; which, when any thing like an epic poem is formed, must be the case.—To confound religious with poetical credibility must for ever have a bad effect; and in this respect even Milton has hurt the cause of orthodoxy more than Bolingbroke. We wish well however to Mr. Cranwell, and that he may reap the reward of his labours; for indeed he has been at great pains, and has not translated his Author amiss.

Art. 37. *The Parables of our Lord and Saviour Jesus Christ. Done into familiar Verse, with occasional Applications for the Use of younger Minds.* By Christopher Smart, M. A. sometime Fellow of Pembroke-Hall, Cambridge. 12mo. 2s. 6d. Owen. This version of the parables is, with great propriety, dedicated to Master Baquel George Thornton; a child of three years old.

SPECIMEN.

The Piece of Silver.

————— What woman, that retains
Ten silver pieces, all her gains,
And loses one, does not explore,
With candle-light, and sweep the floor,
And use all diligence, to find
The coin on which she sets her mind;
And, when she finds it, does not call
Her friends and neighbours, one and all.
' Your gratulations here be paid,
' I've found the piece that I mislaid !'
Likewise there's joy, you may rely,
Before th' angelic host on high,
If one poor sinner meekly prays,
Repenting all his evil ways.

Familiar verse, indeed ! as the title-page justly intimates.

Art. 38. *Elutheria, a Dream.* Inscribed to Mrs. Macaulay. 4to. 6d. Kearsley, &c.

A poetical compliment to our celebrated female historian, on the noble spirit of liberty which breathes in her writings. The allegorical machinery introduced into this little piece, shews to some advantage the anonymous writer's *imagination*; but his *numbers* are too *prosaic* to entitle him to any considerable rank as a poet: of this the whole poem is one continued instance; but the conclusion may suffice for a specimen. LIBERTY, after her descent from Olympus to Dover-cliff, looks out for some proper human form in which to take up her residence. The goddess

goddess at last fixes on one, whose breast, replete with divine virtues, was deemed a proper mansion for the heavenly guest :

Joyful she enters into this bright FORM,
And said, her ORACLES she now would give
From the well-guided pen of fair MACAULAY.

RELIGIOUS AND CONTROVERSIAL.

Art. 39. *A Catechism for Children and young Persons.* By Joseph Priestley, L. L. D. F. R. S. 12mo. 6d. Johnson.

The method of communicating instruction by catechising, seems to be peculiarly adapted to young minds, as it approaches to the ease and freedom of conversation. Many persons have, however, entertained an aversion to it, in consequence of the style and contents of some particular catechisms, which were drawn up soon after the reformation from popery, and which were, therefore, necessarily encumbered with the technical terms of a metaphysical system, that had its rise in times of great darkness and superstition. This inconvenience is avoided in the present catechism, the first part of which, being intended only for children, is as concise, plain, and simple, as can well be imagined. The second part, which is designed for young persons, is less theoretical, and more practical than, perhaps, any other catechism that is extant. Nothing is here admitted but the obvious truths and duties of natural religion, together with such principles of the Christian doctrine as are received by all who have any belief in revelation.

Art. 40. *A new Concordance to the Holy Scriptures of the Old and New Testament : or a Dictionary and alphabetical Index to the Bible, together with the various Significations of the principal Words, by which the true Meaning of many Passages is shown,* By the Rev. Mr. John Butterworth of Coventry. 8vo. 6s. Johnson and Davenport. 1767.

The use of Concordances and Indexes is so obvious to all men who are conversant in books, that we need not take up much of our Reader's time in expatiating upon it. We shall only observe, with regard to this work before us, that it is a judicious and cheap abridgment of Mr. Cruden's large quarto, which has been so well received by the public.

Art. 41. *Sermons on several important Subjects.* By the Rev. Sloane Elsmere, D. D. late Rector of Chelsea. Printed for the sole Benefit of the Charity-girls School of the Parish of Chelsea. 8vo. 2 Vols. 10s. Wren. 1767.

These discourses are published with two very good designs, viz. to promote the knowledge and practice of religion ; and to add to the fund for supporting the charity-school of Chelsea. Each volume consists of fifteen sermons on important subjects, which are treated in a judicious and useful manner : and we hope will fully answer the good intentions of the charitable Publisher.

Art. 42. *The Words of the Wise, designed for the Entertainment and Instruction of younger Minds.* 12mo. 1s. Newbery.

This is a collection of detached sentences on several moral subjects, true in themselves, and expressed in a vile, inflated and fantastic style.

Art. 43.

Art. 43. *Family Discourses*. By a Country Gentleman, 12mo.

3s. Johnſton. 1768.

Numerous as the ſermons are, published by Engliſh divines, of all denominations, it is difficult to procure a ſufficient variety of ſuch as are well adapted to the uſe of families. The author of this little volume aims, in ſome degree, to leſſen this difficulty. Whether he is a divine or a layman, does not appear. We are told, in his Dedication, to the Biſhop of Durham, that 'theſe Diſcourſes were written for the uſe of a private family, in the view of diſpoſing the members of it to a ſerious conſideration of the duties of our preſent ſtate, and the hopes and fears of futurity;' and that, extending the ſame view, to Chriſtian families in general, they are now published to the world.

There are twelve of theſe ſermons contained in this little volume; and, of courſe, the ſeveral ſubjects are very briefly treated. But, tho' ſhort, the diſcourſes are ſerious, plain, and, in ſome reſpects, well calculated to answer the idea we have conceived of uſeful family compoſitions; but the Author's manner appears to us, in general, to be rather too ſtiff and unaffecting: and he ſeems alſo, for the moſt part, to have entered too ſuperficially into the ſubjects which lay before him, to make deep impreſſions on the heart,—the great end for which diſcourſes of this nature, are or ought to be, deſigned. Nevertheleſs we think this publication may, in ſome degree, ſerve to ſupply the deficiency we have juſt pointed out.

NOVELS.

Art. 44. *The Adventures of Miſs Beverley. Intersperſed with Genuine Memoirs of a northern Lady of Quality*. 12mo. 2 Vols.

6s. Bladon.

Leſs romantic than the generality of novels; but, at the ſame time, leſs moral, and leſs exemplary. Miſs Beverley is, indeed, a vicious character confeſſed; for ſhe plainly tells us in what manner ſhe paſſed through the hands of a variety of men, as a kept miſtreſs, before ſhe met with one who was fool enough to marry her. Her adventures, however, are not ill written; and her narrative is enlivened by a variety of anecdotes of eminent perſons, now living: which would have given an air of truth and reality to her ſtory, had not ſome of her deſcriptions and characters of ſuch perſons been notoriously falſe,—particularly her account of the celebrated Meſſrs. de Voltaire and Rouſſeau.—As to her *Memoirs of a Northern Lady*, they contain a repetition of the famous ſtory of Lady Jane Douglas and her ſon, the preſent claimant of the ducal eſtate of that name; in which the Writer ſcruples not to determine againſt the Duke of Hamilton.

Among the characters which are injuriouſly repreſented in this work, is that of the good-natured, inoffenſive, little monarch of Bath; whom the Writer has maliciously and falſely aſperſed by the charge of being himſelf an aſperſer. What could provoke our Author to make this attack on Mr. D. we cannot imagine; but all who know him, know very well that his general conduct is quite the reverſe of what is imputed in this accuſation: for he is the moſt cautious as well as the moſt courteous creature breathing, in ſpeaking of every body,—and would ſcarce mention *Monſ. le Diable* himſelf but as a gentleman,—and in terms

terms fit to be used in the polite circles of that emporium of complaisance and refinement.

- Art. 45. *Clementina; or the History of an Italian Lady, who made her Escape from a Monastery, for the Love of a Scots Nobleman.* 12mo. 3s. Noble.

We are told, in the advertisement prefixed to this Novel, that it is not a new work; that it made its first appearance in 1728, under the title of *The Agreeable Caledonian*; that its author was the late Mrs. Eliza Haywood; and that the present edition is printed from a copy corrected by her, not long before her death.—It is like the rest of Mrs. Haywood's novels, written in a tawdry style, now utterly exploded; the romances of these days being reduced much nearer to the standard of nature, and to the manners of the living world.

DRAMATIC.

- Art. 46. *The Rider; or, Humours of an Inn; a Farce of Two Acts; as it has been acted with general Approbation, [query, Where?] and was intended for the Theatres in London.* 8vo. 1s. Nicoll, &c.

The Author, in his apologetical preface, pleads his youth, in extenuation of the defects of this piece; which he mentions as his *first* production:—we honestly advise him to let it be his *last*.

POLITICAL and COMMERCIAL.

- Art. 47. *Observations on the Power of Alienation in the Crown before the first of Queen Anne, supported by Precedents and the Opinions of many learned Judges. Together with some Remarks on the Conduct of Administration respecting the Case of the Duke of Portland.* 8vo. 1s. Almon.

His Grace's cause* is here very warmly pleaded, and strongly supported, by a masterly advocate; who also vigorously attacks the administration,—but, we think, with too much acrimony, and party violence. By the bold language and spirited style of these Observations, we are led to suppose them the production of the same pen which, in such glowing colours, delineated 'The Case of the Duke of Portland,' mentioned in our last.

* See our last month's Catalogue.

- Art. 48. *An Extraordinary North Briton.* Folio. 3d. Steare.
A foul-mouth'd mobber, bawling out for *Wilkes and liberty*, in a manner equally boisterous and ridiculous.

- Art. 49. *A Second Letter † to the Right Hon. Thomas Harley, Esq. Lord Mayor of the City of London.* 8vo. 1s. Lawson.

It is pity but Mr. Wilkes's pen should alone be employed in the defence of his cause; for none other can do it, at least none has yet done it, with such happy effect as his own can do, whenever he pleases to use it.—This Letter-writer is a sorry hand, indeed; fit only for the laud-

† Disavowed by the author of the *first* Letter: which was mentioned in our last month's Catalogue.

able business of chalking up N^o. 45, or in breaking Windows for Wilkes and liberty.

Art. 50. *A celebrated Letter from John Wilkes Esq; at Paris, to the Electors of Aylesbury, in the Year 1764.* 8vo. 6 d. Steare.

In this Letter Mr. W. with his usual spirit and vivacity, justifies his political conduct, in order to obtain the approbation of his friends at Aylesbury: whom he, at the same time, politely takes occasion to thank for the honour they had *more than once* done him, in chusing him for their deputy in the great council of the nation.

Art. 51. *A perspective View of the Complexion of some late Elections, and of the Candidates. With a Conclusion deduced from thence.*

In a Letter to a Member of Parliament. 8vo. 1 s. Steare.

Complains, in a strange, turgid, rhapsodical strain, of the enormities and excesses which too often prevail at elections. The Writer also rambles into some other topics; but our Readers will perceive, from his uncouth title-page, what an indifferent writer is this *perspective viewer of complexions*.

Art. 52. *Reflections on the Case of Mr. Wilkes, and the Right of the People to elect their own Representatives. To which is added, the Case of Mr. Walpole.* 8vo. 1 s. Almon.

This Writer has some reflections upon liberty, which seem to merit attention. Liberty, as he justly observes, is unquestionably the greatest good which the infinite benevolence of heaven can bestow on man: without it, all other blessings are precarious in the enjoyment, and consequently trifling in their value. This inestimable treasure is the birth-right of the happy natives of this island handed down to them, through a long succession of ancestors with continual increase and improvements. The name of it is in the mouth of every Englishman, but few are sufficiently apprised in what part of the constitution it really consists.

Excellent as our laws are, though they are deservedly filled the perfection of human reason, yet we must look still farther than them, for the true foundation of our liberty.

In every government, of whatever kind, from a despotism to a democracy, there must exist somewhere or other, a power superior to the laws, namely the power which makes those laws, and from which they derive their authority. The freedom therefore of any country wholly depends upon the hands in which the supreme legislative power is lodged; and the liberty of a nation is exactly proportioned to the share the body of the people have in the legislature, and the checks placed by the constitution on the executive power. That state is truly free, where the people are governed by laws, which they have a share in making, and to the validity of which their consent is essentially necessary. And that country is absolutely and totally enslaved, where one single law can be made or repealed without the interposition or consent of the people.

Let us apply these principles to the question, in what the liberty of England consists.

Is it in *magna charta*, the bill of rights, the *habeas corpus* act, or any of the other numerous and excellent laws in favour of the rights and liberties of the people? Or is it in all these taken together? Clearly not;

not ; for those laws may all be repealed in a single day, by the same power that made them. In what then does it consist ? It consists in the right of the people to chuse representatives, and in the right of those representatives (in conjunction with the two other branches of the legislature) to make, repeal, and alter the laws by which the people are to be governed ; to inspect into the due and faithful execution of those laws ; and to call the ministers through whom the king exercises his executive power, to a strict and severe account, for every neglect or abuse in the discharge of their important trust.

‘ This, in a few words, comprises the whole of English liberty ; and it is solely to these great constitutional rights that we owe the superior excellence of the laws, under the government of which we have so long been a flourishing and happy people. While these rights remain inviolate, no single act of oppression, no particular grievance whatsoever need alarm the people, for they have (by means of them) the legal constitutional power of redress in their own hands. But the moment either the rights of the representatives when elected, or the people in electing them, are infringed, there is an end at once of security and liberty, the boasted laws in favour of the subject, may be, at one stroke, or by degrees, repealed, and the despairing people left without any means of redress but what are given by the immutable laws of nature to all mankind.

‘ Of these rights, as that of free election in the people is the first in order, so is it in importance, and it is indeed the corner-stone of the whole constitution. For of what avail to the people are the powers and rights of any set of men, if those men cease to be their representatives, which they clearly do whenever the freedom of elections is invaded by the hand of power. God forbid that we should ever see such an invasion openly and successfully made. I am persuaded we never shall. But yet there are some circumstances in the present state of affairs, which call for the most serious attention both of the people at large, and their representatives.’

The ingenious Writer applies this doctrine to the late proceedings in a certain northern county, and he then takes notice of the *rumours* in regard to *another election*, which our Readers will want no index to point out to their view. These two events, he observes, have spread a general alarm and discontent throughout the whole kingdom ; but he hopes there is not sufficient foundation for the people’s fears. ‘ I neither can, says he, nor will believe that a set of gentlemen on whom the people of England have just conferred the greatest possible obligation, by chusing them from amongst all others, to be entrusted with the protection of their rights and liberties, will immediately exert the power thus conferred on them, to rob their constituents of the most valuable privilege they possess, the right of chusing their own representatives. I say I neither can nor will believe this : but when the creatures of the favourite, and his administration have dared openly to avow such intentions, it becomes the duty of every Englishman to oppose them, by all legal and constitutional means. Our representatives have it in their power effectually to oppose them, and that power I have no doubt they will properly exert. But the people have it also in their power legally to contribute to the same end.

• Our

' Our gracious sovereign, if his eyes were opened by the unanimous representations of his loyal subjects, I am persuaded, would never countenance, or lend the sacred sanction of his authority to such measures. And the united voice of a free and spirited people, would be a check upon all other persons, whatever their inclinations might be.

' Instructions to representatives, petitions to parliament, addresses to the throne itself, when offered with proper deference and decent submission, are all legal, all constitutional; and such means have often conveyed the sense of the people to their superiors, in so effectual a manner as obtain a full redress of grievances, and prevent a numerous train of impending evils.

' These are means which the constitution of this country has left in the hands of every man to express his sense of public affairs; and these are the most proper, nay, the only means by which (in a well-regulated government) the people should seek for a redress of their grievances, and not by riotous and tumultuous assemblies, or an ill-judged and ineffectual opposition to the power of the laws.'

The case of *Mr. Walpole*, afterwards *Sir Robert*, relates to his re-election for the borough of *Lynn*, in 1712, after he had been expelled the house of commons: it is now re-published on account of its affinity to the case of *Mr. Wilkes*.

M E D I C A L.

Art. 53. *A new Method of curing the Small-pox; by which the Disease, taken in the natural way, is rendered as void of Danger as when received from Inoculation. With a Specimen of Miscellaneous Observations on Medical Subjects; from the Latin of John Frederic Clofs, M. A. Philosoph. et M. D. By a Physician.* 8vo. 1s. Hawes and Co.

The method of curing the small-pox recommended and practised by our Author, is to blister the patient on the very first approach of the fever; and to keep up a constant discharge from the parts to which the blisters have been applied, through the several stages of the disease.

Dr. Clofs is a man of learning, and though his theories may not always be the most satisfactory, yet his practical observations show him to be an attentive and judicious physician. This appears as well from what he says on the use of blisters in the small-pox, as from the little specimen of miscellaneous observations, which make a part of the pamphlet.

Art. 54. *An historical Account of a new Method of treating the Scurvy at Sea: containing ten Cases, which shew that this destructive Disease, may be easily and effectually cured, without the Aid of fresh Vegetable Diet.* By David Macbride, M. D. 8vo. 1s. Cadell.

Dr. Macbride, from the general principles laid down in his *Experimental Essays*, concluded, that *fresh wort*, or an infusion of malt, might be used as a substitute, for the juices of fresh vegetables, in the cure of the scurvy at sea.

' For as *wort* is a liquor perfectly similar, in all its qualities, to the sweet juices of the vegetables, which are known, from repeated experience,

experience, most certainly to cure the scurvy; I naturally inferred, that if taken like them in a quantity sufficient, it would, in all human probability, produce the same salutary effects.

'Now as *malt*, if well dried, and carefully kept in a proper part of the ship, may be preserved sound for a great length of time, I proposed that it should be carried to sea, in order to be brewed into *wort* as often as it might chance to be wanted, and thus prove a remedy always in readiness against a most fatal disease.'

It is now about six years since Dr. Macbride first suggested and strongly recommended this improvement in treating the scurvy at sea; during which time it has only been tried in two ships. Mr. Young gave the *wort* to four scorbutic patients on board his majesty's ship the *Jason*; and Mr. Badenach to six, afflicted with the same disease on board the Nottingham East-Indiaman; and with very obvious good effects.—These ten cases are published from the journals of Messrs. Young and Badenach, and make the chief part of this pamphlet; which we think should be carefully perused by every sea-surgeon. The dreadful havoc which is sometimes made by the scurvy during long voyages; the facility of carrying the malt, and preparing the infusion; together with the evident good effects in the cases here related; make Dr. Macbride's proposal, an object very worthy their attention.

L A W.

Art. 55. A Digest of the Poor-Laws, in order to their being reduced into one Act. With References to the Statutes, and Marginal Observations. 8vo. 1s. 6d. Uriel. 1768.

To explain the seeming inconsistency of a flourishing nation whose late successes abroad have gained the respect of foreigners, and whose plans of improvement at home, indicate an internal prosperity, being so oppressed by the numbers of its indigent poor; would require a discussion too copious for us to enter into. The fact however is so; and a melancholy fact it is. The multiplicity of our laws is also a heavy incumbrance, long felt and lamented in all transactions wherein property is concerned: but the very laborious and judicious Compiler of the Digest before us, has represented the perplexed state of our laws so pertinently in his prefatory advertisement, that it is but justice to recommend it to our Readers; as they will see therein, at large, his own very cogent reasons and arguments to evince the necessity of his undertaking.

As this is evidently the work of an accurate gentleman of the law, preparatory, as the title imports, to the reduction of these statutes into one, it affords no other opportunity for remark than as to the manner of digesting the matter; which is judiciously and carefully classed under the proper heads. This is rendered clear at first view, by a short analysis of the subject at the beginning, and by a table of the particular clauses, at the latter end.

T H E
MONTHLY REVIEW,

For JUNE, 1768.



Remarks and Dissertations on Virgil, with some other Classical Observations. By the late Mr. Holdsworth. Published, with several *Notes*, and *additional Remarks*, by Mr. Spence. 4to. 11. 1s. Doddsley. 1768.

MR. Holdsworth, from whose manuscripts these observations are published, was a gentleman who studied the classics, and particularly Virgil, with great taste and erudition. He gave up his time and fortune to every enquiry that might elucidate his favourite author, and his knowledge of him was greatly improved by residing in those provinces where he lived and wrote. His principal aim, Mr. Spence informs us, was to acquire a more perfect insight into the *Georgics*; of which he intended to have given the world a new edition with his notes adjoined; but he did not neglect observations on the other parts of Virgil's works, as they came in his way. Mr. Holdsworth, dying in the year 1746, left his papers to the care of a friend, who discreetly put them into the hands of Mr. Spence, that so great a treasure might not be lost to the world. To render it still more valuable, the ingenious Editor has added several remarks of his own, as well as some others from the contributions of his friends.

To give a distinct view of a work so miscellaneous is impossible. To discharge the task of criticism here, we must be contented to offer such observations as occurred to us on perusing the remarks of Mr. Holdsworth and Mr. Spence.

ECL. I. v. 16—18.

Sæpe malum hoc nobis, si mens non læva fuisset,

De calo tactas memini prædare e quercus;

Sæpe sinistra cavâ prædixit ab ilice cornix.

* The late Duke of Argyle, when he was upon his travels in his youth, had a dispute with Pere Colonia, the then librarian

rian of the Jesuit's college at Lyons; in which he quoted this verse to prove that *sinistra* was used for unlucky. The good father (and he was really a very good man) denied the authority of the verse, and quoted Servius for its being spurious. It is certain also that it is omitted in one of the most ancient manuscripts of Virgil in the Vatican.' SPENCE.

Though Mr. Spence has not given his own opinion concerning the authenticity of this line, we cannot help observing that there are two circumstances which seem to prove its illegitimacy. The first is the word *leva* introduced before; which, supposing *sinistra* to stand where it does at present, would create a kind of play upon words which Virgil held in abhorrence. The second is, that it was contrary to the doctrine of augury, that the *sinistra cornix* should forebode ill fortune; for Cicero de Div. tells us *à sinistra cornix ratum facit*. We own, indeed, that the word *sinistra* is often used to signify unlucky without respect to situation, yet we cannot believe that so ambiguous a word should be introduced so near to *leva*, and that circumstance alone is sufficient to confirm us in the opinion of Servius, that the verse is spurious.

ECL. III. v. 82—83.

Dulce satis humor, depulsus *arbutus* hædis,
Lenta salix sæto pecori; mihi iolus Amyntas.

* Mr. Holdsworth doubts whether *arbutus* signifies the strawberry tree in particular; and seems rather to have thought it was used among the Romans as a general name for small trees or shrubs of the wood, bearing wild fruit.' SPENCE, HOLDSWORTH.

We have ever been of opinion that the *arbutum* of the ancients signified the wilding; *arbutus* the tree that bore it. Mr. Holdsworth observing, from several of the epithets given to it, that it could not be the strawberry tree, too hastily inclines to think that it is no tree in particular.—The epithets applied to it determine against this. The shade of it was so pleasant that the ancients loved to repose under it; this could not be said of shrubs in general; but such is the shade of the tree we speak of. It was of a rough knotty texture, *arbutus horrida*, and so is the tree that bears the wilding. The wood was proper for making hurdles, *arbutæ crates*, and so is this. It was to be found chiefly in the woods, *dant arbutea sylvæ*; and there it grows commonly in the North of England. The bees gathered honey from the *arbutus*, *pascuntur et arbutea passim*, and so they do from the wilding; cattle were fond of feeding on the leaves and branches of the former, *jubeo frondentia capris, arbutea sufficere*; so they are of the latter. The fruit of the *arbutus* was of a blushing

blushing red colour; *pomoque onerata rubenti arbutus*; the wild-
ing is the same.

ECL. IV. v. 45.

Sponte sua *sandyx pascentes* vestiet Agnos.

‘Why does Pliny say (Nat. Hist. lib. xxxv. c. 6.) that Virgil in this place mistakes *sandyx* for an herb? as some of the writers of dictionaries also call it, on the authority of this verse only.’ SPENCE.

The reason why Pliny supposed that Virgil mistook *sandyx* for an herb, is the introduction of the word *pascentes*, without any other apparent propriety. Virgil must either have understood *sandyx* to be an herb, or he must have filled up his verse with a weak and superfluous epithet. He might be out in his natural history; he seldom failed in his poetical judgment.

ECL. VI. v. 74—78.

Quid loquar? aut *Scyllam* nisi, quam fama secuta est,
Candida succinctam latrantibus inguina monstria,
Dulichias vexasse rates, et gurgite in alto
Ah timidos nautas canibus laceasse marinis?

So Propertius,

Quid mirum in patrios *Scyllam* sævisse capillos?
Candidaque in sævos inguina versa canes?

And Ovid,

——— *Scylla*, patri cano furata capillos

Pube premit rabidos inquinibusque canes.

This is one of the very few stories in which the poets of the Augustan age disagree with themselves: for Ovid, in his *Metamorphosis*, lib. viii. v. 150. and Virgil, in his *Georgics*, lib. i. v. 404. speak of this very *Scylla*’s being turned into a bird.’ SPENCE.

It must be owned that, at first sight, there appears an inconsistency in these accounts of *Scylla*’s transformation, but Mr. Spence would probably have suspended his censure of the ancients on this head, had he concluded, as we do, that *Scylla* was changed into a triform monster; her upper parts being in the form of a bird, her middle in that of a dog, and her lower in that of a fish. For the two former shapes we have sufficient authority, and Hyginus, Fab. 198. supplies us with proof of the latter. The poets, it seems, as it suited their convenience or inclination, gave her each or all of these forms; and yet they could hardly be said to disagree with themselves.

ECL. X. v. 16.

——— *Nostrum* nec pænitet illas.

‘Martyn thinks that these words may be explained by an hypallage, and have the same force as *nec illarum nos pænitet*; but I believe we shall not find any approved writer, who uses

such an hypallage. And, indeed, I think such hypallages are nothing else than the dreams of grammarians, and veils to cover their ignorance. See the very learned Dr. Clarke on Homer, ll. d. 566. The sense then of this passage I take to be this: "Neither have we been a disgrace to pastoral poetry; but have sufficiently adorned it by our poems." For it is evident, Gallus exercised himself in pastoral poetry as well as Virgil, from what follows, ver. 50, 51.' ANON.

The author of this note, notwithstanding the boldness of his assertions, appears to be in the wrong, and the suggestion of Dr. Martyn seems to be right. The construction of the former is far-fetched and metaphorical; that of the latter is easy and obvious: but this depends on the admission of the hypallage; and wherefore should we not admit it? The author of the above remark believes that we shall not find any approved writer who uses such an hypallage. It is very certain, however, that such hypallages are to be found in the most respectable writers. The Remarker further thinks that hypallages are nothing else than the dreams of grammarians. He seems not to be aware that, upon this principle, he makes both Horace and Ovid, but particularly the latter, in many places, speak absolute nonsense.

GEOR. L. I. v. 133, 134.

Ut varias *usus* meditando extunderet aures

Paulatim———

'*Usus* is commonly rendered here *experientia*, but I should rather take the word in its vulgar sense, for use and expediency: for Virgil certainly means, that man being left to himself, the necessities of life forced him to rack his thoughts and industry, to discover by little and little that variety of arts we have in the world.

'It may likewise signify frequent trial or experiments, for in that sense Virgil uses the same word, Georg. li. v. 22.

Quos ipse via tibi repperit *usus*.

HOLDSWORTH.

We are of opinion that the word *usus* in the above passage is not so properly to be rendered either by use or experience as by necessity; in which sense it is frequently to be found.

GEOR. I. v. 145.

——— Labor omnia vincit

Improbis.

Mr. Holdsworth explains the word *improbis* here by *continuis*, which explanation, however, is not his own; for Pomponius had done the same before him. But *importunus*, we apprehend, and not *continuis*, will most properly represent it in this, as it does in the following passages:

Tum

Tum cornix plena pluviam vocat *improba* voce.

* * * *

Nec tamen (hæc cum sint hominumque, boumque labores
Verfando terram experti) nihil *improbus* anfer,
Strymoniæque Grues, et amaris intûba fibris,
Officiunt.

GEOR. I. v. 150—154.

Mox et frumentis labor additus; ut mala culmos
Effet rubigo, *segnis*ue horreret in arvis
Carduus:—

* Dr. Martyn well observes that *horreret* is very properly applied to the thistle, which is horribly armed all over with prickles. His interpretation of *segnis* is not so easy. He ventures, he says, with Mr. Benson, to translate it *lazy*, believing Virgil called the thistle lazy, because none but a lazy husbandman would suffer so pernicious a weed to infest his corn. This is a new sort of metaphor I am not acquainted with. May not *segnis* be put by way of opposition to *horreret*? a worthless, good for nothing weed looking fierce, and making a terrible figure, is a good contrast.' HOLDSWORTH.

This interpretation is certainly better, as the idea it conveys is more natural and poetical than that of Dr. Martyn, but, unless it were for the sake of striking out a beauty, it was hardly necessary to meditate a moment on the acceptation or propriety of the epithet; *segnis* in the Latin, as well as *αργος* in the Greek, indifferently signifying either idle or worthless.

The following is a very fine criticism, and we shall quote it without any remarks, as it merits entire approbation.

GEOR. I. 217, 218.

Candidus auratis aperit cum cornibus annum
Taurus, et adverso cedens canis occidit astro.

* Commentators are much divided about the reading and explanation of this passage. The common reading is *adverso*, which not being well understood, Ruæus and others read *avverso*, but still are puzzled in explaining it. In my opinion the whole difficulty lies in their making *canis* the nominative case to *occidit*, whereas I think it the genitive, the second verse relating to *taurus* as well as the first, and then the whole will run thus: *cum candidus taurus aperit annum auratis cornibus, et occidit cedens adverso astro canis.*—The design of these two verses is to shew the proper season for sowing millet, and perhaps medica too, which, in my opinion, Virgil says, is from the first of April, to the ides, or thirteenth of the same month. That the beginning of April is signified by the first verse, *Candidus auratis, &c.* it is generally agreed; and I think that the ides are plainly meant by the latter, *cum taurus occidit.* But to set this matter

in a clear light, let us enquire what was reckoned the time of the setting of Taurus, and what the proper season for sowing millet. Columella, Lib. XI. *De re rustica*, C. II. (which is a sort of farmer's almanack) says: *Pridie idus Aprilis fucula celantur*. The stars in the Bull's Head are hid from us the 12th of April. And, in the same chapter, directing what was to be done in the beginning of April, he says, *Milii quoque et Panici hæc prima satio est, quæ peragi debet circa idus Aprilis*. Here we find Virgil and Columella agree very exactly, both as to the beginning and end of the season for sowing millet. The one directs simply as a farmer; the other as a poet. And as Virgil adorns his first verse by an allusion to the ancient sacrifices, in *Candidus*, and *Auratis Cornibus*; and by the latter expression points out the two bright stars that tip the horns of Taurus; and likewise hints at the etymology of the name Aprilis in the word *aperit*; so he beautifies the second verse from the natural enmity between the Bull and Dog; and represents the Bull when setting as yielding to his adversary the Dog, who still remains above, as it were, victorious. (See the Bull and the Dog on the Farnesian globe.)—Taking the two verses thus, the expressions are very poetical, and yet the construction easy, without distorting any word from its proper signification, or changing a letter.

Palladius, likewise, in his month Aprilis, Tit. I. says, *Aprili mense in Aris, quas anica, sicut diximus, præparasti, medica ferenda est*. And Tit. II. *Nunc locis mediocriter siccis milium serimus et panicum*.

Hesiod speaks of the setting of the Pleiades, and of their flying the fury of Orion, as Virgil of the Bull yielding to the Dog:

Εὖτ' ἂν Πληϊάδες σθενος ὄβριμον Ὠριωνος
Φευσσάσι, πιπίωσιν ἐς ἡεροειδέα πόντον.

Op. & Di. Lib. II. v. 237.

As Virgil before takes in the whole season for barley sowing from the autumnal equinox to the fall of the winter rains; and directs the season for flax and poppy so long as it continues dry after the equinox; so likewise here he sets down both the beginning and ending of the seed-time for beans, medica, and millet.

GEOR. I. v. 393, 394.

Nec minus *ex imbri* siles, et aperta serena
Prospicere, et cæcis poteris cognoscere signis.

Dr. Martyn reads *eximbres*, thinking this more poetical than the common reading; and says it is certain that Virgil's meaning could not be, that these observations are to be made during the rain, &c. with submission I think that *ex imbri* does not necessarily signify while it actually rains, but rather immediately after a shower. During which interval one may judge whether the

the bad weather is like to continue or not. Virgil here gives us prognostics of the latter; and *prospicere* plainly insinuates something future; and shews Virgil's meaning to be when the weather is not quite settled, but going to change from bad to good. We find too, afterwards, v. 413, that the showers are but just over, when the ravens foretel a change, and promise fair weather:

———— Juvat, imbribus actis,
Progeniem parvam dulcesque revivere nidos.

HOLDSWORTH.

Two learned men have here made a difficulty where there was none. Dr. Martyn was right in his interpretation, but had no necessity, on that account, to alter the common reading; for *ex imbris soles* will bear the same construction as *ex imbris soles*, and is much more poetical. Had this occurred to Mr. Holdsworth, he would not have taken any pains to prove that *ex imbris* meant after the shower.

GEOR. Lib. I. v. 498—500.

Dii patrii indigetes, et Romule, Vestaque mater,
Quæ Tuscum Tiberim, et Romana Palatia servas,
Hunc saltem everso juvenem succurrere sæclo
Ne prohibete————

‘ Beside less mistakes, our Mr. Dryden has made a very gross one in his translation of this passage. Virgil, by the *dii patrii* here, means the great Triad of deities first received all over the east; and afterwards, successively, in Greece and Italy. These the ancient writers in general, (from Herodotus quite down to Macrobius) usually call by the title of *Θεοί παλαιοί*, or *dii patrii*. There is an endless variety of opinions who these three deities were, who were so much revered in the east; and particularly in the island of Samothrace: but among the Romans it is evident enough that the three deities received as the three supreme, were Jupiter, Juno, and Minerva: and, therefore, Virgil adds the word *indigetes*, to fix it to the *Θεοί παλαιοί*, or the three great supreme gods, received as such in his own country. *Indigetes* here is much the same as *nosiri* in Juvenal; where he is speaking of these very deities (Sat. III. v. 145.) They are therefore no less personages than Jupiter, Juno, and Minerva (the three supreme among all the gods of the Romans) whom Dryden here represents Virgil as calling “Home-born deities of mortal birth.” SPENCE.

It is with the utmost diffidence of ourselves that we controvert the opinion of so learned a writer as Mr. Spence; but the hard censure he has passed upon Dryden, whom he charges with a gross mistake in his translation of the above-quoted passage, induces us, together with the veneration we have for that great poet, to enquire how far the charge is supportable.—In the first place he

tells us that the *dii patrii* of Virgil must be the *Θεοί παλαιοί* of the east: of this, however, we have no other proof than the bare epithet *patrii*, which is known to have great latitude of signification; but which, however, can signify nothing more in this place, when explained by *indigetes*, than the local gods of the country. The *dii patrii indigetes*, Mr. Spence says, are Jupiter, Juno, and Minerva, and *indigetes* is the same as *nostri* in Juvenal, Sat. III. v. 145. By this reference the learned writer has entirely overthrown his own argument. If *indigetes* be “added to fix it to the *Θεοί παλαιοί*, then it is not the same as *nostri* in Juvenal, for there it is in direct contrast to the *Θεοί παλαιοί*; but if *indigetes* be much the same as *nostri* or *nostrorum*, (for so it is in the verse referred to) which can never be denied; then it plainly proves that the *dii patrii* were not the great triad of deities received in the east, and particularly in Samothrace, but gods of a very different stamp. This will appear from the passage referred to.

Quantum quisque suo nummorum servat in arca,
Tantum habet et fidei. Jures licet et Samothracum
Et nostrorum aras, contemnere fulmina pauper
Creditor atque deos, diis ignoscentibus ipsis.

Here is a plain distinction between the gods of Samothrace and of Rome. The former were Jupiter, Minerva and Mercury, the same that Dardanus conveyed from that island into Phrygia, and the *Θεοί παλαιοί* of Mr. Spence, if he pleases; but the latter were different deities, of which there were many in number, and most of them “home-born and of mortal birth.”

GEOR. II. v. 28, 29.

Nil radices egent altæ; summumque putator
Haud dubitat terræ referens mandare cacumen.

‘Some plants may be set reversed with their heads downwards; and that this was known and practised formerly is plain from Columella, who gives particular orders not to plant olives so—*Talæ serra præciduntur, atque earum plagæ utraque parte salce præventur, et rubrica notentur; ut sic quemadmodum in arbore steterat ramus, ita parte ima terram, et cacumine cœlum spectans deponatur. Nam si inversa mergatur difficulter comprehendet; et cum validius convalescerit, sterilis in perpetuum erit.*’ HOLDSWORTH.

With all due respect to Mr. Holdsworth, we apprehend that Virgil, in the above verses, by no means intimates that any plants may be set with their heads downwards; nor any thing more than that they may be propagated by cuttings from the very top of the parent tree. Neither does Columella, in the passage quoted signify any such thing. All he directs is to avoid those mistakes which might easily happen in planting olives from cuttings, by marking the downward end with red. For, adds he,
should

Should you put the upper end of the cutting into the ground, (i. e. by mistake, for want of marking, and not by choice) it will hardly ever grow; at least it never will bear. For our parts we know of no such method of planting as that of reversing the cuttings;—it must certainly be unnatural; and that it was never taught by Virgil, we are well convinced.

GEOR. II. v. 340.

————— Virumque

Ferrea progenies duris caput extulit arvis.

‘Dr. Martyn observes that, on the authority of Lactantius, some read *terrea*: but he supposes that it is an error in the copy of Lactantius. With submission, I think *terrea* the true reading. For the poet supposing that God created every thing in the spring, because the world in its first infancy could not have resisted the violence of great heat or cold; and imagining that man sprung like a plant out of the ground, it would have been very improper for him to have used the epithet *ferrea* on such an occasion, when he was speaking of the tenderness of man.’ HOLDSWORTH.

If one were not inclined to think that this *ferrea progenies* is nothing more than an expression borrowed from the *σιδνε:ν γε:νος* of the Greek poet, there would certainly appear something very reasonable in Mr. Holdsworth's argument. Ruzus, in attempting to explain *ferrea*, has made a strange blunder; for he refers this passage to the restitution of the human race by Deucalion and Pyrrha, borrowing the hardness of the epithet from the stones which they cast. The poet is not speaking of the restitution, but of the original creation of earthly beings. We look upon *ferrea* to be the true reading. The epithet *auris* seems to be introduced in support of it.

GEOR. II. v. 380—384.

————— Baccho caper omnibus aris

Cæditur, et veteres ineunt Proscenia ludi:

Præmiaque *ingentes* pagos et compita circum

Thesidæa posuere: atque inter pocula læti

Mollibus in prati unctos saliere per utres

‘*Ingentes pagos* does not sound Virgilian; and the passage is much more clear, and better poetry, with the alteration mentioned by two or three of the critics, who read *ingentiis* instead of *ingentes*.’ SPENCE.

Mr. Spence has very rightly observed that *ingentes pagos* does not sound Virgilian; for the epithet so applied has not the least shadow of propriety: but neither has that learned writer, nor have the critics he speaks of, discovered any emendation of the passage that is satisfactory to us. The following is, in our opinion, the true reading:

Præmiaque

*Præmiaque in gentes, pagos et compita circum,
Theseidæ posuere*——

The construction then will be this; *Theseidæ posuere præmia in gentes, circum pagos et compita*. The successors of Theseus, and the people associated by him into the form of a city, instituted prizes (*in gentes*) amongst the scattered inhabitants around the villages and places of public exercise—in order to induce them to join their society.—That *gentes* often means an unassociated people, and is put in contrast to *urbes*, many instances might be produced.—Thus Horace;

—— Terruit urbem;

Terruit gentes——

And we have not the least doubt that it is used in the same sense here. Theseus and his successors founded the city of Athens; and to promote its population, *posuere præmia in gentes* *.

[To be concluded in our next.]

* If the learned Editor of this work should differ from us in any of the above remarks, we should be glad to be acquainted with his objections.

Paraclesis; or, Consolations deduced from Natural and Revealed Religion: in Two Dissertations. The first supposed to have been composed by Cicero; now rendered into English: the last originally written by Thomas Blacklock, D. D. 8vo. 5 s. Cadell. 1767.

THE very ingenious Author of this work acquaints his readers, in a letter to a friend, prefixed to it, that his motive for translating the first, and writing the last treatise on consolation, was to alleviate the pressure of repeated disappointments, to sooth his anguish for the loss of departed friends, to elude the rage of implacable and unprovoked enemies, in a word, to support his own mind, which, for a number of years, besides its literary difficulties, and its natural disadvantages, had maintained, he tells us, an incessant conflict with fortune.

For thus, says he, while my constitution was almost irrecoverably shocked by a rapid succession of severe misfortunes, I kept my internal powers awake and active, without either languishing to insipidity, or precipitantly rushing to despair. But finding all the aids of unassisted reason too weak to stem the torrent of evils which threatened to overwhelm me, I felt it necessary to explore a quicker relief, whose operations might be more powerful, and whose basis might be more solid. In this view, the Christian religion expanded all the treasure of her benignity to my afflicted heart: as a solitary traveller, wandering through the burning sands of Lybia, surveys at length a cool and limpid stream

stream to quench the intolerable fever of his thirst; such was the heavenly prospect presented to my bewildered soul. I approached, I tasted, I was in a great measure restored. Thus blessed with cheerful acquiescence in the general destiny of things, and in my own in particular, it was natural for me to wish, that others who felt the same disease, might participate the same remedy; and to flatter myself, that such considerations as had produced this agreeable change in my own heart and understanding, might, in some degree, operate a similar effect upon others. The reason why this discourse was modelled as it now appears, will not protract your attention much longer. I had a view of selecting a society of young gentlemen, in a particular place where I resided for some time, that I might stimulate their intellectual powers in pursuit of truth, and prepossess their young hearts in favour of religion: though this design proved abortive, yet I finished the discourse which was intended to be delivered to them, and now consign both to the world as you see them. What reception they may find from taste and learning, is neither within the sphere of my knowledge, nor the object of my concern. If these imperfect essays are in the least successful, in soothing the pangs of distress, in directing the anxious researches of understanding, in confirming the peace, or improving the piety of an ingenuous heart, these effects will amply reward the labours of your, &c.'

In regard to the piece, which is published among the works of Cicero, under the title of *consolation*, it is well known that the generality of critics have questioned the authenticity of it. Dr. Middleton, in his life of Cicero, says, it is *undoubtedly spurious*: Dr. Blacklock, in the above-mentioned letter, endeavours to prove its authenticity; but what he advances in support of his opinion, however ingenious, appears by no means satisfactory. Be this, however, as it may, the translation is an excellent one, both faithful and elegant: the Doctor's chief care, he tells us, was, not to preserve the phraseology and idioms of the original, but to transfuse into English, as naturally and easily as he could, the spirit and sentiments of his author;—and in this, indeed, he has succeeded admirably.

In the second dissertation, our Author shews, first, that the belief of God's existence and government is attended with as great difficulties as those of the Christian revelation; secondly, that the evidences which support Christianity are no less strong, and still more obvious, than those of natural religion; thirdly, he compares the difficulties that occur in natural and revealed religion; fourthly, he endeavours to prove that the consolations derived from the former are more clearly discovered by the latter, with others which reason could never investigate; and fifthly,

fifthly, he deduces a few plain and natural inferences from the whole.

In discussing these several topics, though the Author shews that he entertains sentiments upon some doctrinal points, where-in the generality of our readers, we apprehend, will differ from him, yet his performance has a very considerable share of merit. The serious reader will be pleased with the spirit which animates it, and those who read only for amusement, will often be delighted with the Author's sprightly fancy, and with his elegant and animated manner of writing, of which we shall give the following specimen :

* Experience, says our Author, will demonstrate, how ignorant we are of our duty, and how reluctant to perform it when discovered. The convictions of reason are too cool and uninteresting, to impress the mind with steady principles of action. Even precepts and injunctions, however authorised, have no force sufficient to command our obedience, to enlighten the darkness of our understandings, to controul the perversity of our inclinations, to rouse and stimulate our consciences. All the lessons of experience, and all the means of human instruction, are frequently impotent. It were therefore greatly to be wished, that the goodness of God would interpose for our relief upon such occasions, to dissipate the shades of ignorance, to quench the flames of impetuous appetite, to excite and animate our progress in virtue, and to deter us from vice, by proper views of its native deformity and dreadful consequences. Hence, in the remotest climes and most barbarous ages, a notion of intuitive communication with heaven universally prevailed. But the strange ceremonies by which these divine emanations were sought, the legendary facts which supported their credit, the various and inconsistent opinions which were propagated by their pretended authority, and, above all, the absurd and immoral lives of those who boasted of such extraordinary gifts, were more than sufficient to refute the confidence with which they were entertained. One nation alone, confined in a distant corner of the world, unknown to the rest of mankind, or despised by them, could produce such credentials as were proper to establish a principle so generally believed, and so weakly supported every where else. Dejected therefore with such gloomy reflections, as the absence of the deity from the human mind must naturally inspire, how could the pious heart, involved in any dilemma of conduct, or oppressed with unforeseen calamity, forbear to exclaim in anguish, " My God, my God ! why hast thou forsaken me ? "

* Amidst the horrors of intellectual darkness and moral depravity, which seemed to extend their baneful and portentuous shade over all the visible works of the Creator, how comfortable and

and welcome must it have been to every soul that was conscious of its weakness, and tenacious of its duty, to learn, that the intercession of Jesus would be employed in procuring from the Father another Paraclete, whose intimate presence should irradiate the minds, inspire the tongues, and regulate the conduct of all who sincerely implored his assistance? By this divine Παρουσία, this *heavenly presence*, the mind is enlightened and animated in its progress, consoled and supported in its afflictions, informed and determined in its difficulties. And though the silent, yet emphatic intimations of this internal monitor, are now of a more private and limited nature; though they do not, as in ages past, transport the soul in visions of futurity, but cooperate with the natural powers of man, in a way more agreeable to themselves; still however the Christian may feel and bless their sacred influence; still he may hear the gentle, yet intelligible, whispers of celestial wisdom, transfusing courage through his heart in every danger, illuminating his understanding in every doubt, and suppressing the agitations of his spirit in every adverse occurrence. Numerous and sublime are the panegyrics which philosophy bestows on the mind of man; but that the living God himself should prefer the human bosom, when pure and holy, to every other temple, was a discovery reserved for him, "who spake as never man spake."

Amongst all the religions dictated by nature, which admitted the doctrine of immortality, none seems to have assigned the soul such tasks, nor promised such enjoyments, as were suitable to the extent of her capacity, equal to the dignity of her powers, and adapted to the purity of her essence. The heathen Elysium was capricious and fanciful; the Mahometan paradise, gross and sensitive. The claims of unassisted reason to future happiness are extremely modest and humble. All the heaven which the mere philosopher can, with any degree of probability, anticipate, is the free and natural use of his social and rational powers exempted from pain and uneasiness. But how far does this idea sink beneath the glory and happiness which Christianity promises its votaries in the world to come? If beyond the present life we look for social felicity, where can a nobler society be found, than "the general assembly and church of the first-born which are written in heaven; an innumerable company of angels; the spirits of just men made perfect; Jesus the mediator of a new covenant, and God the judge of all!" If we are enamoured of rational enjoyments, what entertainment can be more sublime, than to contemplate intelligence and truth in their original fountain, to study the plan in which they operate, and to admire the various forms which they assume! If eternal and absolute immunity from pain, sorrow, danger, and death, delight us; what prospect can be more agreeable to those who
navigate

navigate their way through the various tempests of this tumultuous and fluctuating life, than the harbour of profound and endless repose, which Christianity proposes to our hopes! In this consummation of rational existence and beatitude, every desire of the soul shall be satisfied to its full extent, and every faculty exerted in its utmost perfection; whilst, in everlasting progress, the human being rises to more distinguished heights of improvement and happiness.—But in vain should we attempt to describe things which are unutterable and incomprehensible. The height, the depth, the length, and breadth of these immense possessions, are only known to that infinite Liberality who bestowed them.

‘When the beneficent purposes of virtue are frustrated by oppressive injustice, when detraction endeavours to involve her amiable lustre in darkness, she naturally anticipates a period, when her efforts will prove more successful, and her reputation be freed from the malignity of unjust censure. But these agreeable presages are rather the effect of our wishes, than of our conclusions; as they are neither supported by any induction of reason, nor favoured by any analogy in the course of things. The few instances in which merit is properly rewarded, or vindictive justice asserts its authority, too rarely occur, and are of too little importance to remove all difficulties, and firmly establish the principle of universal retribution. So various are the successes of vice and virtue both in public and private life, so different from their natural tendencies are the issues of actions, so precarious is the tenor of human events, that reason has no fixed, no invariable *data*, from whence to deduce the restoration of universal order and harmony in the works of God. For if, in any period of the divine government, virtue be depressed, and vice triumphant, why may not other periods, and other instances, produce the same unhappy catastrophes? or what grounds has the disappointed inquirer to imagine, that any future circumrotation of things shall place them in a better or happier state? It is therefore from the word of God alone that we can derive ultimate satisfaction in these intricate researches. Hence only we can be informed with certainty, that there is an important æra to come, when the righteous Judge of all the earth will render to every man according to his deeds; “to them who by patient continuance in well-doing, seek for glory, honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation, and wrath; tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God.”

Our Author concludes his work with a letter to a friend, wherein he endeavours to prove, that the ancient philosophers were so far from exhibiting a consistent and evident system of natural theology, that the superior lights and advantages which they possessed, had no other effect than to involve them in deeper and more impenetrable darkness.

Such of our Readers as are unacquainted with the character of Dr. Blacklock, may have recourse to a pamphlet published in the year 1754, by Mr. Spence*, late professor of poetry in the university of Oxford, to whom the Doctor acknowledges himself greatly indebted, not only for introducing him into the republic of letters, but, in some measure, for his present comfortable situation.

* See Review, Vol. xi. p. 481.

Medical Observations and Inquiries. By a Society of Physicians in London. Vol. III. 8vo. 6s. Johnston. 1767.

WHEN the art of healing was as yet in its infancy; when the temples of Æsculapius were the principal or only schools of medicine; and the officiating priests, were the practical physicians: the diseased were then conveyed to these temples; they consulted these medical-divines; and when restored to health, were obliged to hang up a *tabula votiva*, which contained the history of the disease and the method of cure. — Such were the first *medical societies*; such the first public collections of *medical observations*.

The restoration of letters in Europe; the institution of a number of public as well as private societies; the attention to experiment and observation, rather than to hypothesis and abstract theory, added much to the stock of real knowledge; and at the same time, the invention of printing greatly facilitated the communication of that knowledge.

It is with particular pleasure that we sit down to review a third volume of observations and inquiries published by the London medical society. — The first article in this volume, is an account of a *prolapsus uteri et vesicæ*, with a stone in the bladder. — This prolapsus was attended with some peculiar symptoms: and some peculiar appearances likewise in the bladder, and in the situation of the viscera, were observed on dissection. The stomach was drawn down into the umbilical, and the liver into the lower part of the hypogastric region: and the pelvis, which was void of the bladder as well as of the uterus, had received the intestines. This unusual disposition of the viscera, is attributed to a large stone, lodged at the neck of the bladder; which was discovered after the death of the patient, by introducing the finger into the *meatus urinarius*. The stone was shaped

shaped something like a chemical retort; the neck was received into the *meatus urinarius*, and the body projected into the cavity of the bladder.

Art. 2. Case of a feather swallowed by a young lady. Communicated to the medical society, by George Cleghorne, M. D. and lecturer of anatomy in Dublin.

The feather was the 3d or 4th of a goose wing; and was extracted from the oesophagus by a long piece of whale-bone, to each extremity of which a piece of sponge was fixed: the two pieces of sponge were secured by two strings which passed from end to end, and by which they could be easily withdrawn, should the sponge be separated from the whale-bone in the oesophagus. These strings, Dr. Cleghorn thinks, were of service in the operation, by laying hold of the web of the feather; and on that account he recommends an additional number of strings. Notwithstanding the necessary precautions, the throat was the next day so much inflamed as to prevent her swallowing: in the mean time however she was nourished by clysters; the inflammation subsided; and she speedily recovered.—Gurischius, in his treatise on the human chyle, has related two similar cases: one from Zodiacus Medicus, the other from the History of the Academy of sciences.

Art. 3. *An account of two aneurysms in the aorta, described by Mr. Bayford, and communicated by Dr. Hunter.*

The symptoms which attended these aneurysms are enumerated; and the appearances on dissection are illustrated by accurate and well executed engravings. To these are added some useful observations. The dissection of the tumors, says Mr. Bayford, most clearly demonstrated, that they were true aneurysms formed by the dilatation, not of particular coats, but of the whole substance of the vessels.

Art. 4. *The history of a fractured rib, with an emphysema in most parts of the body. By William Leake, surgeon to the garrison of Plymouth, with a Letter of Dr. Huxham, F. R. S. to Mr. Leake, on emphysematous cases from internal causes, communicated by Dr. Hunter.*

The emphysema which Mr. Leake describes, was cured by scarifications, and the other means recommended and practised by Dr. Hunter.—Dr. Huxham, in the letter which is subjoined to this history, mentions putrescence of the humours, as the cause of emphysematous swellings from internal causes. Putrefaction, he says, produces elastic air; and it is not improbable, but that in putrid malignant fevers, this may be generated even in the arterial and venous system, and occasion anxiety, oppression, palpitation, intermitting pulse, deliquium, and other symptoms which occur towards the close of putrid fevers.

* About three years ago, says Dr. Huxham, a full-bodied, middle-aged, sailor (Michael Mc Cann, of the *Modeste* man of war) was seized with a putrid fever and sore throat. He was bled at the beginning, but, his blood appearing in a loose, dissolving state, he was bled no more. A blister was also applied between his shoulders, which soon dried up.

* About the seventh or eighth day of his disease, an *emphysematous* swelling appeared in his face, neck, and all over his breast, especially on the right side. The skin was very greatly stuffed up, and made a crackling noise under the fingers, when touched, as if you had handled a half-blown, dry bladder, and the patient was exceeding stiff, and uneasy with it.

* Mr. Montagu Bacon, the chief surgeon of the navy-hospital here, and the other surgeons attending, were desirous that I should be consulted, and see it, as something very uncommon, which I accordingly did. I examined it with great care, and found the tumor altogether flatulent, and a complete *emphysema*. I advised the fomenting it with sharp vinegar, and camphorated spirit of wine, and, if that should not succeed, to scarify it slightly. The tumor totally vanished in two or three days without any scarification; and he soon recovered from the fever; but he continued very weak for a long time, and remained very scorbutic, as he was before the fever, his gums being very spongy, and bleeding on the slightest touch, or rubbing.

Hence probably, the emphysematous swellings which occurred in the late disease among the horned cattle, and which every one may remember.

Art. 5. *On the benefit of a free admission of cool air in the small-pox, to Dr. Hunter. By Mr. Lee Perkins, Surgeon in Boston, New-England.*

We have here some observations which point out the great usefulness of thin covering and the free admission of fresh air in the small-pox, when the patients are loaded. This our Author experienced through a variety of cases in the year 1752, and says it should be persisted in, till the remains of fever and all disposition to putridity are entirely over.

Art. 6. *Case of an extra-uterine fœtus. By Dr. Charles Kelly, communicated by the late Dr. Macaulay.*

This is a very curious history, with some judicious observations; and we are sorry our Author had not an opportunity of making the dissection more complete. The fœtus was in the cavity of the abdomen; the head presented between the *vagina* and *rectum*; and the placenta was attached to the *peritonæum*. The child was of the middle size, and was alive during the time she appeared to be in labour.

* It may not be amiss to observe, that this situation of the *placenta* seems to corroborate the present prevailing opinion, that a *fœtus* in the womb is not nourished by a transmission of red blood from the mother to the child, but by nutritious juices absorbed from the maternal blood by the *placenta*.

Art. 7. *Account of an Aneurysm by Mr. Thomson, surgeon to the London Hospital, communicated by Dr. Dickson.*

The aneurism here described, appeared at the anterior extremity of the right clavicle: there was a tumor about the size of a large walnut, accompanied with a strong pulsation. The clavicle was forced from the sternum, considerably raised up, and the intervening space was filled by the tumor. The case was mistaken by an ignorant surgeon for a common dislocation of the clavicle, and various and violent methods were employed for the reduction. These efforts proving ineffectual, a poultice was directed to promote the suppuration, as he intended to open the tumor. This process however was prevented; the patient was taken into the hospital, and by proper management considerably relieved. But after some time two gangrenous spots were observed on the tumor. On the separation of one of these the blood rushed rapidly out; the hæmorrhage however was stopped. In three days more there was a second rupture, and this proved fatal. The engravings give a distinct view of the diseased parts.

Art. 8. *An extract of a letter from Mr. Symons, surgeon at Exeter, containing a further account of a curious case related in the Medical Essays of the Society of Edinburgh. Vol. V. Art. 33.*

In the above-mentioned article there is related the history of an *hernia intestinalis*, attended with mortification. The surgeon, as he imagined, cut away six inches of the whole annular substance of the mortified intestine, and near half the *scrotum*, including the spermatic vessels, and testicle of that side. This was in the year 1731. The patient lived till the year 1763. On his death Mr. Symons was desired to open the body.

I readily went, says he, and, upon examination, found the *cæcum* adhering to the ring of the *abdominal* muscles; and the *ileum* and *colon* with their natural appearances. I therefore declared, that no such part of the intestines, as described by Mr. Cookeley, had been cut away, and that the extremity of the *cæcum* and *appendicula cæci vermiformis* were the only parts of the *intestinal* canal that were wanting. I then proceeded to the *scrotum*, where, to my great surprize, I found both the *testes*.

Art. 9. *Case of a preternatural fatness. By Dr. Wade, Physician at Lisbon, communicated by Dr. Morris.*

When Dr. Wade first saw this patient, he says;

‘I found him without any appearance of wasting, but with his eyes sunk, his lips pale, his complexion of a more yellow-colour than usual, with a dry cough, and a difficult respiration, whenever he attempted the smallest degree of motion: his pulse was accelerated only in proportion to the difficulty of respiration, for in a quiescent state it was slow, equal, and without the least intermission. When he was lying down or sitting up, he breathed freely, except when he turned or changed his situation: his urine in quantity and quality was perfect as in health, without any thirst. He could lie in his bed on either side, or on his back

back equally well, after he was once settled in the situation, and the state of his *viscera* was found, as far as could appear from the examination of so prominent a belly.

The conclusion of this case he thus relates :

• He died May the 15th, 1763, about eleven months after the first attack, and for the last fortnight suffered great anxieties, and could not remain a quarter of an hour in one situation, starting up continually ; his swallowing was performed with the utmost difficulty, and, as he expressed it, with three or four efforts, or at three or four times, before it reached his stomach, yet even that symptom was not constant. He vomited up almost every thing he took, and his legs swelled, with the circumstance, for a day or two, of the most excruciating pain in the calf of one of his legs, which went off by reducing the tension and swelling, with discutient stupes and a purge. The glands about the throat swelled, and he discharged *saliva* considerably, for a few days before his death.

• The body was opened the day following by Mr. Scrafton, an eminent and experienced surgeon, who had attended the patient with me all along, and Mr. Dufau, lecturer of anatomy, and surgeon in the Royal Hospital. Mr. Hayes, one of the surgeons of the British Military Hospital, assisted.

• The *adipose* membrane on the breast and *abdomen* was considerably thick, and the muscles, particularly the pectoral ones, were much wasted. The cartilages, which join the ribs to the *sternum*, were ossified, and even by saw were separated with difficulty. Upon raising the *sternum*, the space between the two *laminae* of the *mediastinum* was filled with a prodigious quantity of fat. The cavities of the breast, being opened, shewed a small quantity of water in each, as did the *pericardium* : the heart was buried in fat ; from the basis to the last ramifications of the *coronary* vessels it was excessive, while the muscular substance was flaccid and withered. The auricles and ventricles contained several concretions of a slight fibrous texture, not deserving the name of a *polypus*, and were probably formed in the agony of death. A large mass of fat filled the upper part of the breast, where the *thymus* is placed in young subjects. The lungs were much collapsed, but found without any adhesion. The *abdomen* presented an amazing collection of a fatty substance, not only in the *omentum*, but in the *mesentery* and *mesocolon*, where not a vestige appeared of blood-vessels, glands, &c. which all were buried in a prodigious heap of fat. The liver was large, but free from any manifest obstruction ; the gall-bladder turgid, and the rest of the *viscera* sound.

This paper likewise contains some judicious observations.

Art. 10. *A Case of obstructed deglutition, from a preternatural dilatation of, and bag formed in, the pharynx ; in a letter from Mr. Ludlow, surgeon at Bristol, to Dr. William Hunter.*

In the case here related, a cherry-stone had lodged for three days in the *pharynx*, and was then rejected by coughing. Some time after, the patient observed, that an hour or two after a meal, a small part of what he had taken down, returned into his mouth, not altered in its taste, and without preceding sickness. The proportion of what was thus returned, gradually increased ; so that at last nothing passed into the stomach. On

the death of the patient, part of the *pharynx* was found extended and depressed into a bag: this bag hung down between the vertebræ and the back part of the oesophagus in such a manner, as to contract the opening into the oesophagus, and at last entirely prevent the passage of aliment into the stomach. The peculiarities of this case, are illustrated by three good engravings.

Art. 11. *A letter from Dr. Dickson, physician to the London Hospital, to the members of the Medical Society, containing a supplement to his memoir on the use of blisters applied to the region of the os sacrum, in cases of incontinence of urine.*

Dr. Dickson relates two cases in which the blisters thus applied, had no good effect; nor was it possible indeed that they should; for it was found on dissection, that there was a perforation in the bladder, and an immediate communication thus formed between the bladder and the vagina. Dr. Dickson therefore judiciously observes, that blisters can only be applied with prospect of success, where the incontinence of urine proceeds from a paralytic affection of the bladder.

Art. 12. *An aneurysm in the thigh perfectly cured by the operation, and the use of the limb preserved; communicated by Mr. Burchail, surgeon of Manchester, to Dr. William Hunter.*

This aneurysm was formed by a puncture of the femoral artery with the point of a pair of scissors. The tumor became very considerable; an incision was made the whole length of the tumor, and the artery was tied up. The limb was for some time cold and weak; but by degrees became nearly as strong and serviceable as the other.

Art. 13. *The case of an aneurysmal varix related and described, in two letters from George Cloghorne, M. D. lecturer of anatomy in Dublin, to Dr. William Hunter.*

This is a confirmation of that particular species of aneurysm, which is described by Dr. Hunter in the 36th article of the second volume of these Observations and Inquiries; and which is formed by an *anastomosis* or immediate communication between the artery and vein at the part where the patient had been let bleed, in consequence of the artery being wounded through the vein; so that the blood passes immediately from the trunk of the artery into the trunk of the vein, and so back to the heart. In these cases the operation is not necessary: rest, and the application of warm spirits, are generally sufficient to remove the pain and swelling.

Art. 14. *The case of a diseased eye, communicated by Mr. Hayes, surgeon, to Dr. William Hunter.*

A very unhappy and distressing case, attended with a number of painful and very extraordinary symptoms. It proved fatal; and the dissection discovered, that the disease was first seated in the

the vitreous humour only; and that afterwards it had extended to the coats of the eye.

Art. 15. *Two Cases of incontinency of urine, cured by the application of a blister to the region of the os sacrum.* By A. Fothergill, of Northampton, M. D. communicated by Dr. Dickson.

One of these cases was complicated with a diabetes; the other with an ulcer in the urinary passages. The blister removed the incontinency of urine; and the other complaints were removed by such remedies as were suited to the respective cases.

Art. 16. *An account of several hydatides discharged with the urine.* By Alexander Russell, M. D. F. R. S. and physician to St. Thomas's Hospital.

The symptoms which preceded this singular appearance were the following: a pain in the left *hypogastrium*, attended with a fever; the urine of a natural colour, sufficient in quantity, and passed without difficulty. After a few days the patient complained of a violent pain in the region of the left kidney, extending along the *uréter*, quite to the bladder. There was a total suppression of urine for some hours, a nausea, and vomiting. By proper applications these complaints were in a great measure removed, and he continued well for about a fortnight, when, after using exercise in a carriage, he had frequent and painful motions to make water; passed little at a time; the urine sometimes stopped, and then immediately came freely again; this continued through the night.

Next morning, in passing his urine, it came to a full stop, and gave him exquisite pain; but, after a few minutes violent straining, something seemed to burst, and a small quantity of a liquid, like *pus*, streaked with blood, was discharged; an empty bag, about the size of a large pigeon's egg, soon followed, after which he passed a great quantity of urine, and was much relieved. His urine deposited a sediment like *pus*, with some few streaks of blood, for several days after, during which he voided many more smaller *hydatides*, some of which were round, and about the size of a common garden pea, with a small stalk.

He has had several returns, and passed a great number of *hydatides*, of different sizes, from that of a pigeon's egg to a pin's head: the larger ones are always burst; the smaller, full of a liquid, never quite limpid. In other respects he enjoys a good state of health.

Art. 17. *The case of a hernia humoralis, communicated to Dr. Brooksbury, by Dr. Vaughan of Leicester.*

The *hernia humoralis* is generally supposed to be a disease of the testicle itself. In this instance however it appeared on dissection, that the disease was not seated in the testicle, but in the *tunica vaginalis*. The *testes* and *epididymides* were in a perfectly sound state, neither discoloured, or the least enlarged in

their size: the whole bulk of the part was made up of the substance of the *scrotum*, and the amazing thickness of the *tunica vaginalis*, which was also extended to the *spermatic chord*.

Art. 18. *A palsy brought on by a fall, which occasioned a tumor on, and compression of, the medulla spinalis.* By Dr. Knox, physician to the army, communicated by Dr. Hunter.

The case here related was the consequence of a slight hurt between the shoulders from a fall upon the edge of a chair. It was about three months from the time of the accident, to the day of the patient's death. He was paralytic from the thorax downwards, without any sense of feeling, or motion, in his legs, and a total incapacity of retaining his urine and stools. The day before his death, he lost the use of his arms, and the motion of his head; complained of violent shooting pains thro' the head, was perfectly sensible to the last moment, and died totally paralytic, without a groan or convulsive motion. His appetite was perfectly good, nor did he ever complain of indigestion; and his pulse, till two days before his death, was natural. The appearances on dissection, particularly those of the injured part, are added to the history.

Art. 19. *Of tumors formed by ruptured veins sometimes mistaken for aneurisms.* By Mr. Else, surgeon to St. Thomas's Hospital, communicated by Dr. Russell.

We have here three cases of tumors formed by a rupture of the veins. That the disease proceeded from the state of the vein, and not of the artery, was ascertained by the probe, by injection and dissection.

* *Quere*, (says Mr. Else) if surgeons, by dissecting carefully these tumors, whenever occasion offers, and by attending closely to their cause, rise, and progress, may not soon be able to lay down very probable rules for determining, before they are opened, whether they proceed from an artery or a vein?

Art. 20. *A case of three different growths of teeth succeeding one another, in the upper jaw of a child.* By Mr. Symonds, surgeon at Bath, communicated by Dr. Hunter.

This singular appearance was discovered by an exfoliation from the upper jaw, which brought away two teeth, and exposed to view two small white teeth, like those of an infant, that have newly cut the gum. Some weeks after this, the new teeth dropped out, and the gum closed. In little more than a month, a new tooth was observed just shooting through the gum, in the place of one of the teeth that had dropped out; this grew very fast, was soon followed by another, and both became firm and serviceable.

Art. 21. *The good effects of large doses of musk in a convulsive disease.* By Dr. Owen, physician at Shrewsbury, communicated by Dr. Russell.

A young lady had the curiosity to receive the electrical shock; about three hours after, she felt two or three shocks similar to that which had been communicated by the electrical machine. These slight convulsions returned generally once or twice every day, and in four months had increased to such a degree as to endanger the life of the patient.—A variety of medicines were used, but to no purpose: half a drachm of musk was then given every four hours, and with the desired effect.—The patient had several relapses, but was always recovered by the same medicine.

Art. 22. *An account of some experiments made with the decoction of the root of the mezereon, in cases of venereal nodes. By Alexander Russell, M. D. F. R. S. and physician to St. Thomas's Hospital.*

The first trial which Dr. Russell made of the mezereon, was in a very compounded decoction, recommended as efficacious in removing such venereal nodes and nocturnal pains as had withstood a salivation. Finding it answer beyond expectation, he tried the same decoction for nodes before a salivation, and found it equally successful. That the efficacy of this single ingredient might be the better ascertained, the Doctor reduced the decoction to the following simple form:

R Cort. radic. mezerei recent. ℥j

Aq. fontan. cong. j℔.

Coq. ad cong. j. sub fin. addend. rad. glycyrrhiz. incif. ℥j dos. ℞℞ quater in die.

This decoction he has used for two years, and found it as efficacious as the more compound ones. It is not nauseous to the taste, neither does it disagree with any stomach or constitution. It does not sensibly increase any of the secretions; in two cases indeed it proved laxative, but both these patients were naturally very easily moved.

The disease, says Dr. Russell, for which I principally recommend the decoction of the *mezereon* root as a cure, is the venereal node, that proceeds from a thickening of the *membrane* of the bones, which appears to be the cause of the greatest part of those tumours, at least when recent; when there is an *exostosis*, I am afraid nothing is to be expected from it; and, when the bone is carious, no cure is to be expected without an exfoliation; but, even in this last case, it will sometimes disperse the tumor.

In a thickening of the *periosteum* from other causes, I have seen very good effects from it; and it is frequently of service in the removal of those nocturnal pains, with which venereal patients are afflicted, though, in this last case, excepting with regard to the pain that is occasioned by the node, I own I have not found its effects so certain, as I at first thought I had reason to believe it. A very few doses however of the *sublimated solution*, joined to it, seldom fail to remove them.

I do not find it of service in the cure of any other symptoms of the venereal disease, and therefore commonly add mercurial medicines, when there are any such; and think the *subl. sl.* sometimes assists it in

dispersing nodes; but whether the small quantity of mercury, that I have so often given by way of security, after the removal of the nodes, when they were unattended with other symptoms, was necessary, I confess I am apt to doubt, as I have not yet found, that they have returned, in those cases where it was omitted.

To this general account of the virtues of the mezereon, are added seventeen cases; and out of this number there was only one in which it was unsuccessful.

Art. 23. *Some observations concerning the various success of the cicuta in Ireland. By Dr. John Rutty, physician in Dublin, communicated by Dr. John Fothergill.*

From Dr. Rutty's inquiry it appears; 1. That in scrofulous tumors, the cicuta has manifested undoubted efficacy. Some of these it completely dissolved, and the cure stood for several seasons; in others, the patients frequently suffered a relapse, especially in the spring of the year. 2. That in cancers, it has never produced any material ill effects: that in many it was attended with no sensible change; in others, it retarded the progress, and alleviated the symptoms; but that in no one instance, did it perform a radical cure, except a history communicated by Dr. Cleghorn, and printed in this article, may be deemed such. 3. That in many corrosive and malignant ulcers, it mended the discharge and disposed them to heal.

Art. 24. *Observations on the mischiefs occasioned by the sudden stopping of salivations, together with their cure. By John Silvester, M. D. F. R. S.*

The cure proposed by Dr. Silvester, is again to have recourse to the use of mercury, so as to raise a salivation; and a salivation, he says, thus exerted, will effectually remove the disease which was occasioned by the check of the former salivation.

Having frequently, says Dr. Silvester, observed some very excruciating pains, in different parts of the body, subsequent to a salivation, which, as their cause or nature was most generally mistaken, baffled all endeavours to remove them, it may be of some use to publish the three following cases, and the more so, as it might perhaps not so readily occur to every one, with what degree of propriety they might salivate a person, for the cure of ills which had no other cause than a preceding salivation.

The first case, is that of an officer who was exposed to excessively cold weather while under a gentle salivation. The salivation was suddenly stopped. At this time the patient's hands and feet were so benumbed, that he thought he should never recover the use of them. As he became warmer, however, the numbness went off, and was succeeded by continual excruciating pains.—On hearing this account, Dr. Silvester had immediate recourse to the use of mercury; a small quantity produced a plentiful salivation, and the pains were perfectly removed,

In the second case, the patient complained of an intolerable headache, which troubled him day and night: he had been salivated about a year and an half before, and had never been perfectly well from that time. Dr. Silvester ordered a course of mercurial pills, a salivation was soon raised, he became easier, and was perfectly well in less than a fortnight.

The last is a very extraordinary case, and in which there could be no suspicion of any venereal infection. The patient had taken some calomel pills for other complaints, which produced an unexpected salivation; being extremely thirsty, and in a profuse sweat, she got out of bed to look for something cold to drink: nothing was to be met with but some red wine, of which she took a hearty draught. This lay very cold on her stomach, the salivation instantly stopped, and a pain was felt to the right of the *scrobiculus cordis*. A vomiting soon succeeded, and from that time the stomach immediately rejected every thing that was taken down. All attempts to remove this complaint were ineffectual; the vomiting continued for several months, and she was reduced to the last extremity. She now confessed what she had done during the use of the pills; the present disease was better understood; the mercurial course was resumed; and the patient was soon restored to health. This case is very minutely related, and is worth the perusal of every medical reader.

Art. 25. *A palsy occasioned by a fall, attended with uncommon symptoms.* By M. Maty, M. D. R. S. Sec.

The Count de Lordat, by being overturned in a coach, injured the membranes of the *medulla spinalis*, in consequence of which the *medulla spinalis* itself, and the *medulla oblongata* likewise, became diseased. A number of paralytic affections ensued, and, after putting on a variety of appearances for more than four years, proved fatal. This paper contains an account of the progress of the disease, and the appearances on dissection.

‘Perhaps, says Dr. Maty, in time, medicine, growing bolder than it now is, will, in these desperate cases, venture upon a perforation of the bony *theca* of the *spinal* marrow, and imitate the operation of the *trepán*, either to discharge fluids, or to remove compressing bodies, to bring thickened *membranes* to suppuration, or to exfoliate carious bones.’

Dr. Maty is at once sensible of the fatal tendency of the disease, when proceeding from such a cause, and of the almost unsurmountable difficulties which must attend the operation.

Art. 26. *The case of a lady labouring under a diabetes, attended with uncommon irregularities of the pulse, and palpitations of the heart.* By Richard Brookesby, M. D. Fellow of the Royal College of Physicians, and of the Royal Society.

The pulse in this patient beat full and strong for seven or eight

eight strokes, and then there was a sudden stoppage for four, five, six, seven, and once eight seconds, before her pulse returned. This peculiar symptom, together with some other nervous affections, Dr. Brocklesby apprehends were removed by *assa fetida*, native cinnabar, and *fores mortiales*. The diabetes was cured by drinking allum whey twice a-day for six weeks.

Art. 27. *An account of the effects of castor and the Peruvian bark, in the whooping-cough.* By Michael Morris, M. D. physician to the Westminster Hospital, and F. R. S.

We have in this paper five cases of the whooping-cough, in which the medicines here mentioned had an evident good effect: in four of these, the bark and castor were given jointly; in the other, the castor only. The histories are very short, and we do not learn at what period of the disease these medicines were administered. The bark was suggested to Dr. Morris, by his reflecting on the great analogy between the whooping-cough in children and intermitting fevers in adults: and the castor from his considering it partly as a spasmodic affection. With respect to the great analogy between the whooping-cough and intermittents, Dr. Huxham says; * *Atqui periodica hujus Pertussis accessio, baud minus certa sæpe quam vel intermittentium paroxysmus, non multum abesse ab earum indole hunc morbum indicat: hoc magis etiam probabile videtur, quod uterque morbus, eadem plerumque tempestate grassatur, ab eadem prope causa pendet, et iisdem fere curatur remediis.* As to the advantages which may be expected from the bark in this disease, Dr. Bisset, a judicious practical physician, makes the following pertinent observations: † ‘I must own, says he, I never was so fortunate as to make an absolute cure, in any case of this disease, by a copious exhibition of the Peruvian bark; that is, to suppress it at once finally, as we cure an ague with that valuable simple medicine.’ ‡ ‘When the bark is given, in the increase, or height of the disease, in large quantity, and especially if it be taken in substance, with a view to suppress the whooping-cough, it dries up the phlegm in some measure and renders it more viscid, and the coughing fits become more violent and straining to the patient: in the decrease of the disease, when the final period is yet remote; or if the intervals between the coughing fits are short, it produces nearly the same effect, but is less hurtful. But when the decrease is much advanced, and the intervals of the fits are long, the bark may sometimes suppress the disease without any bad consequence.’ It is chiefly useful however, he thinks, in strengthening, and preventing a relapse.

* Huxham Observations, Vol. I. p. 77, editio secunda.

† Bisset's Observ., p. 181.

‡ Ditto, p. 183.

Art. 28. *An essay on the advantages of very early inoculation.* By M. Maty, M. D. R. S. Sec.

It is a doubt with some, whether the practice of inoculation, though beneficial to individuals, is not detrimental to the community, by the propagation and increase of the natural small-pox. Dr. Maty, in order to remove this objection, and to render inoculation at once beneficial to individuals and to the public, proposes that the practice should be early and universal; in one word, the Doctor's scheme is this, that every child which is born into the world should be inoculated within the month. He endeavours to defend this scheme by such arguments as are generally urged in favour of early inoculation; he takes notice of the objections which may be made to this practice; he thinks too, (but with slender foundation, we apprehend) that the disease might be thus even entirely annihilated; and concludes in the following spirited manner:

‘But, by degrees, the example set in the metropolis would be followed in the principal cities, and, thence extending in time over all the country, might, in less than half a century, put an end to the very existence of a distemper, which, from its first appearance, has made more havock, than the most destructive wars. Happy would it be for us, if this desirable revolution could be brought about in our days, and if posterity, remembering only the name of this fatal scourge, should have it in their power to say! The small-pox, which, like the leprosy of the ancients, is now only known by their descriptions, was in the twelfth century, spread all over Europe by ignorant and enthusiastic bands, and by a wiser generation extirpated in the eighteenth.’

With respect to the point in question, we are sensible that weighty objections may be made to so very early an inoculation: and on the other hand, we are not less sensible of the danger from accidental infection before the subject arrives at the most eligible age. The inoculator, who wishes as far as possible to secure his character and success, would probably chuse to defer the operation to two or three years of age. An absolute monarch, who had in view the strength and population of his state, and designed that every subject should escape the risk from accidental infection, would, perhaps, enjoin an early and universal inoculation. He would probably likewise, instead of the very early and more exceptionable period pointed out by Dr. Maty, order that every child should be inoculated before it was weaned, and before it was nine months old.

Art. 29. *An account of the effects of freely admitting cold air in a case of the confluent small-pox.* By Richard Huck, M. D. physician to the army.

The patient recovered. He had not only, however, the advantage of freely admitting cold air, but he was bled likewise on the fourth day of the fever, and took a purgative which operated five times; in the evening the small-pox began to appear.

The

The night of the fifth, he took another purgative, which operated fourteen times. This patient had also the assistance of opiates, and a mixture with some of the spir. vitriol. ten.

Art. 30. *A letter from J. Fothergill, M. D. F. R. S. relative to the cure of the chin-cough, to the medical society in London.*

The medicine recommended by Dr. Fothergill is the tartar emetic, to be given every forenoon in such a dose as to excite an easy vomiting: at night, if the fever be vehement, a smaller dose of the antimonial is given, with a few grains of nitre, and the pulv. e contrayerv. c. and this, the Doctor observes, generally procures an agreeable diaphoresis.

Art. 31. *An account of the effects of opium and musk in a case of the locked jaw and opisthotonos.* By Richard Huck, M. D. physician to the army.

One of Dr. Huck's patients, who had his arm taken off at the articulation of the os humeri, was seized with the locked-jaw. The usual doses of the opium and musk were ineffectual. From the ninth therefore to the fifteenth day of the disease, he had an ounce of musk rubbed down with sugar, and a drachm of opium, mixed in a pint of common julep, of which he took two spoonfuls at such intervals as to consume the whole in twenty four hours. By this method, the wound put on a good appearance, and the patient perfectly recovered. Two soldiers at the siege of the Havannah had the locked-jaw without a wound, or indeed any apparent cause, except their being alternately exposed to the scorching rays of the sun, and night dews, in the months of June and July. They were cured by the julepum e camphora and large doses of opium. After this, Dr. Huck saw two patients die of the locked-jaw, *without a wound*, in the foreign hospitals, but neither of them used any opium.

Art. 32. *An account of the good effects of magnesia in severe vomitings.* By William Watson, M. D. F. R. S.

These vomitings were so severe as to occasion abortion, and, after some time, frequently brought on general convulsions. She had constant and severe pain in the stomach, and whatever she brought up was sharp to such a degree, as to make her mouth and throat very sore. Dr. Watson directed her to drink plentifully of small, warm, unsalted mutton broth, and vomit with it so long that it should be discharged with no other taste than that of broth. She then took one dram of magnesia in a small draught of veal broth; and this was to be repeated as often as the pain returned. In three days she had taken three ounces of magnesia, and in the three succeeding days two ounces more. The vomitings ceased, the convulsions left her, and she was entirely restored by drinking freely of a decoction of the Peruvian bark.

Another

Another patient, afflicted with similar complaints, was cured by the same treatment.

Art. 33. *An extract of a letter from Mr. William Hay, surgeon at Leeds, to Dr. William Hunter, with an account of an extra-uterine fœtus.*

The peculiarities of this case were, that the placenta remained in the uterus, while the fœtus was lodged in the cavity of the abdomen. The history of the disease, and the appearances on dissection, are candidly related by Mr. Hay.

Art. 34. *Cases of the bite of a mad-dog.* By Thomas Dickson, M. D. physician to the London Hospital.

The first of the three cases here mentioned, was the only one which came under our Author's immediate inspection, and of this he has given a circumstantial history. Opium and the warm bath were the chief means used for the relief of this patient: and the last of these, Dr. Dickson says, had an evident effect in quieting the spasmodic affections of the fauces.

Art. 35. *The operation of the paracentesis thoracis, proposed for air in the chest; with some remarks on the emphysema, and on wounds of the lungs in general; By Mr. William Hewson, reader of anatomy. Communicated by Dr. Hunter.*

A painful and difficult respiration, with danger of suffocation, may arise from either water, pus, or air confined within the cavities of the thorax, and pressing upon the lungs. In the two first of these cases an opening has been made into the thorax, and the extravasated fluid evacuated, to the great relief of the patient. Mr. Hewson thinks the same practice may be adopted where the fluid is air, and with the same prospect of success: and this whether there be any external *emphysema* or not. For he is almost convinced, that the confinement of the air in the cavity, occasions the worst symptoms in that disorder, and even death itself.

The more clearly however to ascertain this point, Mr. Hewson made five experiments. He wounded the lungs of a rabbit and of a dog, by passing a knife through the intercostal muscles and pleura: but the expected *emphysema* did not ensue. The same experiment was repeated with a blunt probe instead of a knife: our Author was still disappointed; there was no *emphysema*; no symptoms of extravasation of air. On killing these animals, he found the wounds in the lungs closed, with a slight ecchymosis surrounding them: and on blowing into the lungs, the air did not escape through the wounded parts. It was plain therefore that the *emphysema* was prevented by the ecchymosis and the closing of the wounds.

Mr. Hewson then made an opening into the thorax of another rabbit, but so cautiously as not to wound the lungs. Air was blown through the wound, the wounded part covered, and the

the air confined in the cavity. The animal immediately breathed with difficulty, and the painful and dangerous symptoms which accompany an emphysema came on. The compress was removed from the wound, the air rushed out, the animal recovered its natural manner of breathing, and was not at all the worse for the operation.

From these experiments Mr. Hewson was almost convinced, that it was the air confined in the cavity of the thorax which occasioned the dangerous symptoms in the emphysema, and not the mere wound of the lungs, or the external inflation of the cellular membrane. Nothing was wanting to amount to a full proof, but to demonstrate in a true emphysema, the existence of air in the cavity of the thorax. Such a case soon occurred.—A young man, by throwing himself out of a window in order to escape from a fire, fractured his skull. In the evening he became emphysematous, breathed with difficulty, and died about the middle of the night. The external emphysema was but just perceptible, and that only on the right side. On opening the abdomen, the diaphragm was observed loose and depressed on the right side. On puncturing the thorax, some air rushed out: the lungs were much collapsed, which must have been occasioned by the pressure of the air, as there was no extravasated blood or lymph. It is remarkable indeed in this case, that the rupture in the lungs was not opposite to the fractured rib; but on the middle of that surface of the lungs, which lies upon the diaphragm; and was occasioned by the sudden shock from the fall.—Air being thus demonstrated in the cavity of the thorax, Mr. Hewson thinks his supposition fully proved.

Experiments must always have their use, even in cases which are nearly self-evident. As to ourselves we have always considered the difficulty and laborious respiration in the emphysema, as the effect of air confined within the cavity of the thorax, and pressing upon the lungs: neither indeed can the symptoms be explained upon any other supposition.—In reviewing the case of an emphysema related by the ingenious Mr. Cheston, we made the following observation. The air which issues through the wounded lungs, insinuates itself between the pleura and lungs, and exerts a proportional pressure upon the latter: hence the laborious and painful respiration; and the danger of suffocation. The same observation is insisted on in the succeeding paragraph*.

Mr. Hewson very justly observes, that when the tightness and sense of suffocation are considerable, the appearance of emphysema should rather be considered as a favourable symptom. And when the danger of suffocation cannot be avoided by the

* Monthly Review, Vol. xxxv. pages 453, 454.

air being thus forced out into the cellular membrane, and evacuated by means of scarifications, we apprehend an opening may be made into the cavity of the thorax, agreeable to the proposal of Mr. Hewson, with safety, and with great probability of success.—This paper likewise contains some sensible and judicious remarks on extravasations of air into the cavity of the thorax, where there is neither wound or fractured rib.

Art. 36. *A case of an almost universal emphysema, in a letter from Dr. Alexander Russell to Dr. William Hunter.*

There is nothing particular in this history. The good effects of scarifications, through which the air had a free exit from the cellular membrane, were very obvious.

The 37th and last article in this valuable collection, contains observations on the use of hemlock, by the eminent and judicious Dr. Fothergill. The cicuta, he says, is anodyne, corrects acrimony, and promotes the formation of good matter.—In cancers, he cannot produce one instance, in which this medicine has complicated a cure; he can recollect several, however, in which it has changed the symptoms for the better.—In serofulous cases the cicuta has been used more successfully; of which he gives several histories.—This paper likewise contains some useful observations, on the preparation, dose, and manner of administering the cicuta.

An Account of the Manners and Customs of Italy; with Observations on the Mistakes of some Travellers, with regard to that Country. By Joseph Baretti. 8vo. 2 Vols. 10s. Davis, &c.

SCARCE any writings are better calculated to wear off national prejudices, to open and enlarge the mind, and give it a liberal turn of thought, than such as contain accounts of the manners and customs of foreign countries; especially when such accounts are given by persons properly qualified for the task; by candid, discerning, and well informed writers. On the contrary, when men of narrow and illiberal minds, filled with prejudices in favour of their own country, and big with contempt for every other nation, pay a short visit, for instance, to France, Spain, or Italy, and, on their return, publish accounts of French, Spanish, or Italian manners, their accounts seldom answer any purpose but that of heightening national pride, and confirming national prejudices: instead of improving and refining the public taste, they debase and corrupt it. Such writers may indeed, give minute and faithful descriptions of dinners and suppers, draw just and striking pictures of roads and road-carriages, postillions, cooks, beds, lodging, &c.

&c. &c. but having no opportunities of being introduced to good company, or of making proper observations, their accounts of manners and customs must necessarily be very imperfect, trifling, and unsatisfactory: the encouragement given to them, indeed, reflects dishonour upon a nation, and must give foreigners an unfavourable idea both of its taste and manners.

It would be easy to exemplify and illustrate the truth of these observations, but as almost every reader may do this for himself, and as it would be an invidious task for us reviewers, we shall proceed directly to the work before us, from which we have received much information and entertainment. Mr. Baretti's manner of treating Mr. Sharp, is indeed extremely coarse and illiberal, and, consequently, quite inexcusable. His partiality to his native country (which, when kept within due bounds, might be not only natural but laudable) has made him violate the rules of decency and good breeding, to such a degree as must expose him to the censure of every liberal-minded reader. His book, notwithstanding this, has very considerable merit, as will appear from the extracts which we shall lay before our Readers.

He acquaints us in his preface that his work was not undertaken solely with a design to animadvert upon the remarks of Mr. Sharp and other English writers, who after a short tour have ventured to describe Italy and the Italians: much less, he says, would he pass it upon his readers for a complete and satisfactory account of that celebrated country, taken in any one of those many points of view, under which it may be considered. He had long observed, with some indignation, he tells us, that the generality of travel-writers are apt to turn the thoughts of those young people who go abroad, upon frivolous and unprofitable objects, and to habituate them to premature and rash judgments upon every thing they see.

‘I have therefore taken occasion, continues he, especially from this book of M. Sharp, to make them sensible, if I can, of the errors they are led into, and to point out to them some objects of enquiry more worthy of the curiosity of sensible persons, and caution them against being too ready to condemn every thing but what they have seen practised at home. An indiscriminate admiration of foreign manners and customs shews great folly; but an indiscriminate censure is both foolish and malignant.’

He sets out in his first chapter in the following manner:

‘Few books are so acceptable to the greatest part of mankind, as those that abound in slander and invective. Hence almost all accounts of travels, published within my memory, have quickly circulated, and were perused, at least for a while, with great eagerness, because they have been strongly marked with these characters. Men are fond of the marvellous in manners and customs as well as in events; and a writer of travels, who would make himself fashionable in his own country, is generally foolish enough to bring from abroad abundant material for gratifying,

gratifying, at once, the malignity and the love of novelty, that must predominate in so many of his readers; and he who is so little conversant in the affairs of his own country, as not to have any of his speculations upon domestic affairs produced without ridicule, may with safety, and sometimes with reputation, be very wise in those of other countries.

'An author of this cast, after a slight survey of the provinces, through which he has had occasion to take a short ramble, returns home; and snatching up his pen in the rage of reformation, fills pages and pages with scurrilous narratives of pretended absurdities, intermixed with the most shocking tales of fancied crimes; very gravely insisting, that those crimes and absurdities were not single actions of this and that individual, but general pictures of nature in the countries through which he has travelled. Every unexperienced reader will infallibly be pleased with an opportunity of laughing at the prodigious folly of him who lives on the other side of the sea, and will always be glad to find that he may bless himself for not having been born in the wicked country beyond the mountain. Thus falshood is palmed for truth upon the credulous, and thus are men confirmed in a narrow way of thinking, and in those local prejudices, of which it ought to be the great end of travelling, and books of travels, to cure them.

'An itinerary lately published by Mr. Samuel Sharp on the customs and manner of Italy, seems to me above all others a book of this kind. Whether it is to be considered as a candid and instructive account of a foreign country, or as the offspring of an ignorant, careless, and prejudiced writer, will be occasionally examined in the following sheets: and should I prove earnest in the defence of my country, of which he has given so very extraordinary an account, I hope I shall be excused by the generous sympathy of all Englishmen, who are so laudably partial to their own.

In the remaining part of this first chapter, Mr. Baretti endeavours to prove that Mr. Sharp was totally unfit for the difficult task he undertook, as he was ignorant of the Italian language, was of no high rank, and was afflicted with bodily disorders.

In the second chapter, and beginning of the third, he makes some observations, which seem very just and pertinent, in regard to what Mr. Sharp says of Ancona and Sinigaglia, both of which, we are told, he reached late at night, and quitted early in the morning.

'However, continues he, though Mr. Sharp is sometimes mistaken in his object, I will do him the justice of saying, that upon the whole he appears to be a good-natured man; and of a country too where *good-nature* is so utterly engrossed, that many Englishmen think it even impossible to find an equivalent for the word itself in any other language. Mr. Sharp's immense tenderness shows itself upon almost every occasion. He is drooping with sadness when he crosses any desert spot, and revolves in his mind, that formerly that self same spot was famous for its fertility and populousness. He feels great compassion in surveying the bellies of the fat priests, and the thin guts of the people; and is ready to weep

weep at both from opposite motives : he drops a tear when he considers how ignorant, helpless, and wretched the Italians are ; and gives vent to many deep sighs as he is reverently kneeling on great Galileo's tomb, who underwent the rack in the inquisition, for having supported a doctrine which is now universally held in Rome herself. There is no end of Mr. Sharp's lamentations and parade of good-nature. But where was his good-nature when he betrayed somewhat like a wish, in favour of the Barbary pirates, and even gave them a broad hint about the facility of plundering the treasures of Loretto ? Had he forgot that these pirates are a gang of Mahometans and Jews, of the very worst kind, to say nothing of renegado's ? It is true, that the Loretto-people are Christians of the very worst kind, in Mr. Sharp's opinion : yet one would think, that a good-natured man, and one of the best kind of Christians, could never be pleased to hear of any goods, whether wisely or superstitiously employed, belonging to Christians of any denomination, carried away to Algiers or Tripoli, to promote the happiness of infidelity and the triumph of unbelievers. But good-natured Christians, whether papists or protestants, when influenced by a religious zeal, are often keener in their aversion and hatred than they are themselves aware of ; and so the good-natured Mr. Sharp has unwarily shown, that he would not be sorry if those pirates could run away with the Loretto-treasure, and the miraculous Madona into the bargain. Nor did he consider, that if his hints were taken, the Loretto gold and jewels might enable those plunderers to break the peace with Old England, and put her at the expence of still larger presents to keep them quiet.

Any other Christian, less stimulated by good-nature than Mr. Sharp, would have acted quite differently in his case ; and after having taken, from within his coach, so exact a survey of the Adriatic as Mr. Sharp did, he would, on his arrival at Rome, have gone straight to the pope, and, without mincing the matter, would have told his holiness of the great ease with which the barbary-pirates could land in that part of his holiness's dominions, and sweep away, at once, all the Loretto gold and jewels ; pointing out, at the same time, the means of screening his rich Madona against all attempts of the Africans, and advising the poor old man to remove the Adriatic further off, rather than venture to give them such a triumph over his faithful subjects.

Whatever the sagacity of Mr. Sharp may be on this point, he was not, however, the first who took notice of the great facility with which Loretto might be plundered. Many protestant travellers, full as good-natured and sagacious as him, have spoke of it long before he visited Italy ; and the great Addison himself would have the honour of being one of them.*

After shewing the absurdity of supposing that Loretto might easily be plundered, Mr. Baretti concludes his third chapter with the following sensible reflections :

But is it not somewhat melancholy, that Mr. Addison himself, who was otherwise a man of humanity, should be so far carried away by his religious prejudices, as to take a seeming delight in a scheme of downright robbery, and should talk of such a scheme, even for a Christian prince, without showing the least sense of the injustice of it ? That he should almost propose it without the least sign of disapprobation ? and that Mr. Sharp, another man of humanity, should be so tickled with

with it, as to make it a subject of particular merriment, when they both must have known that such a scheme could not possibly be executed without treachery, robbery, and innumerable murders? The superstition of the Italians gives others no right to invade their country, seize their goods, or destroy their persons; and I can never believe that this pious project was ever one of the particulars that has recommended the books of travels either of Mr. Addison or Mr. Sharp to the virtuous and generous English nation.

In his fourth chapter Mr. Baretti confutes a story which Mr. Sharp tell us of a late British resident in Venice, who, he says, upon his first arrival there; *loudly proclaimed, that should any Englishman be assassinated during his residentship, no expence; no intercession should prevent his bringing the criminal to condign punishment.* Mr. Baretti, who was intimately acquainted with this English resident, affirms, that no Englishman was ever assassinated in Venice, as far back as any living man can remember: it could therefore, he says, never have entered that minister's head to guard against any crime of this kind, having no imaginable foundation for apprehending that such a thing would ever happen during his residentship; nor could he have decently thought of any loud proclamation, or even private declaration, unless it had been an established fashion there to murder Englishmen by way of amusement.

Mr. Sharp says, that the frequency of assassination in Italy is to be attributed to the great facility which delinquents have in finding sanctuaries, *every church and holy place being a sanctuary.* In answer to this, Mr. Baretti says, that to point out every place, in which the church is, or is not, a sanctuary, and to note down all the different kinds of crimes for which the church (where it is a sanctuary) allows or denies a shelter, would be too prolix a detail, considering the great variety of Italian governments. He affirms, however, that in the Venetian dominion, and in some others likewise, no church is a sanctuary for assassins; and that in many places, though the church be a sanctuary for petty debtors, it does not even screen bankrupts.

Mr. Sharp tells us that the common people in Italy are very ready, on the least provocation, to draw their knives and stab one another; the Neapolitans, in particular, he says, are *diabolical in their nature.* Mr. Baretti, in answer to this, gives the following account of the common people of Italy, in his fifth chapter:

'The common people are far from being all alike throughout Italy; and there is, for instance, a very remarkable difference between those at Naples and those of Bologna; those of Rome and those of Venice; those of Ancona or Florence, and those of Milan, Turin, or Genoa. However, upon the whole, they are, in general, humble, courteous, loving, and of a friendly disposition. They are civil to such a degree, that in towns they will always take care to give the wall to any body

who has a tolerable appearance, and pull off their hats, in the country, whenever a gentleman goes by. Treat them with kindness, and call them often by their Christian names, and you may depend upon their most sincere attachment. Instead of having any antipathy to strangers, they are fond of them to an unaccountable degree. A *stranger* is no very honourable appellation in England. In some parts of Spain, and still more in Portugal, it is opprobrious: but in some parts of Italy, a *stranger* means a *fine fellow*; and in some others, a *wise man*: I mean always amongst the common people. Let any body with a foreign dress or accent speak in their hearing, the Italians will imperceptibly steal near, and listen with attention to his words; then go home and tell their wives, children, or friends what they have heard; and seldom omit, in the warm elation of their goodness, a little embroidery of their own, in commendation of the stranger. They are credulous, because they are ignorant; and ignorant they certainly are to a great degree, as few of them can read or write. They are cheerful for the greatest part; which does not imply a cruel disposition or temper; and love singing, fiddling, and dancing so passionately, that, after church on holidays, no master or mistress must think of having their young maids or footmen at home before night, as they will absolutely go where there is a dance, generally in some field or other open place adjacent to their towns or villages; and there keep their legs in motion in the merriest manner till sunset. The men, on such occasions, pay the fiddles, giving some money to them before they begin their minuets, furlana's, ciaccona's, or corrente's. As such dances are constantly kept in the eyes of the public, you may be sure that the women put always on their modestest looks; nor would any married woman be found there, if her husband were not of the party. This is general. But it is so hard to say any thing universal of Italy, that I must say *ex passant*, that dancing on holidays is not permitted, or not common, in the pope's dominions.

The Italians are no rioters, and hate confusion; and they are, for the greatest part, total strangers to the idea of sedition; so that they scarcely ever rise against government, not even in time of the greatest hardships. Few of the Italian nations will suffer themselves to be seized by a violent and general rage once in a century, except at Naples, when want of bread grows quite unsupportable; but in the Venetian dominions, in Tuscany, in Lombardy, in Piedmont, and in other parts of Italy, I never heard of the least popular insurrection. When they meet in large crowds, they do not turn insolent and ferocious, as it often happens in other countries; and Mr. Sharp himself took notice of vast multitudes, which behaved with such composure and quiet, that he could not help wondering; and he owns that it had not been the case in London, where, when a large body of the common people come together, *some are seen quarrelling, some fighting, some laughing, one half drunk, and all noisy: and to complete the confusion, two or three dead cats will be hurled about to one another.*

When the Italians go to any opera, or play, or any other public spectacle, they applaud if they are pleased; and, if not, they talk to their acquaintance if they have any by, or keep silent; and never hiss or pelt the actors, and never throw any thing into the orchestra or the pit, totally unacquainted with the brutal manner of annoying or hurting those, who neither annoy nor hurt them. At Venice only there is a custom

custom no less nasty than infamous, that of spitting from the boxes into the pit. This custom certainly arose from the contempt which the haughty nobles originally had, and have still, for the people. Yet the people suffer most patiently this insult; and, what is still more surprising, love those very nobles who treat them in such an outrageous manner; scarcely giving vent to a little anger with some short and comical exclamation, when their hands and faces feel the consequence of this beastly custom.

'The Italians are so tender hearted, that they will shed tears at any mournful story; and when any criminal is executed, you will find the stoutest amongst them weep most cordially, pray most devoutly, and give what little money they can spare to have masses celebrated for the repose of the poor suffering soul: and I think, that sometimes I called them fools for being so much affected on such occasions; though I own I could not help sympathising often with men, whom Mr. Sharp is pleased to call *diabolical in their nature*.

'It would be endless to tell how our common people are hospitable to strangers, serviceable to one another, and liberal of whatever they can spare to the necessitous; still keeping up the old friendly custom of presenting each other a little bread when they bake; sitting, walking, chatting, singing, dancing, or working together, always in good humour, and always pleased when in company. They are most rigidly religious; or most foolishly superstitious, as Mr. Sharp would phrase it; nor would they ever dare to go to bed, without first saying loud their rosaries over, or singing their litanies, the whole family together kneeling before an image; never missing their masses and benedictions morning and evening every holiday; making their confessions and communions generally once a month; beating their breasts in the fervour of their devout ejaculations; never breaking lent or meagre days, if they are well; and if they are ill, never without asking first leave for so doing of their ecclesiastical superiors. Their religion is carried to superstition undoubtedly; but still they are religious.

'However, though the common people of Italy be thus humble, courteous, peaceable, chearful, hospitable, compassionate, and religious, they have, on the other hand, such quick feelings, that even a disrespectful word or glance from an equal will suddenly kindle a good number of them, and make them fall upon one another with their knives. I say from an equal; because from a superior, that is, from one who has the appearance of a gentleman, they will bear much before they let their passion loose, being from their infancy accustomed to a very strict subordination. When a gentleman happens to see any of them quarrelling, he usually steps between without incurring any danger, and if he cannot part them directly with expostulation, he will do it by raising his cane upon them both, and have the thanks of the bystanders for it. But if no gentleman interposes, they will not be cooled in haste, and some mischief will be done; especially if there is any matter of love at bottom, which is generally the only great source of quarrels amongst our common people. In matters of love they must mutually beware how they deal; for he that has first declared himself the *inamorato* of a maiden, must have her all to himself; nor will he brook to hear a rival play on the guitar, or sing songs at night under her window without his previous leave, which however is always

granted when asked; and the asking, as well as the granting, considered by both parties as a civility to be returned upon occasion. Without that previous leave, the resentment of a common Italian flames out, and is not limited to his rival only; for, if he has room to suspect his mistress of fickleness, after she has given her consent to his courtship, she will be herself in danger. However the reader must not think that girls in Italy are frequently stabbed by their sweethearts, because, in general, they pique themselves of as much fidelity to their lovers, as their lovers to them. Yet the case comparatively speaking, will happen in Italy oftener than in any of the countries I have visited; and it actually happened in the neighbourhood of Ancona while I was there, that a young peasant got himself into the gallies by giving a dangerous blow to a pretty wench; and enquiring after the opinion that people of their rank had of this affair, I found, that both men and women were, upon the whole, rather favourable to the fellow, who had given her no motive for fickleness, and thought his sentence too hard; not pitying the girl much, as she had proved a jilt.

‘This touchy temper in our low people I am far from commending. Yet, if any thing was to be said in extenuation of the few crimes that it causes, one might say, that as soon as a common Italian has set his heart upon a maiden, she is sure, when married, that he will do his best as long as he lives to maintain her, and never swerve from his conjugal fidelity.

‘And here I must remark, that whatever Mr. Sharp may affirm of the unparalleled indolence and sluggishness of the common people in Italy, a point which he knows in his conscience he never was at the trouble of examining, I may affirm, on the contrary, that it is not uncommon to find in the cottage of an Italian peasant the implements of agriculture along with the net and the loom; and that a great many of them are, at once, husbandmen, fishermen, and weavers. See them work in the field, or any other place, they will redouble their diligence if they perceive that you mind what they are doing. There is a spirit of glory, or, if you please, of vanity in them, which I have not observed in Englishmen of the same class: and when you depart, they will never do as peasants and all sorts of working people do in England, where they so very frequently ask you something to drink. The Italians ask nothing; and the greatest part of them would refuse, if you were to offer; and even desire you not to mistake them for beggars.’

In the remaining part of the fifth chapter, Mr. Baretti returns to the *diabolical assassins*, as Mr. Sharp calls them, and acknowledges that murderers in Italy are not brought quickly enough to punishment, through a want of activity in their prosecution. Excepting Piedmont, where justice, in case of murder, is exerted with tolerable dispatch, he tells us, that in all the parts of Italy which he has visited, the execution of the laws is too remiss, especially in Venice and Rome, where a criminal of this kind is kept many months in jail before his trial be over.

‘But there is an invincible cause, says he, why in Italy some murderers will sometimes avoid the gallows; and this is, the facility of escape out of the state where they offend,

‘Every

* Every body knows that Italy is parcelled out into many sovereignties. A criminal, who happens to be a little distant from the center of any of them when he commits his crime, needs but run a little way, to be out of the circumference too. And how can the magistrates, be they ever so vigilant, send after people, who in a few hours are quite out of their reach?

* Then an Italian is not so easily arrested as an Englishman; for, when he is conscious that he will be hanged or sent to the galleys, if he falls into the hands of justice, he will not peaceably surrender to any man unarmed, but will fight in his own defence most desperately till he dies. The English have lately had an instance of the Italian fury in such cases; and cannot, as yet, have forgot the terrible resistance made by two Italian sailors, that broke from Maidstone jail. Then our people, from a mistaken principle of humanity, and still more mistaken point of honour, will not play the *sbirris*, or *catchpoles*, and give the least assistance to the officers of justice in the execution of their duty; and you might sooner bring an Italian to suffer martyrdom, than force him to stop any man pursued by them. The magistrates are therefore obliged to send many of those officers, or *sbirris*, well provided with fire-arms, in quest of runaway delinquents. The assembling and directing a troop of those officers cannot often be done in a moment; and in the mean time a criminal hastens away towards a neighbouring state. It is true that the Italian sovereigns reciprocally give up their criminals to each other, if they are caught; and Count Nogarola, who had made his escape into Piedmont, after having committed a murder in Verona, was arrested near Turin, and sent to the Venetians, who put him to death. But a very little reflection will show any thinking man, that this expedient cannot be of any great efficacy against this evil, in a country constituted as Italy is.

* These remarks ought not to have escaped Mr. Sharp, when he spoke of the great facility with which murderers often avoid punishment in Italy, and not cast his oblique reflections upon all our magistrates indiscriminately, as if they were guilty throughout Italy of the greatest supineness in the most atrocious cases.

In his sixth, seventh, and eighth chapters, Mr. Baretti falls heavily upon Mr. Sharp for the account he gives of the Italian husbands and wives, *cicisbeo's*, &c. and tells us that Mr. Sharp had all his information upon this subject from one Antonio, a valet-de-place, whom he picked up at Naples, and of whom Mr. Baretti gives an humorous account, to which we refer our Readers. What he says of the rise, progress, and present state of *cicisbeism* in Italy is too curious not to be laid before our Readers.

* It plainly appears, says he, that to the word *cicisbeo* Mr. Sharp annexes the idea of an *adulterer*, and that he makes both words perfectly synonymous. But Mr. Sharp is certainly wrong, as usual, as the Italians are far from giving such a definition of that word. *Cicisbeo* is a cant term, which originally signified no more than a *whisperer*. Every body that knows Italian but tolerably, must know, that the letters *i* and *e* occur very frequently in it, followed by an *e* or an *i*. This frequent occurrence of *be* and *bi*, and of *ce* and *ci*, is the cause that whe

person whispers, it seems that he does almost nothing else but repeat such syllables. Hence to *whisper* is now *bisbigliare*, and was formerly *cicisbeare*. And because lovers and intimate friends are apt to whisper, the displeasure that whispering in company always gives, procured them the appellation of *cicisbeo's*, that is, *whisperers*. So much for the harmless etymology of the word, which we may easily conceive how, in process of time, came to be indifferently bestowed both upon lovers, and upon those who, in all outward appearance, act as such, attending on ladies with as much attention and respect as if they were their lovers.

‘ The Italian custom of almost every man attending on a lady with a lover’s attention and respect, is then of a very old date, and not a late introduction into our manners, as Mr. Sharp insinuates, when he says, that our women *were formerly immured*, and that *now they are under no kind of restraint*. A spirit of gallantry, derived from the ages of chivalry, much heightened and refined by the revival of the Platonic philosophy in Italy about the thirteenth century, and still much cultivated in our universities, and in our numerous poetical academies, has been so long incorporated in our manners, that almost every polite individual, in the southern parts of Italy especially, is actuated by it in some degree. Witness the celebrated volume of Italian verses by Francis Petrarca, whose amorous, and yet most chaste Platonic sentiments for the beautiful Laura, have rendered him the most favourite poet of Italy for these four last centuries; and witness the catalogue of his imitators, which would amount to many thousands if it were exactly made; amongst whom many famous names would be included, as those of Angelo Poliziano, Lorenzo de Medici, Pietro Bembo, Monsignor Della Casa, Jacopo Sannazzaro, Annibale Caro, Bernardo Tasso, Torquato Tasso, Eustachio Manfredi, and a great many more both ancient and modern. Let us listen to the Arcadians of Rome, or let us read the collections published on almost every marriage of the great in Italy, and you will find them abounding with sentiments of chaste Platonic love. Almost all the polite Italians imbibe such sentiments as soon as they acquire the power of reading, and learn that *the contemplation of earthly beauty raises an honest mind to the contemplation and love of the heavenly*.

‘ There is no need now to enter into the discussion whether these Platonic notions be true or false, ridiculous or reasonable. It is sufficient to our present purpose, that such notions are very universal in Italy; that they are adopted and continually disseminated by the Italian poets, or by those whom the Italians commonly call poets; and that they have been adopted and successively disseminated through Italy, both in common speech and in writing, both in prose and verse, for these four hundred years at least. Open but the collection of our minor poets, chronologically compiled by Agostino Gebbi and his continuator, in six or seven octavo volumes, thickly printed, and you will find a long succession of them, from the earliest beginning of our language to our very days, who have uninterruptedly rhimed to such notions. Hence that reverential idea which almost every polite individual in Italy entertains of female beauty: hence that custom, almost universal, of kissing in a humble manner our ladies’ hands when we enter their rooms: hence that other custom, almost universal likewise, of our servants bearing the train of their mistresses when they walk on foot: and hence the power that every polite woman has amongst us, of commanding as many adores

adorers as she lists, who love her with this kind of mystic love, and never disunite the idea of her beauty from that of her virtue. Those adorers, from the vulgar that know little or nothing of all this Platonic stuff, (call it so, if you please) have got the appellation of *cicisbeo's*, which appellation, however, though bordering upon the ludicrous, never implies the least disparaging reflection either upon them or the ladies; so that any body, without the least fear of offending, may not only bestow it on men, but on women likewise, and enquire after the constant attendant on a lady, or after a lady constantly attended, by the words of *cicisbeo* and *cicisbea*. *Che fa il vostro cicisbeo, Signora? How does your adorer, Madam? Come siete in grazia della vostra cicisbea? How are you in the good graces of your lady?* If such appellations were any way offensive, one may easily imagine, that the Italians would not have them as common in their mouths as the English have those of *humble servant, friend, adorer*, and other such in their familiar speech.

By this account, which I could make still more circumstantial, were I not afraid of proving too tedious, it may be seen that Mr. Sharp knew nothing of the matter, when he set about his remark on our *cicisbeo's*, as he had not the key to our general customs and manners, which is, and never can be other, but a thorough knowledge of our language, and perfect acquaintance with our poetry. Not being able to comprehend, in the least, our peculiar way of thinking, through his utter ignorance of what he ought not to have been ignorant, when he assumed the character of our censor, he has not been able to account for what he saw or heard. Following therefore the lead of many other impertinent travellers who had preceded him in the tour of Italy, he fell upon us in a most brutal manner; reviled our husbands for a pretended infamous acquiescence in the general prostitution of their wives; gave for indubitable that general prostitution; and attributed to the Italians a downright system of the most abominable immorality. Was any body to translate this work into Italian, my countrymen would strangely stare in reading so much illiberal abuse and ferocious declamations on them and their manners, and many of our ladies would certainly wish him for a while under the tuition of some good exorcist.

There have been within these three centuries many such accurate observers as Mr. Sharp, who have given accounts of Italy: but none of them have ever taken the least notice of what I have here enlarged a little upon, except a Frenchman, of whom by and by; and Milton in his imperfect attempts to write Italian poetry, in which one may see, though confusedly, that he had got a little glimmering of our peculiar notions about female beauty. Had he made any stay in Italy, and thoroughly mastered the language, as he would have done in a little time, our Platonic conceits about love had certainly not escaped his sagacity. As to the Frenchman, he is the anonymous author of a book entitled, *Mémoires pour la Vie de François Petrarque, tirés de ses Oeuvres et des Auteurs Contemporains*, and printed at Amsterdam so late as 1764, in two volumes, quarto.*

* See an account of the first vol. of this work in the Appendix to our 35th volume.—The second vol. is now printed, and we propose to give an account of it in our next Appendix.

The Italians, Mr. Baretti tells us, know how to make a difference between an ordinary woman and a polite lady, to whom they surrender their hearts. The one, he says, is a mere woman, who may remind them of the common calls of nature: but the other is a sublime being; a divine sovereign of the thoughts; an object of the greatest reverence, never to be approached but as an angel clad in human form.—He concludes his eighth chapter in the following manner:

‘Had Mr. Sharp been acquainted with our language and poetry, these parts of our character, instead of exciting his resentment, would only have made him smile: instead of running, in a most outrageous manner, against our *cicisbeos*, who in civil language we call *cavalieres*, and against our *cicisbeas*, whom we term *damas*, he would only have had the pleasure of displaying his wit, and would have made his countrymen laugh, not at the deformity of our vices, but at the childishness of our conceits. And yet this had not totally debarred him from falling very sarcastically upon many of them, who, forgetful of their ancestors ways, and their methods of adoring the fair, carry on the most lawless passion under the deceitful veil of guiltless friendship; sheltering themselves under the shade of Platonic bowers, which ought to be forever sacred to innocence and purity.

‘But while I am honestly telling Mr. Sharp all I know of this part of our conduct, of which I certainly must know more than he, having myself been, in my bright days, both a *cicisbeo* and an humble imitator of Petrarch’s poetry; and while I set open a new door for him to rush forth and discharge his spleen at the immorality of the higher order amongst us; let him still keep in mind, that the failings of an inconsiderable number of individuals are never to be considered as national corruption; and that a small hellish gang of Englishmen, who once cut off the head of one of their sovereigns, conferred no right upon foreigners to call the collective body of this loyal nation a set of fanatical regicides.’

If this account of *cicisbeism* does not satisfy our Readers, it will at least amuse and entertain them. The Italian ladies and gentlemen themselves, we apprehend, how much soever they may be pleased with their countryman for the zeal and ingenuity he has shewn in vindicating their characters, will scarce be able to forbear smiling at his *Platonic* ideas. Mr. Sharp tells us that the generality of ladies in Florence have each of them *three cicisbeos*, the *cicisbeo* of dignity, the *cicisbeo* who picks up the gloves and the fan when the lady drops them, and the substantial *cicisbeo*. Now, if we are not mistaken in our opinion of the fair sex, the Italian, German, English, or any other ladies, would prefer a good SUBSTANTIAL *cicisbeo*, to the most pure, refined, and *unsubstantial* Platonic lover in the universe.

[To be continued.]

The History of England from the Revolution to the Accession of the Brunswick Line. By John Wilkes. 4to. 2s. 6d. Almon.

THE name which appears in the title-page of this work, makes it necessary, before we discuss the merits of it, to obviate the prejudices, which, in the minds of some perhaps, may be created by a precipitate and undistinguishing zeal,

When once a citizen, for any real or supposed services to the public, has, by the popular opinion, been exalted to the rank of a *patriot*, he immediately is endowed with every moral virtue, every human accomplishment; in short, he is held sacred in every capacity: for the people can see no imperfection in the idol of the day.

We beg leave to remind our Readers, however, that it becomes us to distinguish between the *citizen* and the *historian*. Should we ever so readily incline to rank Mr. *Wilkes* with an *Hampden*, or a *Sidney*, yet it does not follow that we should allow him to be equal to a *Livy* or a *Tacitus*.

Let no one therefore, from any strictures in the course of this article, draw any inference with regard to our sentiments of Mr. *Wilkes*, or the cause which has rendered his name so popular. It is not for us, on this occasion, to inquire, whether the enthusiasm of his friends, or the inveteracy of his enemies, has the better foundation. Perhaps the extravagance of either party, allowing for their different opinions and persuasions, may in some degree be justified; for it is certain, that public zeal can scarce be too warm in favour of the glorious patriot who steps forth at the hazard of his *person* and *property*, to rescue his country from any grievous acts of tyranny and oppression: on the other hand, public detestation cannot be too violent against the desperate incendiary, devoid of *principle* as of *property*, who enkindles the flames of civil discord, with a view to repair a fortune, ruined by the various modes of profligacy and profusion.

Wide as the distance is between these two characters, it is not always obvious and perceptible. As men's *motives* are often inscrutable, we must frequently determine their merit from the *effects* of their conduct: and so supremely estimable are the blessings of freedom, from whatever hand they flow, that even the *accidental* or *involuntary* INSTRUMENTS of public liberty, have seldom failed to receive marks of public distinction. Many have been adored as patriots, who have only affected to be the champions of liberty, because they were refused admittance among the coadjutors of oppression.

It has ever been our wish and our endeavour to inculcate and diffuse the true *revolutional principles* of national freedom. But we should ill discharge our duty as reviewers, if, because a hardy champion espouses, or professes to espouse those principles, we should therefore suffer our judgment to be biased in his favour as a writer,

Having

Wilkes's *History of England*.

Having premised thus much, we take our leave of Mr. *Wilkes*, and proceed to speak of the *Historian*.

Though this publication is, in the title-page, called a history of England, yet it is to be observed; that the sheets before us contain no more than the *introduction*; which, being intended as a specimen of what is to follow, is generally the most laboured and accurate part of a literary performance.

The first line of the introduction opens at once into the heart of the subject. 'The *revolution*, says our Historian, is the great æra of English liberty. From this most auspicious period, freedom has made a regular, uninterrupted abode in our happy island. The rights of the crown and the people were then expressly ascertained, and acknowledged by the three branches of the legislature. The disputes of prerogative, of privilege, and of liberty subsided. The public attention was called to different objects, to the variety of changes made in the interior part of government, and to the remarkable events on the continent, for after the new settlement at home, the nation began again to look abroad, and to resume its natural weight among the powers of Europe.'

This is a very loose and inaccurate account of the great æra in question. A reader, but little acquainted with the history of those times, might conclude from hence, what indeed many superficial writers have affirmed, that at the revolution there was a formal convention between the king and the people, in which all the rights on each side were particularly specified, and agreed to be the measure of dominion on one hand, and of subjection on the other. But whoever reads the *declaration*, or, as it is usually called, the *bill of rights*, will find that it only contains an enumeration of some particular usurpations in the late reign, and then goes on to vindicate and assert the rights of the people, so far only as they were infringed by those usurpations. The title of the act indeed is *general*: it is styled, 'An act declaring the rights and liberties of the subject, and settling the succession of the crown.' But the body of the act, as has been said, is restrained to *particulars*: and God forbid that the rights of Englishmen should be measured by so scanty a scale. It was very natural however for our patriotic forefathers at the revolution to guard immediately against those oppressions they had so lately experienced. If they did not carry their attention farther, it should not be imputed to their want of foresight, or to their want of good-will to posterity. The crisis was very delicate, and required dispatch. It was better to leave some claims undetermined, than to lose an opportunity of regaining the invaluable rights they asserted. But certain it is, that the reciprocal rights of the crown and the people were so far from being *expressly ascertained* at that time, that many claims of the highest importance remain still undefined: of which our Historian,

rian, from some remarks in the subsequent pages of this introduction, seems conscious. Some of these undetermined rights are enumerated in a late history by Ralph, and many more might be added to those there specified, did the limits of an article allow us to enter into so wide a disquisition.

As to the rights of the crown, the act in question is silent about them: it concerns only the rights of the subject. The rights of the crown were no where at this period, as our Historian supposes, 'expressly *ascertained* and *acknowledged* by the three branches of the legislature. Those rights are defined by the common law of the land, and by very ancient statutes declaratory of that law:' and our Historian will scarce be absurd enough to contend, that to condemn the usurpations of the crown, and to ascertain the rights of the crown, is one and the same thing.

Our Historian however not only seems to err with respect to principles, but to be mistaken with regard to facts, or he would never have affirmed that the disputes of prerogative, of privilege, and of liberty, subsided at the revolution. Every man's reading, we might say every man's recollection of what has passed in his own time, will enable him to confute this assertion. Many warm contests, since then, have been carried on concerning points of privilege and *national liberty*; some of them so recent that we forbear to mention them. We say *national liberty*, because we ought carefully to distinguish between that, and the liberty of individuals, with which it is often confounded. Tho' an individual should be unjustly restrained of his liberty, yet if the restraint is not authorized by law, if the injured has a legal remedy against the aggressor, national liberty, which is nothing more than a freedom established by law, is nevertheless secure, notwithstanding the injury offered to the particular.

Should we however be disposed to forgive our Historian for running counter to uncontroverted principles and undoubted facts, yet how shall we pardon him for contradicting himself? In the very first sentence which has fallen from his pen, he has told us that since the revolution, 'Freedom has made a regular *uninterrupted* abode in our happy island.' Yet, in page 20, he seems of a different opinion, for he there says, 'our present political liberty owes its very existence indeed to the *revolution*, but we may justly regard its *continuance as too precarious*, its *security as ill established*.' Again, p. 37, he once more alters his mind, and recurs to his first proposition. He there tells us, that 'from the *revolution*, the sovereign and the subject have *continued firm* to a free and well-tempered monarchy, built on the basis of public liberty.'

What shall we conclude from this see-saw of sentiment? One while we are told that our freedom is *regular* and *uninterrupted*: then

then we are frightened out of our wits with the impending dangers of a *precarious crisis*, and *ill established security*: afterwards we are bidden to take heart again, for that all is *firm and free*. This is really playing at cross-purposes: and we know not what opinion to form of a writer, who unluckily discovers that he has no settled opinion of his own.

From what follows, our Historian seems to be no better instructed with respect to the periods when liberty existed, than he is acquainted with the true nature of liberty itself.

'At the period of the revolution, says he, the spirit of liberty was very high in the nation. It had been rising from the beginning of the reign of James I. During the whole life of Queen Elizabeth, a series of the most interesting events had engaged the attention of the public. Frequent struggles even for the independency of England, numerous, as well as envenomed and bloody disputes, about theological tenets, had arisen, that men were not at leisure to go nicely into the questions of civil government, and the rights of prince and people, nor did the conduct of the sovereign give any alarm to the nation of [the] danger of their laws and liberties. Rapin observes, *that the English were in the reign of Queen Elizabeth the happiest people under the sun*. He adds the reason; it is not from the glory the English name then had through the world, it is from a more solid and important cause, because *they saw no designs upon their liberties, nor any infringement on their privileges encouraged*; such just ideas of the true political happiness of a great nation had that sensible Frenchman acquired in this country.'

With all due deference however to this sensible Frenchman, and to our sensible Compatriot, we must beg leave to differ from them. Though several peculiar circumstances in the character and fortune of Elizabeth concurred to render her popular, yet we are persuaded that the imperious blood of her father flowed in her veins, in the full tide of tyranny. Witness many of her speeches to the parliament, couched in the strongest terms of eastern despotism; and what is more convincing, witness the many arbitrary and oppressive acts of her reign, which are recorded by Rapin himself. Even according to his authority, it was in her reign that the *court of high commission* was instituted, and that ecclesiastics were forbidden to preach without licence under the great seal. It was in her reign that the unhappy *Catharine Gray*, though big with child, was committed to the Tower, for no other offence than that of a clandestine marriage with the Earl of *Hertford*: and that the unfortunate earl, for presuming to acknowledge her as his wife, was condemned to the same fate. Their marriage being afterwards declared void, their imprisonment was nevertheless continued, and the unfortunate earl having found means to visit his wife, their intercourse was discovered:

vered: whereupon he was accused of three capital offences, namely, of having broken his prison; of having defiled a princess of the blood; and of having had commerce with a wife, from whom he had been legally divorced; for each of these most enormous crimes, he was fined 5000*l.* Sterling: and was not released from his imprisonment, till by a public instrument he renounced his wife, who was still barbarously detained in prison, where she expired.

What should we pronounce of such proceedings in our days? Would any one be hardy enough to say that these were no infringements of the public liberties and privileges? Not to mention the grievous monopolies which were granted in her days, some of which indeed she condescended to recall on the remonstrances of the commons. In short, her reign was disgraced by the most flagrant instances of tyranny and cruelty; though it is true she had the art of rabble-driving, and gained the plaudits of the populace, by certain love tricks, as Harrington calls them, which passed between her and her people.

But popular princes, or popular ministers, have often proved the most dangerous enemies to liberty. Brilliant or insinuating qualities easily beget the confidence of the people; and their zeal makes them accessory to their own undoing. Allow them the privilege of saddling themselves, and any one may ride them till they faint. In truth, it was during the reign of Elizabeth, that the foundation was laid of many of those extravagant prerogatives, which were claimed by her successors, and occasioned those civil commotions, which for a time totally subverted the rights of the people, and produced alternate modes of usurpation.

Our Historian's reflections on the two succeeding reigns of James I. and Charles, are just and well collected, though they do not throw any new lights on the subject. Nevertheless, we cannot subscribe to his sentiments, when he declares, speaking of the disputes between Charles the First and his parliament, that 'the state-papers we have of the king are in stile and composition infinitely superior to those of the parliament.' There is indeed more of affected antithesis, and a greater display of school logic in the king's; but there is not that strength and energy of thought, nor that dignity of expression, which distinguishes those of the parliament. We agree with him, however, in the following observations:

'Charles I. was himself an elegant writer of prose, though the most wretched of all poets, even of the royal line; an accomplished private gentleman, possessing a fine taste in the polite arts, and all the virtues of a good Christian, but no one quality of a great prince. Scarcely any writing of importance appeared on great and general principles, till Cromwell's power swallowed up every thing, and gave a temporary calm to the nation.

Milton

Milton then published his *Defence of the People of England*, and other valuable tracts. It was not however till the period between the *restoration* and the *revolution* that men began to scrutinize accurately into the rights of the church and monarchy, to examine the foundation of civil government, and to found the depths * of political society.

He then proceeds to observe, that—“ This spirit of enquiry, the remembrance of the regular tyranny of the whole Stuart line, and the immediate violence of James II. gave us the *revolution*. The court in the reign of Charles II. had wound up the prerogative to the highest pitch. The nation was so tired of the civil war, that for a long time they were disposed to submit quietly to the manifest incroachments of the crown. The act for the attainder of the regicides declared, “ that by the undoubted and fundamental laws of this kingdom, neither the peers, nor the commons, nor both together, in parliament, or out of parliament, nor the people collectively or representatively, nor any other persons whatsoever, ever had, hath, or ought to have any coercive power over the persons of the kings of this realm.” Former parliaments had however in a solemn manner deposed Edward II. and Richard II.’

This reflection on the passage of the act above cited is, in our judgment, very weak. It was to no purpose for our Historian to declare that parliaments *had* exercised such a power, which the act tacitly admits ; being framed to condemn those, and some more recent, instances of the kind. He should have endeavoured to prove that cases may arise in which such a power *ought* to be exercised. Wherever a trust is committed, they who delegate it, must certainly have a remedy against those who infringe it to their prejudice ; and of this remedy, which is founded on reason and nature, they cannot be deprived by any law whatever. But the nature of the remedy, depends on the terms of the trust. If a trust is committed to one *simply and absolutely*, he alone is responsible for the violation of it. But if it is *limited and qualified*, that is, if it is to be executed by him, according to the advice of others, there the principal trustee may or may not be responsible. For instance, if in any constitution it should be a maxim that the king can do no wrong, because he is presumed to act with the advice and concurrence of a standing council ; if the very speech which he pronounces with his lips, should not be considered as his own speech ; certainly a king so limited, cannot be personally responsible for any breaches of the constitution which may ensue from his having acted in pursuance of the limitations prescribed : and they

* To found the depths of society is a figurative expression, bordering on the bombast.

only are answerable by whose advice such violations were made. But should such a king be guilty of any infringements, by acting against the advice of his council, or without their advice, then indeed he may become responsible himself.

Our Historian, after taking a short view of the reign of Charles the Second, and of his bigotted brother, proceeds to speak of our great deliverer, *William the Third*.

‘The state of foreign politicks was totally changed, when the stadtholder of Holland was become king of England. He had been bred in a personal hatred of Lewis the 14th. Besides his resentment of the wrongs his country had suffered, and all the wanton cruelties of Luxemburgh’s forces at Bodegrave and Swammerdam, which were fresh in men’s minds, he was soured by the seizing his patrimonial principality of Orange. He seemed to have adopted as the favourite passion, and the darling pursuit of his life, the humbling the French king, and the setting bounds to that uncontrouled ambition, which had usurped on every feeble neighbouring state, threatened the total destruction of his native provinces, and drenched Europe with blood. The hatred which the Prince of Orange bore to Lewis the 14th made him embrace with warmth every possible expedient to detach from France her old allies, and to create her new enemies. With this view he held out to the Duke of Hanover the bright object of the crown of England, in order to detach him from the alliance of France. A plan so well laid could not fail of success. The Duke, and the Elector of Bavaria, had been on every occasion the most firm and zealous friends of that crown among the numerous princes of the Germanic body. This happy conversion of the house of Hanover to the common cause of liberty in Europe against the ambition and tyranny of France, we owe entirely to our great deliverer, who knew mankind perfectly well.’

Again he observes, that—‘the nation in general was disposed to second the views of William III. and the greater part of the powers on the continent appeared eager to join against a prince, whom they beheld with jealousy and fear. Boileau in his public *Remercement à Messieurs de L’Academie François* calls the Prince of Orange *cet opiniatre ennemi de sa gloire (de Louis XIV.) cet industrieux artisan de ligues et de querelles, qui travailloit depuis si long tems à remuer contre lui toute l’Europe*. This was in 1684, and Boileau was always known to speak the court language of Lewis the 14th.’

It is somewhat extraordinary that our Historian should waste so much time in endeavouring to prove, what no one the least acquainted with history ever doubted, that William had conceived a hatred against Lewis the 14th. But supposing any

doubt of this kind to have existed, what shall we say of our Historian's judgement, who quotes Boileau, a poetical court parasite and pensioner of Louis, to prove an imputation against William, the avowed enemy of his sovereign and patron! If our Author means, in other instances, to found the truth of his history on no better authorities, we fear that it will be numbered among the lying legends.

It might have been added however, that William, as king of England, acquired a new motive of enmity to Lewis the 14th, on account of the protection and encouragement he afforded to James, in whose vacant throne William was happily seated by the concurring suffrage of a free people.

The English, our Historian proceeds to observe, now regarded with a favourable eye the republick of Holland. Their late deliverance from popery and slavery was attributed in a good degree to the Dutch troops, which the states had lent the prince of Orange. The sense of so important a service was universally acknowledged; both parliament and people shewed their gratitude to these foreign officers and soldiers, who spread through the nation a terror and hatred of the French arms and councils.

Instead of citing authority for that which needed no proof, we wish our Historian had been kind enough to have informed us where he met with these hitherto unheard of instances of the gratitude of the parliament and people to the Dutch troops. He must surely have had access to some private cabinet, and have discovered them in some choice manuscript, which has not yet reached the public eye. But it was unkind of him to raise our curiosity by this general assertion, and not gratify us with a single particular: especially as all the histories and memoirs hitherto published, speak a different language. As far as we have been able to collect, their conduct in this respect did not bear the least appearance of gratitude, unless it could be deemed grateful, to turn the poor Dutchmen out of the kingdom, after they had done all the service they could.

It is well known, that when the parliament had under consideration the reduction of the army, William strongly opposed its being brought to so low a state as they meant to reduce it: and finding he could not prevail, he at last earnestly desired that he might be allowed to retain his Dutch guards. But even this was denied him. William, on this occasion, thought himself so little indebted to the gratitude of the parliament, &c. that he proposed, in a fit of disgust, to have quitted the kingdom: and had actually with his own hands penned a speech, which he intended to have addressed to the parliament before his departure.

parture. As this speech has never been published, that we know of, a copy of it is subjoined in the note underneath*.

We pass over our Historian's reflections respecting the numerous bodies of sectaries, and their treatment after the revolution, since they have in substance been made by other writers, in our opinion, with greater weight. We proceed therefore to take notice of his sentiments in justification of the revolution.

* James II. was plainly the aggressor. By his violent conduct he left the people no possibility of a legal redress according to the forms prescribed by the law and the constitution. The parliament could not even meet without his previous writ of summons. In such a case, and in every other where the laws are silent, recourse must be had to the great maxim of all governments, the preservation of legal establishment.

Either we do not understand these sentences, or they are full of absurdity and inconsistency. How can recourse be had to the preservation of *legal establishment*, where there is no possibility of a *legal* redress according to the forms prescribed by the law, and in a case where the *laws are silent*? We must confess that this is a subtlety far beyond our comprehension. We may add, that we understand the great maxim of all governments to be the *salus populi*, but this is not always to be secured by preserving the *legal establishment*, which in many countries is directly opposite to the *salus populi*.

* *Copie d'une Harangue de Roy Guillaume.*

“ Je suis venu ici dans ce royaume au desir de cette nation, pour la sauver de ruine, et pour preserver votre religion, vos loix, et libertes; et pour ce sujet j'ay été obligé de soutenir une longue et oncreuse guerre pour ce royaume, laquelle par la grace de Dieu et la bravoure de cette nation est a present terminée par une bonne paix, dans laquelle vous pourriez vivre heureusement, et en repos si vous vouliez contribuer a votre propre seureté ainſique je vous l'avois recommandé a l'ouverture de cette session. Mais voyant au contraire que vous avez si peu d'egard à mes avis, et que vous ne prenez aucun soin de votre seureté, et vous exposez à une ruine evidente, vous destituant des seules et uniques moyens pour votre defence, il ne seroit pas juste ou raisonnable que je fusse temoin de votre perte ne pouvant rien faire de mon côté pour l'éviter, étant hors d'état de vous defendre, et protéger, ce qui a été la seule veüe que j'ai eu en venant dans ce pais. Ainſi je dois vous requerrir de choisir et me nommer telle personne que vous jugerez capable auquel je puisse laisser l'administration de gouvernement en mon absence; vous assurant que quoique je suis forcé à present de me retirer hors du royaume, je conserveray toujours la meme inclination pour son avantage et sa prosperité, et quand je pourray juger, que ma presence y seroit necessaire pour votre defence, je seray tout porté à y revenir et hasarder ma vie pour votre seureté comme je l'ay fait par le passé, priant le bon Dieu de benir vos deliberations, et de vous inspirer ce qui est necessaire pour le bien et la seureté du royaume.”

Our Historian's state of the controversy at the Revolution is short and pointed, though perhaps not sufficiently precise. The question, says he, plainly was, Is the king of England an absolute despotic monarch, whose will is law, whose prerogative is to dispense with the penal acts of the whole legislature, and with all statutes and charters, and are the people his slaves? or, Is the king of England a limited sovereign, bound by the laws, and by a solemn oath to the nation to govern according to law, and are the people free, and entitled to various liberties and privileges as their birth-right? This was in reality the great controversy. The king was almost single in the first opinion. The nation seemed unanimous in the second. Unfortunately for James II. the Scots joined the English on this important occasion, and their conduct was still more manly, noble and spirited. To please the tories and the high church party we lost ourselves in doubtful terms and silly questions of chicanery; we were perplexed among ourselves to prove that the king had *abdicated* and *deserted*. The Scots spoke the language of a free people. They declared, that he had *forfeited* the crown. Both nations resolved to assert their freedom, and of consequence to exclude for ever a Prince, who it was plain would be perpetually a principle in the state to sap and undermine the public liberty.

The compliment which the Historian pays the Scots on this occasion is, in our opinion, misplaced: and though we are unwilling to impute it to *partiality*, yet we are inclined to suspect that it may proceed from *policy*. Our Historian is conscious, and we all know that our countrymen on the other side of the Tweed have of late been treated with a great deal of illiberal abuse, and licentious scurrility, and that great pains has been taken to dissolve the *Union*, which good policy and mutual interest have closely cemented. If by this conciliating eulogium he meant to heal the breaches which have been made by the base efforts of those who have fomented divisions to promote their private views, his motive is to be applauded, though we cannot commend the sentiment; for in our judgment the language used on this side the Tweed was the most discreet and judicious: and we will give our reasons.

Had the Patriots who formed the Convention of Estates in those days declared the Crown to have been *forfeited*, every one sees that one of the estates of the kingdom being annihilated, the constitution would consequently have been *ipso facto* dissolved. The result of which must have been that the people at large would have had a right to have established any form of government, which their fancy or particular interest might lead them to adopt. Various speculative and impracticable schemes would have been proposed, and the nation would have been harassed
by

by successive changes of usurpation as it was after the decollation of Charles. The event probably would have been the same, and the disorders and calamities of which an absolute dissolution might have been productive, would in all likelihood have paved the way for the *Restoration* of the fugitive king.

But the Convention acted wiser. They declared the procedure of the king as a case only tending to dissolution, they adjudged it an *abscision*, and considered the *political capacity* of the king, as one of the three Estates, still subsisting, though the throne was vacant. By this prudent conduct they preserved the form of the constitution entire, and we escaped the fatal consequences which might otherwise have ensued here, and which would probably have followed in Scotland, had it not been for their intimate connection with England.

What remains of this Introduction is little more than common-placed declamation in praise of liberty, which, says our Historian, was the direct, avowed principle of the English at the Revolution, as much as the Romans at the expulsion of the whole family of the Tarquins. He then tells us what *Tacitus* has said, and what *Montesquieu* has said on the subject, and the work concludes as it begun like the scholastic exercise of a young academician.

Upon the whole, we are sorry to observe that this Writer seems to be shamefully deficient in the requisites of an historian. As such his knowledge appears to be extremely limited, and his judgment precipitate. As to the style of the work, it is in general easy, and here and there lively; but it has not the energy nor dignity of historic composition: add to this, that it is now and then incorrect and even ungrammatical*. If our Historian consults his reputation, he will proceed no farther, but turn his pen to lighter subjects, better suited to his sprightly talents. Let him write — in few words, let him write any thing, but HISTORY.

* The following sentence is not strictly grammatical—"The House of Stewart had enjoyed so great revenues, that with a little oeconomy they *would have been* sufficient to continue the government without any application to parliament.

Syntagma dissertationum quas olim auctor doctissimus Thomas Hyde, S. T. P. separatim edidit. Accesserunt nonnulla ejusdem opuscula hactenus inedita; necnon de ejus vita scriptisque, prolegomena. Cum appendice de lingua Sinensi, aliisque linguis orientalibus, una cum quamplurimis tabulis Aeneis, quibus earum characteres exhibentur. Omnia diligenter recognita a Gregorio Sharpe L. L. D. Reg. Maj. a Sacris. Templi Magistro. SS. R. et A. S. Volumina duo. Quart.

Oxonis, e typographio Clarendoniano. Sold by Payne in London. 1l. 11s. 6d. sewed. 1768.

IT is well known that Dr. Hyde was one of the greatest oriental scholars which this, or any other, nation has produced. His knowledge, in particular, of the Persian language, wherein he appears to have excelled all his cotemporaries, qualified him to write his curious and elaborate work *De Religione veterum Persarum*, which has extended his reputation through the whole learned world, and will be a lasting monument of his immense erudition. This valuable treatise having become scarce, a new and elegant edition of it was given, some few years ago, from the Oxford press; from which circumstance Dr. Sharpe became desirous that the remaining pieces of that Author which had already been separately printed, together with such as were still only in manuscript, might be collected together, and published in a manner that would do honour to Dr. Hyde's name and memory. It will be allowed that no person could be found, better qualified for the undertaking than Dr. Sharpe, whose peculiar skill in all the ancient eastern tongues is well known: and he has been enabled to carry his design into execution, by the munificence of his majesty, obtained by the means of Lord Bute, for which reason the first volume is dedicated to that nobleman.

Our learned Editor's *Prolegomena* contains an account of the life and writings of Dr. Hyde; intermixed with several particulars relative to the state of oriental literature in this country, and the persons who applied to it, in the last century. Dr. Sharpe had, it seems, formed a design of writing a work which should be entitled, *Anglia Orientalis*; and, from the proofs he has here exhibited of his fitness for it, we cannot but regret that he has laid it aside. His intention was, to use his own words, *Historiam literaturæ Orientalis conscribere; atque adeò scriptiones, quæ in suo genere erant præstantissimæ, quæque passim in bibliothecis neglectæ jacuerunt simul et scriptorum celebriorum nomina commemorare; et quidem eo consilio ut Orienti primævus literarum bonos constaret, nostrisque hac in parte studiis nova quædam commendatio accederet.*

Among other things which we meet with in the *Prolegomena*, Dr. Sharpe informs his readers that he has found the Coptic language to be of great service in explaining certain expressions of scripture. Instances of this kind occur in the name that was given by Pharaoh to Joseph, and in the name of Pharaoh itself, which was common to the kings of Egypt. The name of Moses is likewise Egyptian, signifying, *preserved from the water*; and it may be conjectured that the *Bemoth*, or, as it is usually called, the *Behemoth*, of the book of Job, is of the same

same original. It seems to be compounded of two words which signify water, and horse; so that its derivation remarkably verifies the opinion now generally admitted among the best critics, that the behemoth is the hippopotamus, or the river horse.

The first work of Dr. Hyde, in this volume, is his edition of the *Tabulæ Long. ac Lat. stellarum fixarum, ex observatione Ulugh Beighi*, with a translation and commentary. Ulugh Beigh was the grandson of the famous Tamerlane, or Timur, and was himself a very powerful prince, being possessed of the countries that are situated on both sides of the river Oxus. Dr. Hyde, in his preface, has given some account of Timur and his descendants, and especially of Ulugh Beigh, the author of the Tables. At the end of the commentaries, are added, *Mohammedis Tizini tabulæ declinationum et reclarum ascensionum*, and an *Elenchus nominum stellarum*.

The next treatise is, *Itinera mundi, sic dicta, nempe cosmographia, auctore Abrahamo Peritfol*, with a Latin version and notes. There are many things in Peritfol's *Itinera* that are worthy of attention; and Dr. Hyde's notes contain a number of criticisms, disquisitions, and historical facts, the perusal of which will richly reward the labour of the learned and inquisitive reader.

To the *Itinera mundi*, succeeds the *Tractatus Alberti Bobovii, Turcarum Imp. Mohammedis IV'ti, olim interpretis primarii, de Turcarum liturgia, pręgrinatione Meccana, circumcissione, Ægrotorum visitatione, &c.* This work gives an authentic account of several particulars relative to the Turkish religion, by an author who was well acquainted with the subject, and who was himself a Mohammedan, though by no means a bigotted one; and it is enriched, by Dr. Hyde, with annotations, which, however, are not very numerous or long. Subjoined to Bobovius, and which concludes the first volume, is the Doctor's *Castigatio in angelum à sancto Joseph, aliàs dictum De la Brosse, Carmelitę discalceatum, sui ordinis in Ipahan Persidis olim pręfectum*. This *De la Brosse* had passed a severe censure on the Persian version of the Bible, and the Latin translation of it, in Walton's Polyglot, imagining the persons concerned in it to be dead; but he received an ample chastisement from Dr. Hyde, who had assisted in the publication of that version, when under twenty years of age.

Dr. Sharpe has opened the second volume of his edition of Hyde's Dissertations with a dedication to Lord Baltimore, with regard to which it is proper to be observed, that it was printed some time before that nobleman had rendered himself so much the object of public attention; since, otherwise, it may reasonably be supposed that the dedication would either have been

wholly omitted, or, at least, that several expressions in it would have been greatly altered.

The first treatise by Dr. Hyde in this volume is his *Mandragorius, seu historia Shabii'ud'i, viz. ejusdem origo, antiquitas, ususque per totum Orientem celeberrimus. Speciatim prout usurpatur apud Arabes, Persas, Indos, et Chineses; cum harum gentium schematicus variis et curiosis, et multum Lusitium figuris inusitatis, in occidente hæcenus ignotis. Adactis etiam nominibus in dictarum gentium linguis, cum sericis characteribus et eorundem interpretationibus et sonis genuinis. Accedunt de eodem Rabbi Abraham Aben-Ezræ elegans poema Rhythmicum: R. Eusebii Abben-Jachia secundæ oratio prophanæ: liber deliciæ regum prosæ, stylo puriore, per innominatum. Præmittuntur de Shabii'ludio prolegomena curiosa, et materiarum Elenchus.*

Next follows *Historia Nerdiludii, hoc est dicere, Trunculorum; cum quibusdam aliis Arabum, Persarum, Indorum, Chinesium, et aliarum gentium ludis tam politicis quàm bellicis, plerumque Europæ inauditis, multo minus visis: adactis omnium nominibus in dictarum gentium linguis. Ubi etiam classicorum Græcorum et Latinorum loca quædam melius quàm hæcenus factum est explicantur. Item explicatio antiquissimi Chinesium ludæ, qui eorum politiam et modum perveniendi ad dignitates in aulâ regiâ exponit, et egregio ac peramplâ schemate representat.*

These two books upon the oriental games, constitute the principal part of the present volume, and are represented as having been written by Dr. Hyde at his leisure hours. They are, however, if we except his grand work *De religione veterum Persarum*, his chief performances, abounding with uncommon and curious learning, and must have been the result of no small degree of labour. If any should think that the subjects treated of are scarcely worthy to have such extraordinary attention bestowed upon them, it may be observed, that an acquaintance with the diversions of particular nations tends to elucidate their manners and customs in other respects. Those who are fond of the games here described will meet with the most ample entertainment, if they can but persuade themselves to pass through the profound erudition by which this entertainment is conveyed.

We are next presented with an epistle to Dr. Edward Bernard, *De mensuris et ponderibus Serum seu Sinensum. Ubi etiam de ingenti illo muro qui apud eos, eorumque novo anno, necnon de heretice Chæ collectione superstitiosa. Omnium nomina exhibentur lingua Serica, subjunctis characteribus propriis.* This epistle is succeeded by a specimen of Maimonides's *More Nevuchim*, in Arabic and Latin; another of the history of Timur, in Arabic, Persian, and Latin; and another of the first song of the divine poet Haphis, in Persian and Latin; from which specimens we have reason to wish that Dr. Hyde had executed his intention of publishing these

these works. Then succeeds an oration *De linguae Arabicæ antiquitate, præstantia, et utilitate*, wherein are some excellent observations upon the confusion of tongues at Babel, part of which will, we doubt not, be acceptable to most of our learned Readers:

Quâ autem ratione facta est dicta divisio seu confusio, inter viros doctos de hac re disquirentes, haud prorsus convenit. Omnino perperam, me judice, existimant, qui imaginantur linguarum confusionem factum fuisse uni quasi momento, unoque dei actu subitaneo. Fuit autem opus temporis: res lentè et gradatim processit, et tandem 100 aut pluribus post diluvium annis completa est. Imo, talis linguarum confusio sponte secutura est, quamvis non fuisset à Deo judicialiter inflicta. Deus autem omnia prævidens, et mentis humanæ pravitatem perpendens, rem acceleravit, et suo tempore suâque methodo facilè perficiendam curavit; idque initio ætatis patriarchæ Phalegh, cujus natiuitas, juxta textum Hebræum, fuit centesimo primo anno post diluvium, at, secundam versionem Græcam, quingentesimo primo. Quorum quidem computationum prior videtur esse verior, propter tres rationes.

The Doctor, having given his reasons for preferring the Hebrew computations, goes on; *His inquam rite perpensis, me judice, satis manifestum est linguarum confusionem inchoatam fuisse ante natum Phalegh, et ejus ætatis initio magnâ ex parte completam, circa 100 annis post diluvium; cum à parentibus sic nominatus fuit in pueritiâ, cum res esset penè peracta, quæ alias à parentibus prævideri non potuit. Hæc autem dicta confusio non fuit universalis: nam pura pura lingua Hebræa in sua puritate intacta et inconfusa mansit inter Chami posteros Cananeos seu Phanices, qui primævam linguam Hebraicam integram et immutatem retinuerunt; quod etiam fecerunt multi ex Semi posteris, et familiâ Abrahami, qui cum Cananiticis gentibus sine interprete collocutus est.*

Deinde inter eos quibus contigisse videtur confusio, ea non fuit totalis, sed tantum partialis secundum differentiam dialecticam, quæ facta est per migrationem et populorum à se invicem secessionem ac dispersionem. Nam dum omnes simul habitarent, lingua mansit eadem. Sed factâ migratione et secessione, secuta est linguae divisio in varias dialectos, uti videmus in veteri lingua Græca, et quoque in nostro regno, ubi nostrates in diversis provinciis habitantes, pronuntiationem et voces et loquendi formulas à se invicem distinctas et diversas habent. Et quò longius à se invicem à turri distitæ fuerant gentes, eò magis fuit linguae seu dialecti diversitas. Et hoc plane constat: quia illæ linguae quæ erant prope Babelis turrim (Scil. Chaldaica, Assyriaca, et Arabica) non erant, nec hodiè sunt, adeò multum diversæ à primævâ Hebraicâ. Exceptis autem eis qui ab initio primævam retinuerant, quò aliqua gens à turri remotior, eò etiam ipsius lingua à primævâ remotior; donec tandem remotissimarum gentium lingua essent totaliter mutatæ per tam longinquam remotionem à primo centro.

Quamvis

Quamvis itaque linguarum confusio in sacrâ historiâ usatâ brevitate tradatur (ut aliquando solent longorum temporum intervalla paucis verbis) non tamen ita breviter facta est linguarum confusio, sed cum tempore et per hominum dispersionem, uti ex sacro textu colligitur, Agite, descendamus et eorum sermonem confundamus.—Et sic Dominus disperfit eos.—Et cessaverunt. Nempe disperfit eos, ut hac ratione eorum sermo confunderetur; ut tum dispersæ turmæ rursus in æternum coalescere non possent ad ædificandum. Nam diâlam dispersionem secuta est linguarum confusio, non autem præcessit: et ab incæpto opere primò cohibiti sunt per dispersionem, et non aliter. Deinde dispersio peperit linguarum diversitatem, quæ ne rursus unirentur vetuit, eos in dispersione detinendo, quod junctim, quoque fecit eorum multiplicatio. Quæ doctrina fortassis non sit magis nova quam vera.

This doctrine, though new at the time in which it was delivered, hath since been embraced by several learned men; and, particularly, has been advanced by Dr. G. Sharpe, in his book on the origin of languages, many years before he had seen Dr. Hyde's oration.

Our Editor, to compleat the collection of Hyde's works, has added his *Commercium Epistolicum*, containing some letters written by Dr. Hyde himself, but chiefly such as were sent to him by Olcarius, Boyle, Herman, Gronovius, and other eminent scholars of the last age.

The present publication is concluded with an appendix, by Dr. Sharpe, *De lingua Sinenfi, aliisque linguis orientalibus una cum quamplurimis tabulis Æneis, quibus earum characteres exhibentur*. In this appendix, the Doctor has given a curious and useful account of the various helps that are to be met with, both at home and abroad, to the study of the Chinese, the Tartarian, and several languages besides, that are made use of in the eastern parts of Asia. The following is the *Index tabularum ære incisarum quæ ad calcem operis adjiciuntur*. 1. *Continens Pixidem nauticam Sinensem, notas numerales, et semimensium solarium nomina*. 2. *Ponderum et mensurarum, locorum et gentium apud Sinenfes; necnon Singalæorum mensium nomina*. 3. *Oratio dominica linguâ et characterè Sinenfi*. 4. *Symbolum apostolicum*. 5. *Verbum sum in linguâ Sinenfi*. 6. *Figuræ et potestates characterum Tartarorum prout à ærovis scriptoribus variè exarati sunt*. 7. *Inscriptio libri Tatarici apud Sinenfes impressi. Autore P. Verbiest*. 8, 9. *Elementa linguæ Brachmanicæ*. 10, 11. *Alphabetum Siamicum*. 12. *Alphabetum Singalæorum*. 13. *Alphabetum Telengarum*. 14. *Alphabetum Malabaricum, numerandi ratio et breve vocabularium*. 15. *Tabula chorographica totius imperii Sinenfis ex quâdam longè majore, nempe sex pedes altâ, ab editore G. S. accuratè contracta*.

This compleat and valuable edition of all the works and remains of Dr. Hyde, his religion of the ancient Persians excepted,

cepted, could not have been executed without costing Dr. Sharpe an uncommon degree of labour; and we may venture to pronounce that the learned will deem themselves not a little obliged to him for the laudable pains he hath taken, in order to do justice to an author who was an honour to his country. The additions that have been made by the Editor considerably increase the value of the undertaking.

It is intended that the profits arising from the present publication shall either be applied to the erecting of some monument to the memory of Dr. Hyde, or to the printing of oriental manuscripts. The application of the money to the latter purpose will, we apprehend, be most suitable to the character which Dr. Hyde sustained in life, and to the nature of his writings.

Remains of Japhet: being historical Enquiries into the Affinity and Origin of the European Languages. By James Parsons, M. D. Member of the College of Physicians, and Fellow of the Royal and Antiquary Societies. 4to. 11. 1s. Davis, &c. 1767.

THE Author of this scientific work has divided it into twelve chapters.

In the first, this ingenious Writer seeks to establish, by plausible reasons, his conjecture that the confusion of tongues, at the frantic attempt of building the tower of *Babel* in the plains of *Shinar*, was not universal, or extended to all the inhabitants of the earth, but confined to the descendants from *Ham*, who had incurred the malediction of *Noah*; and that the progeny of *Japhet* and *Shem* had no share in the folly, nor consequently in the chastisement of that folly, which fell on the subjects of *Nimrod* the son of *Cush*, and grandson to *Ham*.

After a succinct account of the different branches of *Ham* and *Shem* we have that, of the issue from the eldest son of *Noah*, *Japhet*, with its migration from Armenia, which this Writer allows to have been the seat of the ark, and of *Noah*'s dominion. 'The sons of Japhet (says he, p. 30.) are to be followed to the north-east, north, north-west, and over all the western parts of Europe.'

But it is more particularly the descendants from *Gomer* the eldest son of *Japhet*, and those of his brother *Magog*, that are here the objects of discussion: the various migrations of those two capital branches, with their subordinates, are briefly indicated, and proposed to be reconciled with various texts of the scripture.

The northern countries of Europe, Dr. P. supposes to have been much sooner inhabited by the descendants of *Magog* than the most southern ones by those of *Gomer*, owing, as he solves it, to the route they respectively took.

In the second chapter, the Author will have it that the *Gomerian* branch gave its name to the *Cimmerii*, the *Cimbri*, *Caimbri*, with only such a small alteration as often allowably occurs in etymology. They had also, in process of time, other names, such as *Celts*, *Galatæ*, &c.

The *Magogian* branch, according to our Author, came to our islands somewhat earlier by the northern route, than the *Gomerians* from the south; the latter he places in Britain, leaving Ireland more especially to the *Magogians*.

The Author's opinion of our island's being the habitation of the Hyperboreans of Hecatæus, quoted by Diodorus Siculus, appears very solid, and concurs with that of other judicious authors of antiquity: the truth is, that all circumstances of the description considered, they could not well be any other. It was to Britain that the Author imagines the *Gomerians* did not find their way, till some time after Ireland had been discovered and peopled by the *Magogians* or *Scythians*, the northern emigrants.

The fourth chapter tends to explain certain names given to the descendants of *Japhet*, and some of those of *Ham* by the Greeks, and to reconcile them with the names by which they were called by Moses and the prophets; in which the Author has a quotation from Sanchoniathon, commented by Bishop Cumberland, as related by his domestic chaplain Mr. Payne. It does not however appear a very just or consequential suggestion that Sanchoniathon's fragment at once meant 'a professed apology for idolatry, and that it contained a very open confession that the Gods of the Gentiles had been all mortal men.'

We have also here an additional account of various migrations of the primitive inhabitants, especially of Greece; but, as his necessarily summary discussions on this matter admit of no extracts without recital of the whole, it would be injurious to the Author's thesis to offer here a maimed or defective view of them: suffice it to observe, that the drift of them is principally to establish the primitive origin of the Greek tongue, from the various people, who made good their settlements in that country.

In the fifth chapter, the Author attempts to reconcile the history as contained in the poetical remains of the Irish *Filias* or *Bards*, with other histories, sacred and profane, and especially with Sir Isaac Newton. The *Psalter of Cashel*, which begins his genealogy from *Magog* the son of *Japhet*, is quoted as an authentic record: but there are men of learning who deny it any great authority for its antiquity, which it seems, was no higher than the tenth or eleventh century: and as to the 'amazing agreement' of the Irish bards with Holy Writ, which is much insisted on by our Author, there are others who account
for

for it by ascribing this similarity to their copying, not to their concurring with, the scriptures.

This charge however, even were it true, can only affect the more modern *Filias* or *Bards*, some of whom have made a most wild unaccountable mixture of historical truth and fabulous fiction. But what the Author adds of the antiquity of the Druids of both Britain and Ireland being much superior to that of the Greek mythologers, is demonstrably true. They were, as he justly expresses it, 'the original sages of Europe.'

But when he adds, 'that the Druids of all Europe grew into such power and ascendancy over the minds of the people, that even the *kings* themselves paid an implicit slavish obedience to their dictates, insomuch, that their armies were brave in battle, or abject enough to decline even the most advantageous prospects of success, according to the arbitrary prognosticks of this set of religious tyrants; and their decisions became at last peremptory in civil, as well as in the affairs of religion.'—Does the learned Author here enough consider, that the Druids were not only the theologers of the greatest part of Europe, but originally the guardians and administrators of the laws made by the people; while the northern kings were, from the first, nothing more than elective generals, and consequently subordinate to the civil administration, which was intirely, according to the primitive institution, in their hands. They governed their kings much as the *Ephori* of Sparta did theirs. Their power was not an usurpation but a right.

It is then as far from a just compliment as it is from historical fact, that what this Author calls a slavish concession *never* prevailed in Britain or in Ireland. Nothing can be more clearly demonstrable than that the ministers of the law, or judges of the Gauls, and of the British islands, were taken from the body of the Druids. So far however Dr. Parsons is right, that the civil and theological functions were different. Neither had the Druids, at the very height of their power, the authority of making laws. That was wholly vested in the people. The kings were military, the Druids civil officers; the one serving occasionally for war, the others permanently in peace, and in both superiors to the generals.

The Author mentions one of the kings of Ireland, *Carmac-o-Quin*, put to death by the Druids for his opposition to them; but might not that be for some attempt to place the sword above the law, which in those times was undoubtedly high treason? Otherwise, if the reproach he is said to have cast on the Druids of his time, was founded on fact, his withstanding them was a virtue: their original *theology consisting in the worship of one omnipotent eternal Being who created all things*. For this was undoubtedly the capital tenet of the druidical doctrine.

It

It is with pain we read in so ingenious and learned a work the following paragraph, which does not appear to breathe that liberal spirit of literary candor we might expect: a bigotted monk could hardly have expressed himself less philosophically.

‘The Druids of the continent, says he, never committed their mysteries to writing, but taught their pupils *memoriter*: whereas those of *Ireland* the Scottish Druids, wrote theirs, but in characters different from the common mode of writing: but these were well understood by the same learned men, who were in great numbers, and had not only genius, but an *ardent inclination* to make *researches* into science, and *therefore* they were the more ready to receive the light of the gospel from *Patrick*, especially as great numbers continued dissentients, all along, from the superstitions of the druidical system: and it was with a *general consent* and the *applause* of the learned that this *apostle* committed to the flames, almost two hundred tracts of the *Pagan* mysteries. This was a noble example to the converts every where, who did not fail to follow it till druidism was quite extinguished.’

The learned who gave this *applause*, would, doubtless, as piously and as reasonably, have exulted in burning the *Theogonia* of *Hesiod*.

It was this kind of zeal that instigated the pious Omar, one of Mahomet’s successors, to order the committing to the flames that noble library of Alexandria, which served to warm the baths of that city for so many days.

But whatever the pious joy of the Learned of those days might have been at this destruction of the literary monuments of the druidical religion, it is not very probable that the learned of these days will congratulate themselves on their escape from the danger they had to dread from the preservation of those terrible writings. Nor will the presumable or conjectural comparison of them with the records of the *Filias* be much in the favour of the *Filias* from the following extract of this work, prefatorily to which it is but fair to observe, that the context contains some mitigation of the apparent extreme absurdity of the facts there gravely given for an historical co-incidence with the pentateuch.

‘*Magog* was the founder of the first *Scythian* monarchy, after the flood; and was succeeded by his son *Baath*, of whom not much is said in the *Irish* annals; but *Finiusa Farsa*, the next heir, was he who made a great figure, and of whom, with some of his kindred, I shall give a short sketch in this place, from the ancient records of *Ireland*.

‘There is something very particular in this monarch’s history, as delivered by these filids. He is said to have been a prince of an uncommon genius for learning, applying himself, in a most assiduous manner, to the study of languages; and, at length, to have made himself master of many; for some time before he

was established in his government, there arose, according to this *Magogian* history, a variety of tongues, from the building of *Babel* by the sons of *Nimrod*; and before this, that all the then inhabitants of the earth spoke but one language. Here again is an amazing agreement with Holy Writ, and yet they had among them this account all along, even before the birth of *Moses*. And that while they were busied about this tower, in order to preserve themselves from another flood, by carrying it up higher than they fancied water could reach, the *filids* say, that *Heber*, of the family of *Shem*, admonished them against such an enterprize, and refused joining in it; alledging, that it was a wicked attempt, and a vain one, carried on in defiance of heaven, whose ordinations there was no resisting. They were not moved with his remonstrance, but obstinately persevered in their resolution, when in the midst of it, a strange confusion in their language broke out and frustrated their designs. *Heber*, for his pious behaviour upon this occasion, had his language preserved pure in his family, say these records.

‘ This *Finiusa*, the *Scythian* monarch, from his desire to attain the language of *Heber*, and as many others as he could, sent out several learned men, by some of the *filids* it is said seventy-two, for so many dialects are said to have arisen from that confusion, in the several countries, which were by this time distinguished into governments, in order to learn their tongues; and they were limited to seven years absence, for accomplishing that noble design; in the mean time, he resolved to go himself into *Machseanair*, (*Shinar*) which was not remote from the place where the language of *Shem*’s family was in common use, in order to acquire that. However, he waited till the return of as many of these missionaries as were alive, and commanded them to instruct the *Scythian* youth in all they had acquired; and then, having settled the government upon his eldest son, *Nemual*, he set out upon his expedition, from *Scythia*, and arrived safe at *Machseanair*, and there erected schools for teaching the languages, and other sciences, according to chronicles of very high antiquity, and the assent of several ancient poets, or *filids*.

‘ When these schools were established, he called to the professors two able and most learned men, to his assistance, and invited the youth of the neighbouring countries to frequent the schools, for instruction.

‘ The names of these were *Gadel*, son of *Eatbesir*, of the posterity of *Gomer*, and *Caoib Jar*, son of *Neamha*, the *Hebrew*; and now it appears, from one of the bards, that the *Fenius*, mentioned before in the comparative view just delivered, was that of king *Finiusa Farsa*, who, while others of the *filids* call him by his proper name, in relating the same facts, classes him,

with the other two masters, under the name of *Fenius*, which is indeed the same word, if we omit *a* in *Feniufa*.

‘ It does not appear that he met with the least obstruction, in this glorious undertaking in *Sbinar*, though it was then chiefly occupied by the tribes under *Nimrod*’s grandsons, and in the neighbourhood of some of *Shem*’s descendants; and, indeed, it is very natural that he should rather be caressed than resisted by any nation, into which he went to introduce learning, and to polish and refine the manners of mankind.

‘ It appears, again from some of the filds, that these three first invented and formed an alphabet; which is not unlikely, if we consider that it is insisted on by many authors, that the *Phœnicians* were the instructors of the nations they went to, from time to time; and it is more than probable their name is derived from this *Scythian* monarch, *Feniufa*, who founded their schools, and began to propagate arts, languages and sciences in their country; and it appears, that the house of *Japhet* was more learned than that of either of the other two brothers, which will be made manifest towards the end of this chapter.

‘ *Feniufa* continued twenty years to preside over these first seminaries of learning, and it appears that his second son, *Niul*, was with him all the time; some of the bards say this son was born in *Machfeanair*; others, that he was born in *Scythia* some time before his father went from thence: however this be, he is placed next his father, in the table of genealogy, and no notice taken of *Nenual*, his eldest, who succeeded him in his government; where they leave him and his successors, and pursue the issue only of *Niul*, the father of *Gadelas*; for which there is a very natural reason: because it is from *Niul*, and his line, that *Milefius* sprung, whose history they expressly pursued, and followed his sons into *Spain* and *Ireland*. Yet it is very evident, that whilst *Niul* was in *Egypt*, where we shall conduct him by and bye, there were frequent intercourses between him and the *Scythians*, his countrymen, upon commercial, as well as other accounts.

‘ *Fenius*, after having remained twenty years in *Sbinar*, with his son *Niul*, who, by this time, grew famous himself in arts and languages, was in such high esteem with the neighbouring nations, that they were almost ready to pay him divine honours; and returned to his kingdom, and resumed the reins of government; and left the several schools, that he established, to the care of able masters, under the presidency of his son *Niul*; and in some time after he died, and his son *Nenual* came again to the throne. But when *Fenius* returned to his kingdom from *Sbinar*, he was accompanied by the two great professors, whom he joined to himself in the foundation of those seminaries of learning, mentioned before, *Gadel* and *Carih Jar*; and the first orders

orders he gave them, was to regulate the language, and appropriate out of it different dialects to different stations of the several orders of his subjects, viz. to adapt particular expressions to the soldiery; others to history and poetry; others to philosophy and medicine; and the last was that which was spoken universally by the common people. And this is the language of the native *Irish* to this day, and, from the first professor, *Gadel* the *Gomerian*, it is called *Gaoidealg*, or the *Irish* language.*

The sixth chapter contains some account of the first peopling of Ireland, which the Author traces to such remote ages, as renders very excusable the darkness in which those enquiries are involved; but this obscurity, however, he contends is less than that which we find in the accounts given by other nations of their origin: which favourable circumstance he imputes to the ancient custom of cultivating exactness of tradition by means of the national *Filcas* and *Bards*.

Without entering into the credibility of the account we have of the discovery of Ireland one hundred and forty years (or its first peopling three hundred years) after the flood, by a certain Protholanus, a near descendant in a right line from *Magog*, the son of *Japhet*, with the settlements of *Nemedius*, of the *Firbolgs* from *Greece*, and especially of the Spanish *Milesius*, &c. (the discussion of which question would change the office of a reviewer or judge to that of a party) it is but justice to our Author to observe, that this is a very curious and instructive part of the work: wherein he gives an unquestionable description of the antiquity, character and utility of the *Filcas* and *Bards*; the recorders of the genealogies and heroic exploits of their countrymen.

[To be continued.]

Travels through Germany. Containing Observations on Customs, Manners, Religion, Government, Commerce, Arts and Antiquities. With a particular Account of the Courts of Mecklenburg. In a Series of Letters to a Friend. By Thomas Nugent, LL. D. Fellow of the Society of Antiquaries. Embellished with elegant Cuts of the Palaces and Gardens of the Dukes of Mecklenburg. 8vo. 2 Vols. 12s. bound. Dilly. 1768.

THIS Author's design in going abroad, as he informs us, was to improve his *History of Vandalia**, by investigating things at the fountain-head. And accordingly we find, in the course of these letters, that he has actually corrected several errors in the first volume of that work already published. With this view, he professes to have studied the various scenes of life,

* See Review, vol. xxxv. p. 169.

and the humours and characters of men, from the prince to the cottager: and, indeed, if things are viewed in a philosophical light, the occupations of the farmer, gardener and artificer, may well be deemed as instructive and interesting subjects, as plays, operas, and other fashionable entertainments. These latter, however, have not been omitted when they came in the Author's way, tho' not so much in vogue at the Courts he visited as they are at some others.

Letter I. gives an account of the Writer's voyage to Hamburg, in the course of which he met with several disagreeable circumstances. In the second letter we have a minute description of the great commercial city of Hamburg.—‘The regulations here in case of fire are excellent, and worthy of imitation. On the top of the highest churches they have two men who watch every night, in order to give an immediate alarm of fire; and he that first discovers it, is particularly rewarded by the magistrates. He gives the signal by sounding a trumpet, when all the watch in the town instantly assemble, till the guards can be got to keep off the mob. Hence it seldom happens that a fire spreads beyond the house where it first commences.’

Of the numerous public buildings in this city, the principal are the churches; most of which are Gothic structures, adorned with painting and sculpture, much in the same manner as those of the Roman Catholics. The organs also are very fine, of a prodigious size, and beautifully decorated.—‘But what is extraordinary and deserving of censure is, that most of the churches are thoroughfares from morning till night; hence they become places of rendezvous to all sorts of people, and consequently cannot avoid being dirty: many of them also are disfigured with booksellers shops, so that they have more the appearance of an exchange, than of the house of God.’

They have no carts, it seems, in Hamburg to draw their goods through the town, but make use of men for a drudgery every where else performed by horses.—The carriages used for this purpose, he says, ‘are no more than a long *pulley**, laid upon an axle-tree between two wheels, linked to which you see a number of robust fellows, with slings across their shoulders, to draw a very trifling load.’

From Hamburg our Author proceeded to Lubeck, one of the handsomest towns in Germany, and the most advantageously situated for commerce of any on the Baltic.—From hence he took the post waggon [a conveyance which he elsewhere represents as little better than one of our dung-carts] to Wismar.—This is the

* How far a *pulley of any kind* might be of use upon such an occasion, we pretend not to determine, but must own this is the first time we ever heard of a *long* one.

chief town in the dutchy of Mecklenburg next to Rostock, and had once an extensive commerce; but its trade is now at a very low ebb, 'so that grass grows even in the great market-place.'—At the treaty of Westphalia, this place was ceded to the Swedes, in whose possession it still continues.

Rostock, the largest and best city in the dutchy of Mecklenburg, was next visited by our Author, who says, he thought it very singular that in a city so famous for the cultivation of learning [its university having been reckoned one of the best in Germany] no monument had been raised, nor even an inscription written in honour of the celebrated Grotius, who died here in 1645, and whose entrails are still preserved in St. Mary's church. At the request of one of the burgomasters, to whom Dr. Nugent had hinted what a disgrace this neglect was to the magistrates and university, he himself wrote the following lines, which the burgomaster proposed to get engraved and set up:

'*Hic suus est toto fama notissimus orbe,*

'*Grotius, ingenio clarus et eloquio:*

'*Exuviae illustres parva conduntur in urna,*

'*Ingenii lumen condere nil poterit.*'

This work abounds, we think, rather too much in monumental and other inscriptions, as well as quotations from both Latin and English poets; but that we may render our extracts somewhat conformable to the original, we have presented our Readers with the above, as a specimen of the Author's manner of embellishing his letters. But where is the wonder of his introducing frequent quotations from the poets, when his very *prose* too often assumes a *poetical* dress?—Thus, after a minute description of the antiquities of Dobberan, (in this respect, the glory of Mecklenburg) where, in a poetical rapture, he almost wished to have spent the remainder of his days, he adds—

'After bidding a long adieu to this charming abode, we [soon] reached the sea side [the Baltick]. Here the prospect is admirable; on the left we beheld a country adorned with luxuriant meads, [this by the bye was toward the latter end of September] while the right presented us with the pleasing wildness of a forest. Before us was a vast expanse of water, that angry element, which smoothed its rough face, and seemed to put on a smile at our approach. Two chrystal rivulets glided gently on through the meads, and joined their streams before they entered the sea, at a place called Rehtwisch, where is a safe and commodious bay.'—Again, after an account of his excursion from Gustrow to a neighbouring farm-house, whither he was invited by an old gentleman who rented it, and where he spent a night, and slept as well (he says) as if he had lain in the most sumptuous palace, he adds the following:—'Early the next morning, as soon as the faithful herald of the day, the village cock, began to

crow aloud with trumpet shrill, I rose, and found all the family in motion. The good old farmer and his wife were preparing breakfast; some of the maids were employed in milking, and others in churning, the ploughmen were going out with their teams, the bleating flocks were biting the dewy ground, and the lowing herds grazed the woodland dales.'

The inns, in general, he says, are very indifferent throughout this country; a large common room, bedded with straw, being the usual place of repose for travellers, upon which they all extend themselves together, 'and some of them [frequently] with pipes in their mouths:'—from which insufferable carelessness, 'tis no wonder (as he justly observes) that fires should so often happen.

A spirit of industry, he says, displayed itself in the peasants about Gustrow, who are tall, raw-boned men, and employ themselves much in husbandry, the greater part ploughing with oxen, [a very commendable practice] and some few only with horses.—If oxen were more generally used for the plough, here in England, we are fully of opinion it would be one of the most effectual means of lowering the price of provisions, and at the same time greatly enhance the farmers' profits, as they may be kept at a much less expence than horses.

At Gustrow our traveller was introduced to madam de Grabow, who had been governante to her majesty; and as he was desirous to see this lady, of whom he had previously heard a great many fine things, so he has obliged his readers [as we too shall hope to do] by making them acquainted with some few of the accomplishments of one, who had a large share in cultivating the mind and manners of our truly amiable queen.

'Madam de Grabow [he says] is turned of sixty, rather low in stature, round faced, black piercing eyes, and a little pitted with the small-pox. Notwithstanding her age, she is hearty and strong, and does not appear to be much above forty: her physiognomy is remarkably lively and sensible, her mien engaging, and in every respect her air bespeaks her the woman of quality. She is chearful and easy in her conversation, and has a great fluency of speech. Her maiden name was Kettemburg, being the daughter of a nobleman of that name, who was president of the high court of Gustrow, and minister from the duke of Mecklenburg to the court of Vienna. He took his daughter with him to that capital, where she learnt the manners of the court, spent a great part of her youth, and acquired every elegant accomplishment. She speaks Italian and French with ease, is a critic in her own tongue, and has written some pieces in verse, by which she has gained the title of the Sappho of Germany. After her return from Vienna, she was married to M. de Grabow, assessor to the high court of Gustrow,

who

who died, and left her a handsome fortune. The court of Strelitz pitched upon her as the most proper person to be governante to the young princesses; an employ in which she acquitted herself with honour. Her greatest pride is the having formed the mind of our gracious queen, whom she mentions always in terms of affection mixed with the profoundest respect. At length she thought proper to retire to Gustrow, where she lives in splendor, beloved and esteemed by all her acquaintance.'

In a subsequent visit to this lady, when a mixed company were assembled, the servile condition of the peasants of that country became the topic of conversation; for, it seems, that in Mecklenburg, as well as most other parts of Germany and Denmark, the boors are in some measure slaves, or belonging to the soil, as much as the cattle that feed upon it.—'Captain Kettemburg, cousin to madam de Grabow, expatiated with great warmth on the propriety of villanage, in preference to the liberty of the peasants.'—For his particular arguments, which might do full as well if applied to the negro-trade, we must refer to the book, and only observe, that 'M. de Boye, who had lived some time in England, stood up in the cause of liberty, and refuted the Captain's specious reasoning by a fair and candid exposition of nature's rights, from which no person, how mean soever, ought to be excluded.'—'At length the dispute was decided by madam de Grabow in favour of liberty, and the whole company [politely] acquiesced in her decision:—tho' Dr. Nugent afterwards 'found that the gentlemen in that country, like too many elsewhere, are all for confining this great blessing to themselves, exclusive of the common people.'

The following inscription, upon a medal of the princess *Sophia*, which was presented to our Author, may perhaps be new to some of our Readers.—On the face: '*Sophia, D. G. ex stirpe El. Pal. Elect. vid. Br. et Lun. Mag. Brit. hæres;*' on the reverse, '*Nata 13 Octob. 1630. Nupta 30 Sept. 1658. Ad successionem Brit. nominata 1701. Sub vesperam 8 Junii. [1714] in hortis Herenhausanis ad huc vegeto et firmo passu deambulans subita et placida morte erepta.*'—As Dr. N. appears to be very fond of inscriptions, he may perhaps be glad to be told that his *Printer* has been guilty of an error of no less than a *hundred years* in the date inclosed above within crotchets, which in the book stands 1614.

The eleventh letter is dated from *New-Strelitz*, and begins thus:—'Behold me at length arrived at the port I have had constantly in view, since my departure from England, and the object of my anxious expectations.'—Upon his arrival, Dr. Nugent was pleased (as well he might) to hear that baron De-witz, with whom he had been acquainted when in England, was then at Strelitz. The next morning he sent a card to the baron, signifying his arrival, and was that same day presented

at court,—where he was received by their serene highnesses the Duke and his sister in the most gracious manner. ‘The duke was dressed in blue velvet, with a yellow satin waistcoat, white silk stockings, diamond buckles, the order of the garter, and a feathered hat. The princess was in a close habit like a riding-dress, with the ensigns of the Russian order of St. Catherine. The conversation was short, and turned chiefly *about* the queen their sister.’—‘The duke is entirely void of pride or stiffness, conversing in such a manner with those about him as to remove all constraint.’

After an agreeable account of the manner of living at this polite and well-regulated court, he proceeds to give a description of the towns of Strelitz and their environs.—‘*Old Strelitz* is situated in a large plain, almost surrounded with morasses. The adjacent country is a sandy soil; but a fine forest extends itself in the neighbourhood towards Stargard, abounding with all sorts of game.’—‘This place has often suffered by fire, like other towns in this country, yet was chosen by duke Adolphus Frederic II. the first of the line of Strelitz, for his residence, on account of a commodious palace.’—‘In the year 1712, Adolphus Frederic III. and his whole family narrowly escaped perishing in a great fire, which broke out in the night, and burned down the old palace, with all its costly furniture and valuable effects. In consequence of this misfortune, his serene highness began to erect a sumptuous palace in 1726, about two English miles from the town, in a very pleasant situation, at a place called Glieneke, which before was his hunting seat. In the year 1733, he thought proper to found a new town adjoining to the palace, and ordered it to be called *New Strelitz*. This town is laid out in a most regular manner, in the form of a star; the centre is a *spacious* * market-place, and from thence a number of streets branch out in straight lines: the chief one leads to the palace, the next to the water-side, where a pleasant lake attracts the eye. The buildings in these two streets, are elegant and commodious, and in some others are handsome houses. The duke gives great encouragement to builders, so that by this means, and the number of nobility who come to live near the court, the town enlarges every day;’ and may probably, in time, reach to Old Strelitz, and so constitute one large handsome city.—‘The air of the *new* town is clear and wholesome, and the water also of a salubrious quality.’—‘The inhabitants keep their accounts in dollars and schillings: a dollar is about four shillings English, a schilling a penny. Their gold coin is chiefly ducats and pistoles. One thing baron Dewitz has assured me, that a dollar in this country will go as far, i. e. will pur-

* A favourite epithet with this Writer.

chase as much as a pound sterling in London; and he lived there long enough to judge of the difference. Indeed, provisions here are in great plenty, and excellent in their kind.'

'The chief buildings in the town of New-Streitz have been erected by the late and present duke, for the accommodation of the different officers belonging to the household.'—'But the principal ornament of this capital is the magnificent palace erected here in 1726.'—'The situation is delightful, on a rising ground and dry soil, with a deer park in front, and a *spacious* garden, with a beautiful lake at the back. It is a quadrangular pile, built chiefly of stone, three stories high, reckoning the ground-floor; the architecture extremely light and elegant. Two large wings project from the main body, between which is a *spacious* area or court. The wings are sixty feet each in length, and the main body one hundred and twenty. The court chapel is in the right wing, and in the left is the grand saloon. The principal stair-case is large and light, leading to a handsome hall, where the duke commonly dines.—The presence chamber is extremely beautiful, of a due proportion, and the furniture of the highest contrivance and elegance.'—'The grand saloon is really a magnificent piece, decorated with stucco, gilding, and every other embellishment. It is lofty and *spacious*, about sixty feet long and forty in breadth, with a gallery for music. This grand room is used only on festivals, when there are balls and assemblies; and then it is customary for the duke and the whole court to dine and sup there.'—'The grand apartments are absolutely superb. The ceilings consist of compartments, curiously wrought in stucco, the sides enriched with pictures, glasses, and other ornaments; and the furniture quite new, rich, and well chosen. The chairs are all lined with crimson damask, edged and flowered with gold; and, indeed, the whole is very splendid.'—Opposite to these apartments are several rooms, full of curiosities and valuable moveables. Among other things (says Dr. N.) I beheld with admiration a complete service of Chelsea porcelaine, rich and beautiful in fancy, beyond expression. I really never saw any Dresden porcelaine near so fine: her majesty made a present of this choice collection to the duke her brother; a present worthy of so great a princess.'—The chapel is beautifully finished, but not crowded with ornaments.

From the back-gate of the palace you descend by a flight of steps into the garden, where the eye is presented with a charming landscape. 'Before you is a beautiful parterre, leading to a double row of trees, which form the grand avenue: this is terminated by a handsome terrace, with a gradual slope to the edge of a *spacious* lake, on the opposite bank of which you behold a pretty village, and farther on is a vast tract of forest land, outstretching the sight.'—'Before the palace is the parade,

a *spacious* area terminating in the deer park. On the left of this are some public offices; and at a small distance the duke's coach-house and stables:—the latter well stocked with horses, tho' he seldom rides.

In letter 12, we are informed that the court of Strelitz is one of the most regular and agreeable in the whole empire. 'No private family is governed with more order; and perhaps no prince is served by abler officers, and with greater diligence and affection.'—In this letter the Author attempts to delineate the characters of the principal persons about this court, which he appears to have drawn from the life: but our extracts must be confined to what he says of the duke and his sister.

'The present duke of Mecklenburg Strelitz, Adolph Frederic IV. is twenty-eight years of age, very comely in his person, of a middling stature, well proportioned, and strong built. He is of a fair complexion, an oval face, and rather lean than corpulent. His aspect is sweet and engaging, and he wears his own hair, of a light brown. He has a *spacious* forehead, lively blue eyes, and the other lineaments extremely regular. In his deportment he is graceful and majestic, yet behaving towards those who approach him with great affability. Tho' he looks very healthy, he is rather of a delicate constitution, and cannot endure much fatigue. In his diet he is regular and sparing, and seldom drinks above a pint of wine. He sets an example of chastity, very rare in the present age, never indulging himself in amours or intrigues, or gratifying his passion at the expence of innocence and virtue. This is the more extraordinary, as he is in the bloom of life, and not insensible to the charms of beauty. The truth is, he is sincere in his religion, and thinks it the duty of a prince to set a good example to his subjects. On Sundays and festivals he assists at divine service with the utmost devotion, and all his household imitate so good a pattern. Yet he is quite free from affectation and bigotry, has no prejudice on account of difference of opinion, and is a declared enemy of persecution. But he is no enemy to innocent pleasure; for he is fond of balls and assemblies, where he dances and plays at cards with the ladies, and appears highly delighted with their company. His magnificence is without profuseness, and his entertainments without restraint.'—'As Knight of the Garter he always wears his blue ribbon, and he is likewise Knight of the order of the White Eagle. His table is open to the nobility of the country, as well as to foreigners of any distinction:—he is the farthest of all princes from any appearance of vanity, or * disdaining to be tainted with a vice

* The conjunction [or] is certainly here *redundant*, as it gives a very *different* sense to the passage from what the Writer undoubtedly meant.

inherent in none but weak and superficial minds.'—'He is possessed of good natural parts, a quick apprehension, sound judgment, and comprehensive memory.'—'He is master of several languages; the French in particular he speaks with great purity and ease, and is well versed in the Italian. He uses very few diversions, neither does he seem to take sufficient exercise for his health, seldom *going a-hunting* or shooting, but contenting himself with taking the air in his chariot. On such occasions he makes no parade, being only attended by one or two Hussars. His chief diversion indeed is in doing good, in expanding himself in acts of beneficence towards his subjects, whose happiness seems to constitute the sole object of his ambition.'

'The duke's sister, princess Christina, is in her one and thirtieth year; tall and genteel in her person, roundfaced, large blue eyes, and brown complexion. She is extremely well shaped, of an engaging carriage, and a most graceful figure; but a little marked with the small-pox. Her constitution is rather delicate; *but* she is very good-tempered, and endowed with such an affability as wins the hearts of all those who have the honour of approaching her person. She speaks good French, and with great fluency. Her countenance is dignified with an air of grandeur suitable to her rank, which she tempers in conversation with a becoming sweetness: her words express her judgment and sound sense; and good-breeding accompanies all her actions.—Weaned from the vanities of the age, she discovers her high birth only by solid piety and surprising goodness of heart. The improvement of her mind has been ever her chief study; so that, without flattery, I may affirm her to be adorned with every accomplishment suited to her sex. She dines constantly with the duke her brother, but does not come down to supper, except on assembly-nights, which are Wednesdays and Sundays.—Her highness has been honoured with the Russian order of St. Catherine, the ensign of which, being a yellow ribbon, she constantly wears—She reads a good deal, and has lately begun to learn English. In short, her graceful and polite behaviour cannot be expressed; like her brother, she has not the least pride; nor does she affect any pre-eminence, tho', besides her birth, highly intitled to it by the lustre of her princely virtues.'

Tho' we cannot follow our Author in delineating the characters of all the duke's ministers of state; yet we must not omit one particular in regard to Baron Dewitz, who came over as envoy extraordinary to the king of Great Britain, upon his marriage.—'While he resided in England, he spent great part of his time in the study of trade and manufactures; and the knowledge which he acquired in those branches, he now most successfully applies to the improvement of his own country, and the service of the duke his master. When he came to the
admi-

administration there was scarce a manufacture in the country; but since that time he has erected many. The duke's troops are now cloathed from head to foot with the manufactures of his own territories. Fabrics of cloth, leather, caps, stockings, &c. have been erected in divers places, all owing to the baron's assiduity and encouragement.'

Tho' it has been observed that 'the army is generally the hobby-horse of the German princes;' yet his highness the duke of Strelitz 'has too much sense to think of swelling himself beyond his natural strength, and is therefore content to maintain such a number of foldiers as he thinks sufficient to guard his person, and preserve the public tranquillity. The military state consists only of five companies of foot, one troop of life-guards, and a few hussars:—but Dr. N. adds, that the men are all as fine-looking fellows as ever he beheld, well clad in blue after the Prussian manner, and trained to the same discipline.

The duke's revenues are here stated at 300,000 rix-dollars per annum, but Baron Dewitz told Dr. N. that, in nine or ten years time, they will, in consequence of the improvements now on foot, be more than doubled.

The following are some of the rules observed at this court :—1. 'None but persons of noble birth, or qualified by function or employment, are admitted to court.'

2. 'The wives of persons qualified only by function or employment, are not admitted, unless they themselves be of noble descent. This is a great mortification to many worthy ladies :—'for as there are no play-houses, all their diversions seem to center in the concerts and assemblies held at court.'

3. 'The times appointed regularly for concerts and assemblies are Wednesdays and Sundays, at six in the evening. For all over Germany, and indeed in most parts of Europe, whether Papists or Protestants, they look upon the sabbath (how justly I will not pretend to say) as finished after evening service, and then they indulge themselves in innocent recreations.'

4. 'Strangers of any distinction have the duke's coaches to wait upon them all the time they stay here.'—[A compliment, enjoyed by our Author.]

In letter 14. the duchy of Mecklenburg is described, not only from the Author's own observations, but also from the informations of persons of the best intelligence through the country. 'The soil (he says) especially in the middle of this duchy, and towards the north, rivals most others for fertility, yielding plenty of corn, flax, hemp, and all sorts of fruit. The country is diversified with hills and dales, and enriched with woods, in which there is fine timber, and plenty of game. There are meadows affording good pasture for cattle, in which the country abounded before the late calamitous mortality,

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They have numerous flocks of sheep, by which they are supplied with plenty of wool. They have a good breed of horses, but not very large; and prodigious herds of swine. Towards the south, bordering on the electorate of Brandenburg, the soil is sandy; and in other places there are heaths, with some moors and fens. The country produces no vines, and scarcely affords any mines or minerals: [though] in the neighbourhood of Newstadt they have some iron ore, and an allum mine not far from Eldena.

As to its state of cultivation, Dr. N. says, he has heard some of the most sensible gentlemen in this country complain, that 'agriculture is not studied here as a science, nor brought to any certain rules and maxims. Most of the farmers [like too many elsewhere] blindly follow the examples of others, and abide by old customs, which are often pernicious; or, at best, it is not till after repeated damages and losses, that any of them are brought to learn a true method of farming, to know what is to be done, and what avoided.'—In this letter we meet with many very judicious œconomical observations relating to agriculture, manufactures, &c. for which we must refer to the book.

The next letter treats of the geography, inhabitants, religion, customs, produce, constitution, and government of Mecklenburg.—The inhabitants are chiefly of Saxon extraction: and their language a dialect of Lower Saxony, partaking both of Dutch and High German.—The people are divided into peasants, burghers, clergy, and nobility. The peasants are in a state of villanage, or *adscripti glebæ*. The burghers are possessed of certain privileges, whereby they are united with the nobility, and depend immediately on the sovereign. The clergy have also their particular immunities, and are governed by six superintendants, or [as they may be called] bishops. The nobility are possessed of great privileges, which, after many long contests with the dukes, have been at length definitively settled, so lately as in the year 1755.

The inhabitants are mostly all Protestants of the confession of Augsburg, which was early received throughout this duchy. 'They are very zealous in their religion, and remarkably watchful against any innovation in the established worship.'

The customs and manners of the Mecklenburghers are much the same as those of the other natives of Germany. 'They are patient, docile, sincere, and hospitable; but, like most northern nations, too much addicted to jollity and good cheer. Their virtues, however, far over-balance their failings. The peasants are laborious, and make very good soldiers. Among the burghers some few acquire considerable fortunes by trade, and others are conspicuous in the polite arts. The nobility have produced great numbers of brave officers and able Statesmen,

men, several of whom have distinguished themselves in foreign service.'

'This country being seated on the Baltic, and remarkable for its fertility, one might naturally imagine its trade and manufactures to be in a flourishing condition; but the inhabitants, by a kind of fatality, have been very *neglectful* in making a proper use of the materials of trade, and in applying themselves to arts and manufactures.'—Their wool, flax, hemp, hides, &c. [were, at least, till very lately] mostly sent abroad unmanufactured; and even the greater part of their corn, the staple of the land, is also exported, which enhances the price to the inhabitants:—as, indeed, an unlimited exportation of that absolutely necessary staff of life always *must* do.

The duchy of Mecklenburg is a limited government, of which the duke is the head, and the provincial states the members. The nobility form the *first* state; and the commons or burghers, represented by the deputies of the towns, are the *second*. And the duke's power is so far abridged, that in the enacting of laws he is obliged to consult with the states.

After leaving, with regret, the court of Strelitz, Dr. Nugent visited that of Schwerin, where (he says) he was received with all that affability and condescension with which their serene highnesses the duke and duchess, so well know how to temper their princely dignity.—His account of this court, and description of the duke's elegant retirement at Ludewig's-Lust, [or Lewis's delight] are very entertaining and picturesque: but our limits will only permit us to add, that the gardens of this place infinitely surpassed our Author's expectation; and are properly (he says) what the inhabitants of the eastern country called by the name of Paradise, viz. 'a large space of ground, adorned with all sorts of trees, both of fruits and of forest; partly cultivated like our gardens, for shades and walks, with streams and fountains, and a variety of plants usual in the climate; and partly inclosed, like our parks, for harbouring game, as well as for the pleasure of riding and walking.'—'The duke himself planned the whole, taking nature for his pattern, and striving to imitate her in her amiable simplicity, and all her beautiful irregularities: [which, doubtless] fill the mind with a more refined sense of delight, than the most curious contrivances of art.'

Those, however, who make pleasure their chief study, would, probably, reckon even this a most uncouth place; for here are 'no balls, no assemblies, no cards, or gaming of any sort; the duke [it seems] being quite averse to all such amusements:—and, though he is sensible that the stage, under proper regulations, might be rendered instructive, and perhaps conducive to good morals, yet *experience* [he alledges] has always shewn
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its consequences to be quite the reverse.' It may, however, be not impertinent to ask, in what manner the *experiment* has been made?

The foregoing extracts may, probably, be deemed sufficient to evince this Writer's diligence in making remarks upon the several places and persons visited in the course of his tour; but how he happened to *mis-call* his work,—' *Travels through Germany*, '—we cannot imagine, as he really penetrated *no farther* into that extensive country, than the duchy of Mecklenburg; from whence, too, he *returned*, as well as *went thither*, by way of Hamburg.

MONTHLY CATALOGUE, For JUNE, 1768.

M E D I C A L.

Art. 9. *The Gout. Extraordinary Cases in the Head, Stomach, and Extremities; with Physical and Chirurgical Remarks and Observations on the various Stages of the Disorder—the Rheumatism—the Disease commonly called the Scurvy—the Nature and Formation of external and internal Chalk-stones—and Considerations proving the Gout the immediate Parent of Jaundice, Dropsy, and Stone. With an accurate Account of, and Difference between, Obstructions in the Kidneys or Ureters, and the Paroxysm in the Back and Loins, occasioning the Loss of muscular Action in the lower Limbs. To which is prefixed an Essay, pointing out the progressive Symptoms and Effects, and the Reasons why the Gout was not heretofore regularly treated and cured.* By Richard Ingram, Manmidwife, late Surgeon to the First or Royal Regiment of Dragoons, and now on the Staff. 8vo. 3s. 6d. Vaillant. 1767.

WE learn from this publication, that Mr. Richard Ingram was the author of the following news-paper advertisement: viz. 'A gentleman of very extensive practice, has discovered a regular method of treating and curing the gout in all its stages, which has not once failed of success in upwards of four hundred cases. Any persons by sending an account of their age, habit of body, how long they have been afflicted, at what times and in what manner the fit usually attacks them, may have a certain remedy gratis, and if the case requires it, will be personally attended. As the doctor is induced to this publication by the love he bears to mankind, he does not chuse to advertise his name; for it is a known fact, that when any one of the faculty adopts a new theory or method of practice, envy or ignorance always terms it quackery.'

'Letters directed to Z. K. to be left at the bar of Grays-Inn coffee-house, Fullwood's-rents, Holbourn, will be attentively considered, and the next day answered.'

Mr. Ingram further informs us; that 'it was the prophetic opinion of the ablest writer, and most eminent physician *, England ever boasted:

* Dr. Sydenham.

who

who himself fell a martyr to this terrible disease, that the *cause* would be suddenly ascertained and the cure performed by the most *simple* method. We live to see a completion of his opinion: nor shall I hesitate a moment (if properly called on) to make known the cause, and to defend my treatment of this painful disorder before the royal college of physicians.'

In another place, Mr. Ingram says, 'I no longer hesitate to declare I have a preparation that immediately strikes at the *cause* of the gout; but even this must be varied in quantity and form, according to the age, constitution, and habit of body: nor will this always alone do, unless the concomitant complaints are carefully attended to.'

He that hath *faith* and the *gout*, let him apply to Mr. Ingram.

ART. 10. *A Treatise upon the Formation of the human Species, the Disorders incident to Procreation, &c. with the most approved and efficacious Methods of Cure.* By James Fleming, Hospital Surgeon and Man-midwife. 12mo. 1s. 6d. D. Davis.

Mr. James Fleming, hospital-surgeon and man-midwife, or whoever the respectable personage is who has chosen to take upon him that name and those titles, must excuse our passing over in silence the four first sections of his work, in which he treats of the formation of the human species, and other incidental matters, in such a manner as shews, to use his own words, that he does not 'attempt to write for the melioration of manners.' We cannot however resist the temptation of gratifying our medical readers with a few short specimens of his *approved and efficacious methods of cure*, announced in the title page, especially as we shall at the same time have a fair opportunity of introducing to their acquaintance a set of diseases and medicines which are probably new to them. In the fifth section, treating of the *fluor albus*, 'if this disorder, says he, be occasioned by a *distillation of the brain*, let the patient take syrup of betony, &c, and purge with pillescoch—half a drachm of *auriæ Alexandrinæ* going to bed will also be useful—when the disorder arises from the liver, and there is at the same time a *repression of the stomach*, emetics, he tells us, are eligible, and they may be composed of 3 drachms of the *elect. of diaaru*. Some physicians, he adds, also prescribe the *dicurical method* [they must be very learned physicians indeed who are acquainted with this same method] with *phosolinum, opium, &c.* the proper pills for purgation, he says, are *pillulæ eumariæ* and *pillulæ indæ*; and speaks too of *pillulæ indatæ*, one of which is to be taken *hebdomedally*. He recommends likewise in this disorder *diamoci dulcis, sædita agragrativæ, diagalinga, lycob de careble, epithimum & erithimum, spiciecum & melbantum*—But, learned Sir, where are all these choice drugs and precious compounds to be got? We never heard of their names before.

But our author's surgical, or external treatment of the womb, is as extraordinary as his internal administrations. He gives us a *formula* for certain *trochisks*, which being prepared, says he, 'cast them on the coals, and *smother the womb therewith*.'—Most inhuman and unnatural advice this most surely, Mr. Fleming!—and yet we find our unfeeling hospital surgeon again repeating it at page 137. He treats that *viscus* with more lenity afterwards, when, speaking of the *præcidentia uteri*, he says, 'if there be an inflammation, it (the *uterus*) must

not be thrust up, but *frightened in*, by placing a red hot iron before it, &c.—*Plato*, and others of the ancients, have looked upon the womb as an animal: but we never suspected that it was a *timorous* one. In the present case, we think it makes a very prudent retreat from Mr. Fleming's red hot poker. His remedy for barrenness is still more extraordinary, which appears to us to be nothing less than boiling the female expectant in a certain medicated broth—and powerfully medicated must it be to prevent it from scalding her most miserably.—'Being decocted in the aforesaid broth, says he, she should continue sitting in it up to her navel, till it becomes cool.' She must be in excellent order for generation undoubtedly after this process. But Mr. F. has certainly ways of doing things peculiar to himself. 'The cupping-glass,' says he in one place, should be applied to the *liver*, that the reversion may be in the fountain: and afterwards, 'a cupping-glass, with a great steam, should be applied to both kidneys.' Our expert hospital surgeon leaves us here in amazement how he manages to pierce, with his cupping-glasses and his large steams, so deep, into the very *pneumonia* of the human frame; while the common herd of operators can do little more than scratch the human hide with their puny scarificators.

But it is high time to be serious. In justice to the public, we cannot avoid stigmatizing this work for the impurities contained in one part of it, as well as for the consummate ignorance in language and every branch of medicine, betrayed in the other part. From certain internal marks, and particularly from a very observable inequality in the composition, we are led to suppose, not that a single *soi-disant* James Fleming wrote, borrowed, pilfered, did into English, if it may be so called, and patched the whole together; but rather that it is the work of two or three hands, whose names their employer has chosen to concentrate into that of J. F. and to melt their heterogeneous, and perhaps not very reputable employments, into the appropriate titles of Hospital Surgeon and Man-midwife. We have it not in our power to do adequate justice to this exertion of the talents of the worthies concerned in this production. All we can do is to characterize it as a most shameful imposition on the public.

Art. 11. *On the Disadvantages which attend the Inoculation of Children in early Infancy.* By Thomas Percival, &c. 8vo. 6d. Johnson and Co.

Dr. Percival, in the little essay before us, sets in a strong light the arguments against the practice of inoculation during early infancy. There is one argument however in favour of early inoculation, which we wish the Doctor had taken more fully into consideration; it is this:—the danger there is of receiving the accidental infection, by waiting for the most eligible age.

Dr. Mity, who has published an essay on the advantages of very early inoculation*, is sensible that much good has been done by inoculation, and at the same time feels the weight of the following objection;—*that the practice of inoculation, though beneficial to individuals, is detrimental to the community, by the propagation and increase of the natural small-pox.*—The most compleat answer to this objection, the

* Med: Observ. and Inquiries, vol. 3d. art. 23. p. 287.

Doctor thinks, would be to encourage and establish an universal inoculation.—Dr. Maty's benevolent scheme is to save as many lives as possible; and we heartily concur with him; in his wishes that the practice, by some means or other, might be universally adopted. Thus far he is certainly right; whether he is right in fixing the time for the operation to so early a period, is another question.—The time fixed by Doctor Maty, is within the month; that by Doctor Percival, from three to seven years of age.—Dr. P. has sensibly pointed out many disadvantages which attend Dr. Maty's period: but then to give the argument a full and fair hearing, he must take into his account those who die from the accidental disease, by waiting for the period which he has assigned as the most proper.—For example; let one thousand children be inoculated within the month according to Dr. Maty's plan, and let the number of deaths be faithfully recorded.—Let a thousand other children be pitched upon, and as faithfully mark down those who die from the accidental disease, before they arrive at the age fixed upon by Dr. P.—Then let a thousand children be taken from three to seven years of age, deducting from this thousand a number equal to the number that died out of the other thousand from the accidental disease, and let these be inoculated.—If the deaths from this inoculation, together with the above-mentioned deaths from the accidental infection, exceed the deaths, from the thousand inoculated within the month, the determination will be in favour of Dr. Maty. We apprehend, however, the age of three, six, or nine months, the child not yet being weaned, would be preferable to the early period assigned by Dr. Maty †.

† See our Review of Dr. Maty's Essay, p. 443 of this Month's Review.

Art. 12. *An Essay towards an Improvement in the Cure of those Diseases which are the Causes of Fevers.* By Thomas Kirkland, Surgeon. 8vo. 1 s. 6 d. Doddsley.

Mr. Kirkland ultimately resolves the causes of fevers, into some particular fault or impurity in the blood: hence the morbid matter of the small-pox, measles, and the varieties of the eruptive, putrid, and inflammatory fevers. This morbid matter, or these particular impurities, which Mr. K. calls the *Diseases causing Fevers*, may be much better, he says, and easier expelled from the body, while nature takes her usual, easy course, than when interrupted by the hurry of a fever.—He thinks, that a fever is so far from being an effort of nature to relieve herself, that it is to be considered as a *symptom* which increases and protracts the disease: that the morbid matter is discharged from the blood unchanged: that the doctrine of concoction is without foundation; and that if it was to take place, instead of relieving, it would more frequently cause the death of the patient: that the fever therefore is immediately to be cut off, and the morbid matter left either to the powers of nature, or to nature supported by proper cordials.

These points being discussed, our author directs us to the means by which the fever may be most expeditiously suppressed.—The fever, according to Mr. K. is a preternatural degree of heat, and is to be extinguished by a proper degree of cold, as the most certain antidote to heat: the degree of cold is to be proportioned to the degree of heat. Cold air therefore may be freely admitted, and cold water freely drank; and

when

these are not sufficient to extinguish the fever, may not the patients^s says he, in our climate, have cold water poured upon them, in the manner of the Persians and Neapolitans, till the fever is subdued; taking care, by giving proper medicines, that a regular motion in the blood be preserved; lest, where extreme cold is necessary, life should be extinguished with the heat?

Mr. Kirkland ingeniously supports this doctrine, by physiological facts and reasonings; by the authority of the antients; and by observations from his own practice. In doing this, he has shown considerable learning and abilities; we cannot, however, consider a fever in the same simple light in which he has viewed it; viz. that it is merely a preternatural degree of *heat*, which is to be extinguished by its opposite, *cold*.

Nether can we think it a practice altogether safe at any period of a fever, boldly to expose the patient to the cold air, or to drench him internally and externally with cold water.—We cannot enter into any minute examination of the point in question. The histories related by Mr. K. are too few to form a general rule. We doubt not, however, but that Mr. K. will honestly acquaint the public with the result of his future practice in this way.

MISCELLANEOUS.

Art. 13. *An Original Camera Obscura; or the Court, City, and Country Magic Lanthorn. In which every Man may take a Peep, laugh, and shake their Noddles at each other, and go away well pleased, &c. Being an Account of the most curious and uncommon Collection of Manuscripts, warranted originals, ever yet offered to the public. To be sold by Auction, &c. &c. 8vo. 1 s. 6d. Wilkie.*

An odd specimen of motly humour, partly in the style of Ned Ward, with a tincture of the famous Orator Henry. The Author laughs at modern occurrences and characters, viz. Lord Cheat'em, Wilkes, the Baltimore rape, the new buildings, elections, the Aldwincle-living, and fifty other subjects: and *there are* readers, no doubt, who may think him wondrous funny, a clever fellow, a choice spirit, a comical dog, &c. &c. &c.

Art. 14. *A Dialogue between a Captain of a Merchant-ship, and a Farmer, concerning the pernicious Practice of Wrecking; as exemplified in the unhappy Fate of one William Pearce, who was executed at Launceston in Cornwall, Oct. 12, 1767. Adapted to the meanest Capacity; and recommended particularly to all Persons who live on or near the Sea-coasts. By Jonas Salvage, Gent. 12mo. 6d. Dilly.*

Very properly adapted for the reformation of those wretches who are guilty of the barbarous practice of plundering wrecks;—to the great scandal of this country; particularly the Cornish and some other coasts, which have too long been infamous for this worse than brutal wickedness.—This little tract, therefore, ought to be well circulated among these savages of England, who probably would be less guilty, if they were less ignorant.

Rev. June, 1768.

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Art. 15.

- Art. 15. *A Letter to the Right Honourable Thomas Harley, Esq; Lord Mayor of the City of London. On the Grant of a Patent for printing pious Tyburn Reviews, &c.* 4to. 6d. Brown.

A pathetic remonstrance against a publication preparing under the sanction of a patent from the crown, entitled *The Tyburn Chronicle, or Villany displayed in all its Branches, &c.* intended, as the patent seriously protests, for the advantage of the youth of these kingdoms, and effectually to advance the cause of religion and virtue! In truth, patents have been long prostituted to answer ridiculous sinister purposes; but in the present instance this sanction is perverted, as our Letter-writer apprehends, to very pernicious ones; by propagating the knowledge of crimes and vices of which it were rather to be wished mankind were entirely ignorant.

- Art. 16. *Royal Mattins, or Prussia's public Confession; in Five Mornings. From the French.* By a Gentleman of Cambridge. 8vo. 1s. Becket, &c.

Another translation of *Matinées Royales*; see Review, Vol. xxxiv. page 319.

P O E T I C A L.

- Art. 17. *The Soliloquy, a Poem. Occasioned by a late Decision.* 4to. 6d. Edinburgh, printed for the Author, and sold by Richardson and Urquhart, in London.

Mr. Archibald Douglas is here represented as deploring his fate, in respect to the famous decision against him, in Scotland, where he hath so unsuccessfully prosecuted his claim of inheritance to the estate of the late Duke of Douglas.

- Art. 18. *The Expostulation; a Poem.* 4to. 2s. 6d. Bingley.

This performance seems to relate to the supposed corruptions of the times; and to point at the various evils, political and moral, with which the nation is afflicted: but the Author writes so strangely and obscurely, and takes such wild unaccountable flights, that he really soars above our comprehension. In short, we believe it will puzzle most of his readers to know what to think of him, or what to make of his poem.

- Art. 19. *The Conciliade; a Poem. Occasioned by the present Disputes between the graduate and licentiate Physicians.* By W. Samson. 4to. 1s. 6d. Newbery.

After the late Mr. Thornton's *Battle of the Wigs*, and the anonymous piece entitled *The Siege of the Castle of Æsculapius*, (both mentioned in some late Reviews) Mr. Samson's poem on the same subject appears to no great advantage. The subject, indeed, is now grown so stale, that an Author writing upon it, and not excelling those who had gone in the same track before him, must of course appear to follow his leaders—*non passibus æquis*.

N O V E L S.

- Art. 20. *The Summer-house: or History of Mr. Morton and Miss Bamsled.* 12mo. 2 Vols. 6s. Noble.

A twofold history, of a young lady, whose obdurate father, from lucrative views, endeavoured to sacrifice her to an old neighbouring bachelor, which drove her from her father's house; where during a short elopement,

elopement, she fell in love, by an accidental view from a summer-house, with a young gentleman under a temporary dependence of circumstances, whose friend however made him the trifling present of 10,000*l.* to render him an adequate match for her; which the considerate conduct of her elderly lover accelerated. The other part of the story is the history of the said young gentleman and his family, including a number of entertaining vicissitudes, not badly told, allowing for a few improbabilities, until his accidental meeting with the heroine of the story unites their fortunes, when all collateral circumstances crowding towards a conclusion, the rest follows of course.

Art. 21: *The Entanglement; or the History of Miss Eleonora Frampton, and Miss Anastasia Shaftoe.* 12mo. 2 Vols. 6s; Noble.

A piteous tragical tale to the tune of
John loves Mary passing well,
But Mary she loves Harry;
While Harry sighs for bonny Bell, &c.

which produces the entanglement that gives title to it. Affairs however are adjusted without drawing of swords, the rivalry being between the two ladies; one of whom being decently put out of the way, by dying of her hapless love, the rest settle their affairs to general satisfaction. The story might have been shorter, and would have read better, had it not been so unsufferably full of uninteresting chit-chat, with *said one*, and *said t'other*, &c. &c.

Art. 22. *The Visiting-Day. A Novel.* 12mo. 2 Vols. 6s. Lownds.

A very pretty imitation of *Clarissa*.

POLITICAL and COMMERCIAL.

Art. 23. *No Liberty, no Life! Proper Wages, and down with Oppression. In a Letter to the brave People of England.* By John Englishman. 8vo. 6d. Harris.

Had the Writer of this address printed it in the usual Grub-street form, at 'so small a price as a half-penny,'—some of the mob with whom he reasons, might have laid out their half-pence to no bad purpose; but it can hardly be expected that they should pay almost the price of two pots of porter to be told—what few of them will believe, and some things which John Englishman himself cannot know, and consequently can never be able to prove.

Art. 24. *The Englishman deceived; wherein some very important Secrets of State are briefly recited, and offered to the Consideration of the Public.* 8vo. 1s. Kearsly.

This Writer severely arraigns the several ministerial measures lately taken, particularly in relation to our American colonies; and what he says merits attention. Though offered to the consideration of the public, this piece is addressed in form of a letter to an individual; possibly the Author considers the *public*, as a noun of multitude singular, and as such writes to *him*. As to the *secrets* he promises to tell, we find only the appearance of *one*, which remains still a secret, unless the Reader can pick it out of the following words and dashes; a task we chuse to decline:

'We know, but we dare not yet impeach, ——— has, for several years since the peace, actually received from the court of France £. 2000000 a-year, for services undertaken and promised to be executed for them.'

To secure his credit with the Reader, he assures us, that whatever he asserts he can prove, as his intelligence comes from the very fountain: but who is he who tells us so?

Art. 25. *The Foundation of British Liberty; proving the indisputable Right of every Englishman to the common Laws of the Land, for the Protection of his Person and Property: in a Letter from a Gentleman in the Country to his Friend in London.* 8vo. 6d. Peat.

A recital of the statutes relating to the right of the subject to the *habeas corpus*; together with other matters concerning the liberty of the people: probably produced in reference to some late transactions, the subjects of popular debate.

Art. 26. *A Letter to the Author of the North-Briton; occasioned by the Publication of a Letter to Lord Mansfield, in the 50th N^o. of that Paper.* By a Barrister of the Middle-Temple. 8vo. 1s. Nicoll.

If this letter had been written with more temper, we should have pronounced it a proper vindication of Lord M. from the charges brought against him by the writer of the paper which takes the title of *North-Briton*. What the mischief ails these paper-disputants, that they so much addict themselves to calling one another ugly names?—It looks as though they all mistake *scurrility* for *spirit*?

Art. 27. *The North-Country Poll; or an Essay on the new Method of appointing Members to serve in Parliament.* 8vo. 1s. Steare.

A very licentious, inflammatory invective against Sir James Lowther and his friends, on account of the late election for Cumberland. The high sheriff, in particular, is grossly abused; but whether any party can be essentially served, or any cause materially injured by furious declamation, and calling gentlemen by opprobrious names, is a question which any man of common sense and prudence may answer without a moment's hesitation.

Art. 28. *A Letter to the Right Hon. Wills Earl of Hillsborough; on the Connexion between Great Britain and her American Colonies.* 8vo. 1s. Becket, &c.

Mr. Canning, author of some late poetical productions, is the writer of this letter; wherein he contends for 'the necessity of enforcing' the right of the supreme legislature of this country, 'to frame money-bills, as well as other laws, for America.'—Mr. C. appears to be a warm reasoner, and therefore we hope his arguments will be coolly attended to; it is a subject of the last importance to us; and perhaps our very existence, as a nation, may depend on the conduct we observe towards our now opulent and very respectable colonies.

Art. 29. *A Defence of the R. H. the E—l of B—e, from the Imputations laid to his Charge. In a Letter to his Lordship.* By Sir Archy Mac Sarcasm, Bart. 8vo. 6d. Steare.

An insipid repetition of all the stale popular abuse of Lord Bute. The Author has some attempts at irony, and seems big with his own conceits.

ceits; but he produces only a few wretched abortions of wit; and is, in truth, a vulgar, contemptible, factious scribbler: nevertheless, in his conclusion, he offers a word or two of sensible advice to his lordship. By *retiring*, says he, 'your lordship will give the nation, thus justly irritated, a greater proof of your modesty, prudence, and good-will for it, than ever you did before. By this means you may restore peace to a people who, while you are near, let whatever bad measures be either proposed or followed, will stigmatize you with the odium of them; and though, perhaps unjustly, mark you as the object of their resentment.' — This advice was given his lordship several years ago; and happy might it have been for the nation, for government, and possibly too for Lord B. himself, had he followed it.

Art. 30. The Utility and Equity of a Free Trade to the East Indies: shewing, that the People will be fully employed to improve their Fortunes; and that the Government will acquire several Millions per Ann. Revenue; beside a Contribution of Ten Millions from Great Britain, Ireland, and North America, for a free Trade. 4to. 2s. Muidoch.

Under an enormous public debt, which renders the labouring part of the nation real slaves to a few monied men, the eyes of all considerate persons will be turned toward any expedient calculated to discharge, if possible, by the easiest means, any part of so heavy an obligation, the one half of which has, to every one's admiration, been contracted within recent memory: and will lead the Public to listen with candor to whatever may be offered toward so desirable a purpose. If moreover any measure can be pointed out, which may not only effect so salutary an intention in the first instance, but eventually operate to a general advantage, such scheme would be doubly welcome. But persons who turn their thoughts towards inquiries calculated to enlarge the revenues of government only forge chains for the necks of themselves and countrymen, if we are not secure of the real application of the money to the public service.

The use of granting charters to exclusive companies for opening distant, expensive, and hazardous channels of trade, is clearly evident; and the first adventurers are thus allowed the opportunity of reaping the advantage of their undertaking. But when this is accomplished, and the trade established, the good of the Public is next to be considered; and when weighed in competition with the emolument of the few who afterward in ease and opulence fatten upon monopoly; it is as clearly to be seen which ought to preponderate. This Writer's reasons for throwing open the East India trade, he reduces to the following heads:

1. The injustice and injury done to the rest of the nation, who are not allowed the same privileges of trade, though they have all an equal right to the benefits of commerce.

2. The injury it does to the credit and glory of the state, by considerably decreasing the public revenue; which impoverishes government and weakens the energy of it with relation to other nations: and is a farther injustice to the subject by the increase of taxes.

3. The alarming consequence of overgrown power in particular persons, occasioned by superabundant wealth; while the greatest part of the community is greatly oppressed and distressed, and while the indigency

of government is too much operated upon by their powerful influence,
 ' These are the three principal reasons for *adopting* the measure of an open trade to India: those in *justification* of it are as follows:

' 1. Private benefit should (not forcibly but mildly, upon the most benevolent principles to *all*, in which the company is included) cede to public credit, safety, and glory. The two last will ever depend upon the first; that is, safety and glory depend upon credit, and *that* upon the advantages of trade circulating, not through the hands of a few, but through every individual of the community, with as much equality as the nature of things will admit of.

' 2. That power which gives for the benefit of all, can take away upon the same principle. For the laws of a free state being made with that general view, they are merely temporary; always intended for public, not private utility: and therefore, though exclusive privileges of trade (to which trade all have an equal right) are granted, the laws enacted for that purpose should be revoked and cancelled, whenever they are found to be repugnant to the interest of the whole community; for it is most certain that those laws were first intended and made for the common good.

' 3. The East India company have, in more than one instance, forfeited their charter, by exceeding the limits of the authority granted them by their sovereign, for a commercial establishment, which was the sole object for which the exclusive privileges were required, and for which the charter was granted; by invading the property of Asiatic potentates, who indulged them with permission to settle in India; by usurping their territorial dominions; by levying tribute; and by taking upon them, without any authority from the British Legislature, the sovereign privilege of making war and peace; and the power of deposing and appointing Nabobs or Vice-roys; contrary to their institution from the laws of their own country; contrary to the limits prescribed by the Indian prince at their first establishment upon his territories; and contrary to the laws of nations, which do not justify the incroachments and usurpations of interlopers, in breach of hospitality.

' These several reasons abundantly shew the *necessity* and *equity* of abolishing the Asiatic company. And the vast acquisition of wealth to his majesty's subjects in general, and consequently to the government, together with the energy of opulence with regard to other states, sufficiently evince the *utility* of this truly excellent scheme.'

What he says may so far be just, but when he proceeds to branch out and amplify his plan, and incorporate it with others, so as in a *short time* to pay off the national debt, it is impossible to avoid reflecting how easily sanguine schemers form their estimates, and calculate profits!

Art. 31. *An Address to the Right honourable the Lord Mayor, the Worshipful Board of Aldermen, the Sheriffs, Commons, Citizens and Freeholders of Dublin, relating to the intended Augmentation of the military Force of the Kingdom of Ireland.* By Charles Lucas, Esq; Member of Parliament. Dublin printed, London reprinted, for Kearsley. 8vo. 1 s.

When the sums raised for government service are immense, and when these supplies are cheerfully contributed, though they bear hard on the people, the proper application of them becomes a most important object of

of consideration : but when these sums, wrung from the hard labours of a people, are found to be notoriously misapplied, and converted, from public service to the private emolument of individuals, a more severe scrutiny into such perversions becomes an act of public justice. The Public ought to be told what so intimately concerns them to know, the curtain of plausible pretences should be thrown open, and the secret practices carrying on behind it, displayed. This is an act of patriotism, and such friends to the Public are intitled to *their* esteem and protection, whatever treatment they may meet with other ways. Dr. Lucas is such a MAN in the present instance, and what he avers on the credit of his name, ought to make some men blush !

The military establishment of Ireland, according to the representations in this address, is affirmed to be most expensive and burdensome, though the least efficacious establishment in Europe. The companies of infantry, and troops of cavalry, are much smaller than those in England, in each of which there is also a deficiency of effective men, while they are full officered as in England ; so that it appears, that of 12000 men, the nominal establishment of Ireland, there are 2040 officers, commissioned and non-commissioned, appointed to command only 9060 private men ! The conclusions to be drawn from this deficiency are sufficiently obvious.

As to the officers, we are told, that ‘ though there are two Lieutenant Generals, and ten Major-Generals, upon this establishment, it appears, from a letter from the Earl of Northumberland to the commissioners of the British treasury, that those valiant officers were of such a puny, delicate, sickly frame, that they could not bear the fatigues of the most peaceful campaign in Ireland, nor even the air of the climate, and were therefore forced to quit the country, for the recovery of their health, by better air and other means than this poor kingdom afforded, and so left it in such numbers, that enough could not be found to hold boards, which are councils to the Government, in military matters, or do the other parts of the duty of General-Officers, upon the staff here, until his Majesty was pleased to direct, a young nobleman and soldier, a native of the country, capable of bearing toil, and inured to the clemency of the deserted soil and climate, to act as a Major-General.’

The augmentation of this evil is projected ‘ without the slightest intimation of impending danger, while we have every reason to complain of the heavy burden of our present military establishment ; while Britain is rather diminishing than augmenting the military force of the united kingdoms ; while less than five thousand have been deemed sufficient for our defence, when we were at war with some of the most formidable powers of Europe, and a rebellion raged from Scotland to the centre of England ; while the civil power is found able to execute its most rigorous decrees, without the aid of the military, unless where military men are concerned ; while the most violent and lawless outrages have been universally committed against the civil magistrate, and the laws have been trampled under foot, without any reparation ; while the most expensive and burdensome establishment has been kept up since the peace, without any visible emergency, and while the complaints of this burden, with many of its evil consequences, were by your representatives laid before the throne.’

Beside the heavy increase of the expence, our Author considers the matter in a more extensive, and in a very just, view :

'We are, indeed, told in his Excellency's message, that, "The measure is calculated to maintain the honour and dignity of the crown, to promote the public service, and to add strength to the army."

'With all due deference to his Excellency's judgment, be it said; I cannot see how any unnecessary augmentation of the number of the army, in times of profound, universal peace, can add aught to the honour or dignity of the crown, which are ever best maintained and supported by the affections of a free and loyal people. The hearts of subjects, interested in defending the king and constitution of their country, must make the most secure and permanent basis of the throne. Whereas military mercenaries have been known in every age and nation of the world, the bane of both king and constitution.'

We are not without recent instances of the propriety of this remark. He warns his constituents farther. 'Look into all the nations of the world, ancient and modern, who have lost their liberty, and heaven knows how few have retained it, you will find none of them were completely enslaved till they raised a standing army, superior in strength to the civil power. Thus fell Greece and Rome. Thus are the several members of the Germanic empire become despotic. Ihus Spain, with her *Cortes*, and France with her *States*, making as free a constitution as Britain can now boast, were reduced to, and will probably ever be kept in, abject subjection and slavery by mercenary troops, perhaps first raised under specious pretence of defending and strengthening the civil power, but, in the end fatally used to enslave and overturn it. And can any of you be insensible of the havoc made by any army raised by the authority of parliament, to defend the people from the tyranny of one of their kings of England? Was not the civil and ecclesiastical establishment of three kingdoms overturned, and were not all reduced to anarchy and a military government?

'Can any of you point out a single state in the world, in which liberty and a numerous standing army subsisted long together?'

These warnings, however inefficacious they may prove, are not expressed in stronger terms than so *serious* a subject demands. For as this political physician well observes, 'wise, just, righteous and patriot as our present gracious king and administration may be, what security have we that their successors, will always be adorned with the virtues of their predecessors? May not some future ambitious prince and crafty minister perpetually find out *sudden and extraordinary emergencies* to draw off those forces which you are to maintain, at an expence, which must unavoidably soon make your nation bankrupt, if the pay of these troops was not spent at home, and which, if it should, may make you bankrupt in liberty, slaves, if they be kept at home?

'Dreadful alternative! Either way ruin and destruction, in my apprehension, stare you in the face. But, you are the best judges, and to your judgment I shall cheerfully submit.'

As to the insidious plea of the use of military force to suppress riots and preserve internal peace, our Author has shewn that the soldiers in Ireland so far from answering any such purpose, have been very riotous there themselves; and when the shepherd's dogs turn upon and worry the sheep, the flock is but in a poor situation.

When a people become discontented to the endangering the public peace, setting the military upon them, will never quiet them until the mastery

maffery is decided. The only way to reftore harmony and confidence, is cordially to fet about rectifying grievances and reforming the public adminitration of affairs; a method which will never fail of fatisfying thofe, who have a natural right to be thus fatisfied.

Relating to WILKES.

Art. 32. *Britannia's Interceffion for the Deliverance of John Wilkes, Efq; from Persecution and Banifhment. To which is added, a political and constitutional Sermon: and [prefixed, he fhould have faid] a Dedication to L*** B***.* Folio. 1s. Woodgate.

The Firft part of this pamphlet contains an indecent parody on the liturgic form of divine fervice ufed in our eftablifhed church; the words and ftyle of which are applied to the affair of Mr. Wilkes. The fermen, in the fecond part, is as dull a declamation as ever was delivered in a pulpit; and is founded on this text: *Book of Prophecies*, ch. i. ver. 45—47. ‘And there fhall come a fox from the north, and a he-lion fhall rouse himfelf in the fouth, and tney fhall be at war,’ &c. It is divided and fubdivided in the ufual form of a pulpit difcourse; and is rightly calculated for the meridian of St. George's Fields.

Art. 33. *A Letter to the Right Hon. the Earl of T——e: or, the Cafe of John Wilkes, Efq; with refpect to the King, Parliament, Courts of Juftice, Secretaries of State, and the Multitude.* 8vo. 1s. A. Johnson.

The Writer appears to be a zealous wrong-headed Scotchman, irritated by the obloquy caft upon his country by a certain party, and determined to retaliate, to the utmoft of his ability and talents for abufe and fcandal, which are by no means inconfiderable. He rails at Wilkes moft profufely, not fparing even his family; he vilifies the memory of poor Churchill; he is an advocate for general warrants; and he appears, in fhort, to be one of thofe abfurd mortals that never fail to injure any caufe they undertake to defend.

Art. 34. *A South Briton's Remarks on a late Extraordinary North-Briton *, and the Alderman's Letter† to the Lord Mayor.* Folio. 4d. Fenwick.

Rails at the North-Briton, for his declamations in behalf of Mr. Wilkes.

* See laft month's Review.

† Review, April, p. 333. Art. 36.

Art. 35. *The loyal Speech of Paul, a Parifh Clerk; with the Motion he made againft Mr. John Perriwinckle, in a Meeting of the Robin-Hood-Society, on Monday the 16th of May 1768.* 4to. 6d. Wilkie.

The refpectable fociety above-mentioned having of late declined the expounding of myfteries in religion, in favour of thofe in politics, fome enemy of a gentleman now very popular, has thought it worth while to enter into a ferious difcuffion of his cafe, and father it upon this mug-houfe club. But, however, the whole affair might as well have become this fociety as any other, thefe motley gentlemen have no reafon to be offended at the imputation of Paul's fpeech being delivered among them, as *their* credit might be raifed by producing fuch an one.

Art. 36.

- Art. 36. *A serious and friendly Address to the People, with regard to the Causes of their present Complaints. Wherein is considered, the Nature and Consequences of the late Disorders, and a Touch by the Way on those who may be made answerable for the Mischief, not only done by the Populace, but by the Military.* By a Tradesman. 8vo. 1s. Nicoll.

A calm expostulation with the several orders of mad mobs, most of whom cannot read, and of the rest, whose studies are confined to half-penny literature; the complexion of which has of late totally unfitted them for attending to the dispassionate scrutiny which the Author offers, concerning the merits of a present favourite with them.

- Art. 37. *A Narrative of the Proceedings against John Wilkes, Esq; from his Commitment in April 1763 to his Outlawry. With a full View of the Arguments used in Parliament and out of Doors in canvassing the various important Questions that arose from his Case.* 8vo. 1s. Richardson and Urquhart.

The title of this piece sufficiently explains the nature of it. But, as a note to one of Mr. Wilkes's letters, a rhapsodical string of declamations is thrust in, and signed *Goldsmith*, burlesquing the regal power; the propriety or meaning of which is best known to the Writer, whoever he may be.

- Art. 38. *A Letter to an August Assembly, on the present Posture of Affairs: wherein the hard Treatment of Mr. Wilkes, and the Cause of Riots, are duly considered, and Remedies provided.* 4to. 2s. Tomlinson, Whitechapel.

Written by a zealot for Mr. Wilkes, who signs himself *Massinello*; and who, writing about every thing, writes properly about nothing. The liberty of the press is an invaluable privilege; but such is the fate of humanity, that the best things are alloyed with very disagreeable circumstances. The liberty of the press tempts numbers into print, whose speculations are nauseous. Whatever may be said as to purchasers, it is pity paper and print are so cheap to writers and venders.

- Art. 39. *An Address to the Public: wherein the Conduct of Mr. Wilkes is candidly and impartially considered, and some Matters brought to light that have been hitherto concealed.* Folio. 6d. Pearce.

A few loose thoughts to prove that Mr. Wilkes has no superior abilities, or patriotic principles, beyond other men; and that his political consequence sprung from adventitious circumstances. These are closed with some queries relating to his former conduct, which have been republished in all the news-papers.

- Art. 40. *A comparative View of the Conduct of John Wilkes Esq; as contrasted with the opposite Measures during the last Six Years.* By John **** R. De C—lington. Small 8vo. 1s. Williams.

A political wag, who having composed a short, ludicrous, but favourable representation of Mr. Wilkes's affairs, drops his readers suddenly without concluding his tale, telling them in excuse, that he has himself before now purchased as imperfect a production at the same price.

Art. 41. *An Essay on Patriotism, and on the Character and Conduct of some late famous Pretenders to that Virtue, particularly of the present Popular Gentleman.* 8vo. 1 s. 6 d. Steare.

One of the most severe, and at the same time, best wrote performance, that has appeared against our flaming patriot Mr. Wilkes. Our Author, who writes in the character of an elderly man well acquainted with the political occurrences of the present century, sets out with a comparison between pretenders to patriotism, and deceivers in religion, which he well supports; and as according to some sectaries, the greater sinner the greater saint, so according to our scrutinizer into patriotic pretensions, patriotism like charity covers a multitude of sins. Not that like the generality of anti-Wilkites, he endeavours to blast that gentleman's public character on the account of his private imputations; for these, he good-naturedly extenuates, and makes all reasonable allowances; adding, that 'if none but men of strict virtue were to be employed in the service of government, the Court Kalendar would be reduced in a moment to the size of a child's primmer.' It may indeed be remarked, that the general reflections cast on the gentleman in question, are not often justified by descending to many particulars, or of a peculiar nature; and our Author declares, what to many will appear in the light of a paradox, 'on the contrary, in my opinion, his private character, opposed to his public, is white, innocent, and even praise-worthy! In order to solve this seeming riddle, it will be necessary to examine his idea of patriotism.

'True patriotism, says he, in the times of public peace and tranquillity, is of a character precisely the same with true religion. At such times the only patriotism that deserves the name, consists in a sober and steady obedience to the laws, and observance of the constitution; in mild and moderate endeavours to rectify whatever disorders and corruptions may have crept into either through human frailty, and the necessity of things; in a firm support without respect to names and parties, or private connections, of whatever administration may happen to be then established in points wherein they are right; in as firm though a calm opposition to them, in matters wherein they may be wrong; but above all, it consists in providing for the contingencies of war during the times of peace, in encreasing the revenue without burthening trade, in discharging the public debts, and in promoting arts, science, agriculture, manufactures and population throughout the kingdom.'

This our Author delivers as the *theory* of patriotism, as to the *reality*, he thus declares himself. 'After all, it is a question whether such a thing as pure unmixed patriotism exists in any human breast, unless it may be in that of a philosophical speculative man retired in his own closet. Even then, it is like the sceptical system of Berkeley, which denies the existence of matter, and maintains there is nothing in nature but spirit and idea. I defy any man to disprove this paradox by any reasoning whatsoever; the more he reasons the more he will be perplexed. But let him come abroad into the world, and the hurry of action, business, and affairs, will soon banish all thought of it, without leaving any traces behind. In the same manner, when the speculative patriot engages among mankind, what he sees in others and feels within himself, will soon convince him of the chimerical nature of his refined notions.

nations. How then can we imagine that such a virtue can be the great and ruling principle in the breast of a man who has been all his lifetime hackneyed in senates and courts, far less of another, by his own account, *an idle man of pleasure**, who has probably spent his time in much worse company, in taverns and brothels, among rakes and drunkards, lawds and prostitutes?

Our Author enters into a critical examination of the political lives of a late and present earl, who were in turn great favourites with the people under their proper names, and assumed character; greatly to their advantage; when contrasted with the immediate object of his strictures, at the same time that he considers them both as *impostors*. But when considering the middlemost of the three, he exclaims, 'But at any rate, God forbid I should ever compare the great man I have been just speaking of, either with his immediate predecessor, or still more contemptible successor, in that hackneyed, though never to be worn out, imposture of patriotism. His motives were a noble pride and ambition, and his actions were suitable to them. Their motives were little personal piques and resentments, and a low pitiful disappointed ambition. And their conduct, especially that of the latter, has been what might be expected from such principles.'

If the justice of these remarks should be admitted, it is a severe satire on mankind; all then that we have to console ourselves must be, that if there is really no such character in human nature as a steady patriot upon inflexible principle; we must content ourselves with those who from private views assume that respectable cloak, which to answer their purpose must be wrapped carefully round them. While they maintain this character, they are certainly of use, and — when it has answered their turn, and it is thrown off, we need never to doubt of being supplied with an uninterrupted succession of others, ready to supply their places from the same ignoble motives.

It is a popular aphorism, *de mortuis nil nisi bonum*; we shall invert this, and apply it to the living, to far as to refer the Reader to the pamphlet, for the severe, sarcastic, and shrewd examination of the conduct of one who is now in the full vigor of political life. Reasoning from peculiarity of circumstances, it is not impossible however that such principles as are there laid down and argued from, may have some weight in dictating a consistency of conduct in those instances, where if a person can flatter himself with the prospect of continuing, amidst the fluctuation of affairs, a favorite of the people through life, he may imagine it in his power to profit more by continuing so, than by tergiversation.

It is hoped to be no departure from the conduct we have above prescribed to ourselves to give the reflections with which our Author concludes his Essay; leaving it to our Readers to make their own remarks thereupon.

'Though I have recommended a perfect resignation to the culprit, yet I know not, considering this business merely in a political view, whether it would be better to inflict any further punishment upon him.

* See a letter to Lord T——e, giving an account of a most tremendous duel fought by moon-light with pistols, and at a very convenient distance.

than

than what he has already suffered. I am not his enemy, unless praying for his repentance, and that God may turn his heart and shew him the folly and error of his ways, can make me one. We never hate those we thoroughly despise. Though this man, owing to a strange concurrence of circumstances, some of them very laughable, has made a great noise, done a good deal of mischief, might have done much more, and has made his country very ridiculous in the eyes of foreigners; yet his parts and practices are such, that they cannot seriously be the objects of any passion, but contempt and derision. Like some religious fanatics, he owes all his consideration to the improper methods that perhaps have been taken with him. As mastiffs who are tied up soon lose all their fierceness when suffered to go at large, so would this man all his importance were he treated in the same manner. The people would soon forget him, and find some other gewgaw to play with or rattle to amuse them. They must have something, and a Cock-lane Ghost, an Elizabeth Canning, or a John Wilkes are all one to them. Though I must confess, that of the three, the former are the most innocent impostors. Could he be very fairly and legally deprived of his seat, I would not advise that measure, because he would be sound of much less weight when in the House of Commons than where he is now, in the King's Bench. If he is an indifferent writer, he is a much more contemptible speaker. *Eloquentia satis, sapientia parum*, is said by Sallust of Catiline; reverse it, and with some other articles in the character of that infamous conspirator and assassin, as drawn by that great historian, *sapientia parum, eloquentia minus*, may be applied to John Wilkes.

When I advise this lenient measure, I do not pretend to be his friend, for I really believe it would turn out to be his greatest punishment, if contempt and oblivion would be thought so by such a man. Yet to bring this about, I think the royal interposition would be extremely improper for many reasons and for none more so than the following. It might be ascribed by his partizans to every motive, but to the real one: to his majesty's paternal indulgence for the folly of his people, and to his ineffable contempt of its ridiculous object. Some quirk or chicnery in the law, a writ of error or arrest of judgment, alledged on his part and suffered to pass on that of the crown, would do the business as effectually. Perhaps I may be wading out of my depth, but I know this opinion might be supported by very plausible arguments, whereof I say no more at present. Indeed, I can only see one solid objection against it; which is, that the impunity of this flagrant impostor, when he hath at last fallen under the cognizance of the laws, might encourage future impostors equally desperate and audacious to attempt playing the same game over again, with greater power and abilities to work mischief.

I shall now take my leave of this adventurer. That I have not paid my compliments to him in this way sooner, has been owing to an accident, to my having been absent from the kingdom when he was making so conspicuous a figure in it. My principal intention has been to heal and reconcile those animosities, which this impostor has so wickedly and wantonly raised between the two nations, or rather in the stronger against the weaker. United, England and Scotland have been found a match for almost the whole world beside; separated, besides the inestimable advantage of being an island, England would immediately lose half her
present

present strength, not only the native strength of Scotland, not very considerable for riches, but great by the number and bravery of her people; but also a far greater proportion of her own strength, in order to keep Scotland then supposed an enemy in awe. Accursed be he, say the scriptures, who separates man and wife. Much more accursed be he, ought we all to say, who separates England and Scotland, two nations much more closely united than it is possible for man and wife to be. But a separation of that kind is now, thank God, impossible. The writings and the speeches of this man had a much more fatal and even an infernal tendency. What that was I have already mentioned expressly, and I will not again repeat. Happily his endeavours had not their dreadful effect. It was owing to an extraordinary patience in the Scotch people, and to the peculiar generosity and good-nature of the English; and here I do not speak of the better or middling ranks amongst them only, but also of the very lowest of their vulgar. The Scotch may perhaps dispute with the English, and they are the only people that can, the palm of bravery in the field of battle; but in those more amiable virtues I think they as well as other nations must yield to them. How then must all Englishmen, who think coolly, execrate the very name of this impostor, who has not only endeavoured to rob them of this divine and *their peculiar* commendation, but to fix in its room an eternal *stigma* on the whole people? No doubt he will deny all such intentions. So has he denied all intentional abuse on his sovereign or any branch of the royal family. I confess, indeed, it belongeth to God alone, the searcher of hearts and the trier of reins, to fix them unalterably upon him. But then I will say, that at the best, he is like the fool in the scriptures, who scattered about arrows and firebrands of destruction and said, *am I not in sport.*

* In the course of this Essay, I have shewn what real patriotism is, or ought to be, in such times of national peace as we enjoy at present. It is obvious how different that is from what the whole conduct of this man has been. I have also enquired into the nature of that patriotism he would be thought to possess. I have shewn its very being to be equivocal, and that it can exist no where, but in the breast of a retired philosophical man. I could have shewn by numberless examples, drawn from the histories of all free states, those of Greece and Rome as well as our own, that all such extraordinary pretensions have ever been tricks and impostures, set on foot by designing men for factious and ambitious ends; but I have confined myself to two most remarkable instances, within our own times and memory. I shall now conclude, and put the whole matter in dispute on a very short issue, by asking one plain simple question. If the people of England have been disappointed in their expectations from two such great and distinguished men as Mr. Pulteney and Mr. P——t, what ought they to expect from a needy, profligate, as well as desperate adventurer?

From some acrimonious epithets which occasionally occur, it may perhaps be supposed that the Author of this Essay is a North Briton; but be this as it may, he appears in the capacity of an intelligent writer, and a friend to the island in general.

RELIGIOUS and CONTROVERSIAL.

Art. 42. *The Principles of Infidelity and Faith, considered in a comparative View. Two Discourses preached before the University of Oxford, on the first Sunday in Lent; March 21, 1768.* By John Rawlins, M. A. of Christ Church; Rector of Haselton in Gloucestershire, and Minister of Badfey and Wickamford in Worcestershire. 8vo. 1s. Fletcher.

The principles of infidelity and faith, and their different effects on the minds and morals of men, are here very justly considered, and set in opposite and striking points of view.—With a becoming zeal for revealed religion, the Author however is no enemy to sound and rational free-thinking; but he treats the common herd of shallow, pert, and confident pretenders to it with all that severity which they so well deserve, and which we usually find in discourses of this kind.

Art. 43. *A Letter to the Rev. Dr. Durell, Vice-Chancellor of the University of Oxford; occasioned by a late Expulsion of Six Students from Edmond-Hall.* By George Whitefield, M. A. late of Pembroke-college, Oxford; and Chaplain to the Countess of Huntingdon. 8vo. 6d. Millan, &c.

In this epistle, Mr. Whitefield sharply reproves the *masters in Israel* for their late conduct in expelling the six methodistical students of Edmond-Hall; and very naturally takes occasion to vindicate the principles and practices of that sect of which he is one of the chief founders.

Art. 44. *Priestcraft defended. A Sermon occasioned by the Expulsion of Six young Gentlemen from the University of Oxford, for praying, reading, and expounding the Scriptures.* Humbly dedicated to Mr. V—c—r and the Heads of Houses, by their humble Servant THE SHAVER. 8vo. 6d. Keith.

Another attack on the v—c—r and heads of houses, on the same subject with that of Mr. Whitefield's Letter above mentioned; but this *cunning Shaver* is a droll wag; he trims the university gentlemen very smartly.

Art. 45. *A Vindication of the Proceedings against the Six Members of E——Hall, Oxford.* By a Gentleman of the University. 8vo. 6d. Hingeston.

Although the Writer of this Vindication has not entered very deeply into his subject, yet we think, so far as his arguments go, they amount to a sufficient defence of the proceedings to which they relate. It was not to be expected that the methodists, and others who favour methodistical principles and practices, would let an affair of this sort, so mortifying to that aspiring sect, pass over in silence. But will they attempt to disprove the right of societies to enact laws for the regulation of their own members, and to enforce obedience to those laws? certainly not; because nothing can be more notorious than that without such ordinances and a due regard to discipline, no society can possibly subsist. That the six young men who were expelled the university, actually did violate the statutes of that university, (which they had sworn to observe) we have no reason to doubt; since it appeared that they had done so, on full evidence, to the satisfaction of the vice-chancellor, and the other gentlemen

gentlemen before whom they were tried. It is therefore rightly observed by this Vindicator, that 'all reasonings of the innocence of the things themselves, which are alledged against the six members, have nothing to do with the subject, and only serve to heat the minds of a party.'

Art. 46. *Pietas Oxoniensis: or, a full and impartial Account of the Expulsion of Six Students from St. Edmond-Hall, Oxford.* By a Master of Arts of the University of Oxford. 8vo. 1s. Keith.

This is a well-digested and specious defence of the students. We look upon it to be a pamphlet of such dangerous tendency, that it ought to be fully answered and refuted, by the gentlemen of Oxford who are so freely attacked in it. We have not lately met with so able a vindication of *orthodoxy* and modern *fanaticism*; and we cannot but apprehend that if its contents are not properly exposed and refuted, such a performance may impose on and mislead many an unwary reader.—The progress of methodism among us is now become so considerable, that it seems to be high time for rational religion and common sense to keep a good watch, and defend themselves against its encroachments, lest we be again overwhelmed by an inundation of pious barbarism, worse than that of those spiritual Goths and Vandals—the *Manks*.

S E R M O N S.

I. On the Death of the Rev. Mr. Samuel Burford, by Samuel Stennet, D. D. with the Oration at his Interment, by William Clarke. Published at the Request of the Church, for the Benefit of the Family. 1s. Buckland.

II. *Solomon's Preference of Death to Life explained and vindicated; at the English Chapel at Gottenburgh.* By George Marriot, sometime Chaplain of the Factory there. Flexney.

III. *Zerubbabel's Triumph in the Grace of God; or the great Mountain before him levelled, and the second Temple by him finished:—at Portsmouth,* by Samuel Meadows. Keith.

IV. In the Chapel of the Asylum for Female Orphans, at the anniversary Meeting of the Guardians, May 16, 1768. By Thomas Franklin, Vicar of Ware in Hertfordshire, and Chaplain in Ordinary to his Majesty. Davies, &c.

* * The accounts of the last publications of Swift's Letters, —Boswell's Account of Corsica,—the continuation of Clarendon's State Papers, and some other articles intended for this month's Review, came too late to the hands of the printer; but they will be inserted in our next.

E R R A T A, in our list.

Page 377, first line of the note, for *sacred professor*, read *secular professor*.

380, l. 19, for *strength of his* opinions, read *strength of his* opinions.

382, l. 13, for *datæ*, read *data*.

A P P E N D I X

T O T H E

M O N T H L Y R E V I E W ,

VOLUME the THIRTY-EIGHTH.

F O R E I G N L I T E R A T U R E .

Histoire de l'Académie Royale des Inscriptions et Belles Lettres, &c.—

The History of the Royal Academy of Inscriptions and Belles Lettres; with the literary Memoirs extracted from the registers of that Academy, from the Year 1761 to 1763, inclusive. Vols. 31 and 32. 4to. Paris, 1768.

THE very narrow limits to which we are confined in our accounts of foreign publications will only admit of our giving a general view of what is contained in these two curious and interesting volumes. It would, indeed, require several numbers of our Appendix to give a distinct and satisfactory abstract of them; we shall not therefore attempt what the nature of our design renders impracticable.

The historical part of the 31st volume opens with some general observations on certain passages in Herodotus and Diodorus Siculus, concerning the history of Egypt. Mons. Dupuis, to whom we are indebted for these observations, tells us, that in the ages of ignorance men read little, and understood less, but believed whatever they read, even without understanding it. When knowledge began to diffuse itself over Europe, the antients were universally admired; men were dazzled by their splendor: some errors, however, were soon discovered in them, and this discovery gave rise to a general distrust. Herodotus, Aristotle, Pliny the elder, &c. were only accounted idle dreamers, and story tellers.

It is doing a service to the republic of letters, M. Dupuis tells us, to re-establish the credit of these venerable antients,

and this is what he endeavours to do, by refuting some objections made by Mr. Gouget and other modern writers, in regard to some parts of the history of Sesostris, Polygamas, the culture of vines, &c. those who are conversant with such subjects will be pleased with his observations.

The second article is a kind of commentary upon two passages in the second book of Herodotus, concerning two very remarkable temples, of one stone, transported from the quarries of Egypt, one to Saïs, the other to Buto, two towns in that part of Egypt, called Delta. Count Caylus enters into a very minute account of all the operations that were necessary in order to the execution of such bold and astonishing designs; his observations are extremely curious, and shew a very extensive knowledge of antiquity. In such researches, indeed, there is great room for conjecture; his conjectures, however, are very ingenious, though sometimes more fanciful than solid and judicious.

We are indebted likewise to Count Caylus for the third and fourth articles, which relate to some ancient monuments of the Egyptians, for whose glory he is a warm and zealous advocate.

The subject of the fifth article is, the ancient Parasites, especially those of the theatre—the other articles in the historical part of this volume, relate to the lives of Aspasia, the Orator Calvus, the Philosophers Sextius, Musonius and Proclus, the custom of carrying fire before the Roman emperors, the fourth eclogue of Virgil, the Philoctetes of Sophocles, the Iphigenia of Euripides, the first inhabitants of Greece, &c. &c.

The historical part is followed by the *Eloges* of Abbé Sallier, Abbé du Resnel, M. Bon, M. le Cardinal Passionéi, M. Lèveque, M. Falconet, M. Racine, and M. de Bougainville. As most of these academicians have distinguished themselves in the Republic of Letters, it would give us pleasure to lay before our readers part of what is said in regard to each of them; the flowers that are scattered over their tombs, though scattered, perhaps, with too much profusion, cannot fail of giving pleasure to every humane reader, who is concerned for the honour of literature. But we shall confine ourselves to the *Eloge* of Monsr. Racine.

Lewis Racine, second son of the great RACINE, was born on the second of Nov. 1692. The *Chef-d'œuvres* of the father are to the son so many titles of the highest nobility that is known in the whole empire of letters. He has done more than the descendants of heroes generally do; he has reflected no disgrace on his illustrious birth. The Euripides of France had left the theatre at that maturity of age, when a happy genius, perfected by study and reflection, performs miracles. Tired of those

those applauses, which penetrate to the inmost recesses of the heart, but which only produce there a momentary joy, he renounced them in order to raise his mind to immortal objects. The holy scriptures were his only study, christian morality the only rule of his conduct, and a good conscience his only joy; and if the fire of poetry rekindled in his veins, it was only to inspire him with sublime songs in honour of religion. The son followed the example of the father; his sentiments were the same, his studies the same, and his virtues the same. Nature had given him a strong inclination for the theatre; Britannicus, Mithridates, and Iphigenia invited him thither, and presented him with crowns; he knew how to resist such strong attractions, and denied himself the pleasure of entering into an illustrious career, which his father had made haste to quit; and it may be said with truth that the life of Lewis Racine was a continuation of the last years of his father.

He lost him when he only knew him by the title of father; he had, however, already received from him the seeds of virtue. RACINE, till his last breath, had been careful to form the heart of his son; and when seized with a mortal disorder, he was waiting, with humble resignation, for the decrees of providence, at that very moment, which was for ever to separate him from a family which he loved with the utmost tenderness. His son Lewis, who was then only six years of age, was sitting by him, and reading such books of devotion as were suited to his age, and which at the same time that they instructed the child, nourished the humble piety of the author of *Athalie*. This good father had taken care to secure an excellent education to his son, by recommending him to M. Rollin, at that time principal of the College of Beauvais. His mother placed him early under the tuition of this able master, who, by his writings, is now become master to the whole French youth. He had likewise the advantage of receiving the instructions, and of seeing the example of M. Mésenguy, one of the most virtuous and learned ecclesiastics in the whole kingdom. The studies of young Racine were directed by these able and experienced masters, and his mind established in the principles of true wisdom and taste. He composed verses, but he was obliged to conceal them from his mother. As she was the widow of one of the greatest poets of France, and left in very moderate circumstances, she had no prejudices in favour of poetry; she dreaded the muses, and looked upon them as Sirens, surrounded with shipwrecks. Boileau himself, by a kind of treason, discouraged him from cultivating an acquaintance with the muses. *From the beginning of the world, said he frequently to him, there has never appeared a great poet, the son of a great poet; and besides, you ought to know better than any person what this kind of glory leads to.* These re-

monstrances were useles; *il falloir, says the author of this Eloge, qu'un aiglon prit l'essor, et que le fils de Racine fit des vers.*

When he left college, he applied himself to the study of the law, but having no relish for this profession, he took the ecclesiastical habit and went to the fathers of the oratory *de notre dame des vertus*. During the three years he staid in this place, he composed his poem upon grace, by which, beginning as his father had ended, he consecrated the first fruits of his genius, and devoted himself to the service of religion. This was neither the shortest nor the easiest way of succeeding upon Parnassus, and the boldness of this enterprize shewed more of the love of truth, than of a passion for a vain and frivolous reputation.

Quel essai, says our author, pour un poète de son âge, d'abandonner les ruisseaux et l'email des prairies, pour franchir un sentier étroit, escarpé, presque inaccessible et environné de ténèbres; ou il falloit marcher avec précaution entre deux abîmes. Il y marcha d'un pas ferme, à la lueur de flambeau de la foi; il sema de fleurs ces précipices. L'austère théologie s'embellit entre ses mains, et prit les brillantes couleurs de la poésie, sans rien perdre de sa sévère majesté.

The perusal of this poem, which he could not refuse to his friends and acquaintance, having introduced him into the world, he lost his relish for solitude, and quitted the ecclesiastical habit. Chancellor D'Aguesseau had at that time retired to Fresne; he had been a friend to the father, and desired to see the son. The exile of this illustrious magistrate was to our poet a source of delight; he found in one man all that he could have expected at court, which is the great object of the most ardent desires of every young poet. He enjoyed in peace and tranquillity those pure and genuine pleasures which the wisdom, the delicate discernment, the extensive knowledge, the rich and exuberant imagination of the master of this delightful place afforded him. He admired the mild and gentle splendor which the chancellor's banishment diffused over his virtue; it only excluded the cares and perplexities of life, and resembled one of those cool, clear, and serene nights which succeeds a day of burning heat in the midst of summer. When D'Aguesseau was recalled, they both quitted their agreeable retreat with tears and regret; to the magistrate it had been the seat of study and tranquillity, to the poet a school of knowledge and virtue.

The knowledge of antiquity and the learned languages opened to M. Racine a way into this academy. He had, besides, another title to this distinction, which, honourable as it was, would not alone have been sufficient. His father had seen the first establishment of the academy of Belles-Lettres, and was one of its first members. The son was admitted on the 8th of August 1719, and it was as much on his father's account, as on that

that of his own personal merit, that his place was preserved to him during the long absence which the situation of his private affairs rendered necessary.

The author of this *Eloge* goes on to give an account of the civil employments which the narrowness of M. Racine's fortune obliged him to accept, and to remove to a considerable distance from the capital; after which he proceeds as follows.

Employments so foreign to literature did not rob him of his love of study; he paid his tribute to our academy by those memoirs which he came to read to us almost every year, and it was during his exercise of these several functions that he composed his poem upon religion, his epistles upon man, and upon the soul of brutes, his odes, his reflections upon poetry, and the memoirs of the life of his father, whose letters he published together with those of Boileau. Of these different compositions, his poem upon religion is undoubtedly the best: an immortal work, where poetry supports itself by a divine force and energy, without borrowing the charms of fiction; where truth, in its native and genuine garb, sheds a gentle though not a dazzling lustre, and captivates our reason without lulling it asleep by the enchantments of fancy. God, the human soul, revelation, redemption, the morals and the mysteries of Christianity, are the sublime objects to which this poet exalts his view! What life, what truth in his paintings! what judgment in the choice and connection of his proofs, which are arranged in such a manner as to reflect light on each other! what art in the colouring! it is the pencil of Virgil and of Homer, or to speak more justly, the divine flame which was lighted up in the breasts of Moses, of David, and the Prophets. The poet, seized with this sacred enthusiasm, transports us, in the conclusion of his poem, to the end of time; shews us the ruins of the universe, the gates of eternity opening with a dreadful noise, and discovering to our view the punishments of the wicked, and the rewards of the righteous. Besides the beauties wherewith the poem abounds, it has this merit, which is seldom to be found, that the poet's attention is constantly fixed upon his subject, never upon himself or his reader. He expected no crowns but from the hands of religion, and was penetrated with the maxim, with which he concludes the discourse prefixed to his translation of Paradise Lost, *viz. that a poet who sings of religion with a view to be rewarded by men, has made a bad choice of a subject.*

Such was the use which Mons. Racine made of his leisure, without neglecting, in any respect, the duties of his office. It was thus, that in a kind of exile, he kept up his acquaintance with letters, and the words of Horace might with great propriety have been applied to him;

*Cum tu inter scabiem tantam et contagia lucri,
Nil parvum sapias, et adhuc sublimia cures.*

In 1728 he married a lady at Lyons with a considerable fortune, which placed him in more easy circumstances, and enabled him to quit an employment which had no charms for him. When restored to his native country and to the academy of Belles Lettres, which he had never lost sight of, he devoted himself entirely to his favourite studies. In 1752, he published three volumes, the two first of which contain remarks on the tragedies of his father; he examines the plan, the characters, the general and particular beauties of each piece; nay he even assumes the character of a critic, and censures what his father himself would have censured, had he revised his own works. The third volume is a treatise upon dramatic poetry, both ancient and modern.

He afterwards formed a more difficult enterprize, viz. that of translating Milton's Paradise Lost into French. There was already a translation of this poem in that language, which was much admired, and allowed by M. Racine to be an elegant one; but he had heard several English gentlemen complain that the translator had often deviated from the original, and inserted ornaments in several places, where the simplicity of Milton would have had a much better effect. Rolli, the Italian translator, was of the same opinion. M. Racine admired Milton, and assigned him the third place among epic poets, next to Homer and Virgil. After having studied the English language with great attention, he undertook to give a new translation of Milton, more agreeable to the original. He added notes to it, the author's life, and two discourses, one upon the work itself, the other upon epic poetry in general. He likewise translated Addison's remarks. It does not belong to me to estimate the merits of the two translations. Milton is great in each of them; but in M. Racine, says our Author, *c'est une grandeur plus sombre et plus sauvage : le poëte Anglois y conserve toute la fierte Britannique, sans aucune complaisance pour les oreilles Françoises.*

This was the last fruit of his studies. Not long before the publication of this work, a fatal accident extinguished his ardor for study, and spread a mortal poison over the remainder of his days. He lost what was dearer to him than life itself; he lost an only son, whom he had educated with the tenderest care. This son was nourished in the bosom of letters, and promised to be an honour to them. His character, which was gentle, candid, and adorned with the most amiable simplicity, resembled that of his father and grand-father; and from his earliest years had gained him a great number of friends. Having occasion to go to Spain to transact some business, he had the misfortune to be at Cadiz at the time of the dreadful earthquake which

which destroyed Lisbon, and filled all Europe with consternation. As he was riding in a post-chaise along the sea shore, in order to be present at a marriage-ceremony to which he was invited, the sea swelling all on a sudden, and darting furiously beyond its natural limits, swept him away and buried him in its waves, and together with him all the joys and hopes of his father. M. Racine, overwhelmed with sorrow, could scarce survive the news of this melancholy event; he relinquished his studies and sold his library together with a valuable collection of prints, reserving no books but such as were proper to heighten his relish for another and better world, after which he ardently aspired. The conversation of a few friends, the meetings of our academy, a small garden which he had in the *faubourg Saint-Denis*, and to which he went every day during the fine season of the year to cultivate flowers and plants, were his only pleasures. In his retreat, he employed himself in correcting his two poems, a new edition of which has appeared since his death, and in composing some works upon pious subjects, which have not yet seen the light.

Two years before his death, he had some slight attacks of an apoplexy, and from that time he thought of nothing but of preparing himself for his last change. When death approached, he spoke of it not with that blind indifference which dignifies itself with the title of philosophy, but with a truly Christian resignation. He piously received his last summons, and finished his course on the twenty-ninth of January 1763.

If poetry procured fame and honour to M. Racine, it may likewise be said, that his character and manners did honour to poetry. He had none of those failings which poets are generally reproached with, excepting that of being often *distract*; though he was bold and sometimes singular in his opinions concerning matters merely indifferent, he was very patient of contradiction, but yielded only to evidence, which he thought was seldom to be found. When he was engaged in disputes, the mildness and gentleness of his character produced the same effects in him as politeness does in others. Sincere and upright in his conduct, and possessed of genuine simplicity of manners, he was a stranger to disguise and affectation: his modesty never allowed him to speak of his own works, and where he was ignorant, he acknowledged it with greater readiness than he spoke of what he knew. He had neither malice nor jealousy, and saw nothing in men but their good qualities; took pleasure in offices of beneficence, and in speaking well of others; and was ever disposed to relieve the needy and distressed to the utmost of his abilities. He was a good husband, a good father, a tender and active friend, and a zealous citizen. Distinguished talents he considered

only as the ornaments of humanity, whereas solid and substantial worth, he thought, was seated in the heart.

No apology, we are persuaded, is necessary for inserting this *éloge*; the very name of Racine must be dear to every man of letters and taste, and an acquaintance with the character and writings of those who have distinguished themselves in the republic of letters, and whose lives have done honour to religion, cannot fail of being acceptable to almost every class of readers.

The eulogiums are followed by twelve memoirs; the three first which are by M. Gibert, and relate to the chronology of the Kings of Judah and Israel, the reigns of some of the Kings of Babylon and Persia, and the year of the antient Persians.

The next five memoirs are by M. L'Abbè Mignot, and relate to the lives, manners, customs, doctrines, opinions, &c. of the antient Indian philosophers. They are replete with erudition, and to those who are fond of such enquiries they must afford no small pleasure and entertainment. The author appears to be well acquainted with antient writers, supports his opinions very plausibly, writes in an agreeable manner and with great perspicuity. How far his opinions are just, we shall not take upon us to determine: in such researches it is impossible to arrive at certainty; a very small degree of probability is perhaps the utmost that can be attained. Every enquiry which has for its object the sentiments and opinions of antient, especially of eastern nations, is attended with great, we had almost said, insuperable difficulties. The bold metaphors, which the oriental sages made use of, their allegories, which admit of various senses, the difficulty of translating their expressions without altering their ideas, are obstacles which it is not easy for the most penetrating critic to surmount, and must prevent his entering the sanctuary of their theology and philosophy.

Abbè Mignot enters into a discussion of this question.—Are the Indians indebted for their doctrines, their worship, and their policy, to the Egyptians or to themselves?—The first memoir contains an account of what the antients have transmitted to us concerning the lives, manners, and customs of the Indian philosophers, their different sects, their founder, &c. and our Author shews that BUDDA, who is considered, through the whole East, as the father of the Indian philosophy, flourished a thousand years at least before our common æra, at a time when it cannot be supposed that Egypt had any communication with India.

As some learned men have supposed, from different marks of resemblance, that there was a communication, from the earliest times, between the two nations, Abbè Mignot, in his second memoir,

memoir, considers these marks, and shews that they are too equivocal to prove any thing; he opposes to them certain laws and customs among the Indians so directly contrary to the laws and customs of the Egyptians, as to destroy the very idea of there being any communication between them.

In his third memoir he examines the different ways by which it is supposed there was a communication between the two nations, and endeavours to prove that the conquest of India by the Egyptians, under the conduct of Osiris, was fabulous, or at least very uncertain, and that Sesostris never carried his arms into that country. He attempts to shew likewise that a communication could not be established between the two nations by means of commerce, as the Egyptians had no commerce, in general, before the reign of Psammetichus, which was posterior to the establishment of the Indian philosophy, and, in particular, none with India before the Ptolemies. To these different proofs he adds the acknowledgment of the most zealous advocates for the Egyptian commerce, who allow, that before the period he mentions, it was carried on by the intervention of the Phenicians; from which it follows, he says, that it was more reasonable to expect to find Phenician ideas in India than Egyptian opinions. He tells us farther on this head, that what is said concerning the transmigrations of Egyptian priests into India, on account of the persecutions that were raised against them in their own country, is absolutely without any foundation; and even supposing such transmigrations real, these priests, he says, would have found in India, not only an established form of worship and a system of policy, but philosophy honoured and cultivated by a great number of Indians. From all which observations he concludes that the Egyptians could not be reckoned the masters or teachers of the Indians.

As a farther proof of this, he compares, in his fourth and fifth memoirs, several of the Indian doctrines with those of the Egyptians, and shews that they did not worship the same deities, that their Cosmogonies were different, &c. The generality of the Egyptians did not raise their thoughts above the material world, whereas all the Indians acknowledged an intelligent cause, from which all other beings, of what nature soever, were emanations; those of the Egyptians who allowed of an intelligent cause, represented it to themselves under the idea of darkness and impenetrable obscurity, a very different idea from that of the Indians, who conceived of God as being all light. The Indian did not distinguish the soul of the world from the Supreme Being who formed it, but the Egyptian made a subordinate being of it. Matter, in the Egyptian system, was eternal and self-existent; in the Indian, it was an emanation from

from the first cause. The Indian believed that the world had been, and would again be destroyed by inundations and conflagrations, which would be followed, as they had already been, by its recovery and re-establishment; the Egyptian, on the contrary, was persuaded that he had nothing to fear from one or the other of these calamities. These differences, according to our author, are too striking, to suffer us to think that the Indians were the disciples of the Egyptians.

Some doctrinal points, indeed, were believed by both; but it does not follow from this that the Indians were instructed in them by the Egyptians; they were believed in India long before the Egyptians entered that country, and, besides, their origin was not Egyptian: there are no traces of them among the Egyptians till they became subject to the Persians, and it is probable that, out of complaisance to their conquerors, they adopted several of their ideas, and made use of them in explaining their fables, especially such of them as were not inconsistent with that form of external worship which they were allowed to continue.

The birth of Pythagoras, which was at least five hundred years later than the establishment of philosophy, in India, will not allow us to think that the Indians were instructed by this philosopher, who, instead of being their master, borrowed several of his opinions from them.

Is it Zoroaster then whom we must adorn with the title of the TEACHER of the Indians? This reformer of the religion of the Magi, says our Author, did not make his appearance in the world till three hundred years after BUDDA, the chief of the Indian philosophy. Before he undertook this reformation, he went into India, conversed with the Brachmans, and probably adopted some of their doctrines.

From all this it follows according to our Author, that the Indians were the authors of their own philosophy; this, at least, may be affirmed with certainty, he says, of the popular opinion of the *metempsychosis*, of which there are no traces among the Chaldeans, Phenicians, nor Persians, but which was preached in India, by BUDDA, several ages before Pythagoras, before the Egyptians had any knowledge of India, and before it was adopted by any of them. As to the philosophical notions of the emanation of all things from the first cause, though it was taught likewise by BUDDA, it is not equally certain that he is the author of it: this doctrine was received in Persia and Chaldea, and from thence might possibly be carried into India.

Abbè Mignot assigns the same origin to architecture, astronomy, and metallurgy, which were honoured in India, he says, in the days of BUDDA, that is, more than a thousand years before the common æra.

The

The four remaining memoirs of this volume relate to the antient languages and religion of Persia; the two first are by M. Anquetil, the other two by M. L'Abbè Foucher.—In the thirty-second volume there are many curious, and some useful memoirs, which we shall give a general account of in the next appendix.

L'Esprit de L'Encyclopedie, ou Choix des Articles les plus curieux, les plus agreables, les plus piquans, les plus philosophiques de ce grand Dictionnaire; that is, the most curious, agreeable, interesting, and philosophical Articles, selected from the Encyclopedie. 12mo. 5 Vol. Paris 1768.

AS there are very few persons who have an opportunity of consulting the *Encyclopedie*, the work before us can scarce fail of being acceptable to the public. It contains a great variety of curious and entertaining articles, suited to almost every class of readers. There are no articles upon mathematical, theological, medical, or grammatical subjects; they all relate to philosophy, morality, criticism, politics and history; and many of them are written by Voltaire, D'Alembert, Diderot, and Marmontel. The five volumes contain a hundred and sixty articles, which are disposed in alphabetical order, and to the first volume is prefixed a general table of them, with the names of such of the authors as are known.

In the third volume there is a pretty long article upon *history*, by M. Voltaire, the substance of which we shall lay before our readers.

The history of events is divided into sacred and profane. Sacred history is a series of those divine and miraculous operations, by which God was formerly pleased to govern the Jewish nation, and by which he now exercises our faith. But I shall not touch upon this respectable subject.

The first foundations of history are the tales which are told by parents to their children, and transmitted afterwards from one generation to another; they are only probable in their origin, and lose a degree of probability every succeeding generation. In process of time, fable gains, and truth loses ground; and hence it is that the origin of every nation is absurd. Thus the Egyptians were governed by Gods during many ages; they were afterwards governed by demi-gods; at last they had kings during eleven thousand three hundred and forty years, and the sun, during this period, had changed his course four different times. The Phenicians pretended to have been settled in their country during the space of thirty thousand years; and these thirty thousand years were filled with as many prodigies as the Egyptian chronology. We know what strange and ridiculous

diculous absurdities are to be met with in the antient history of the Greeks; the Romans too, though a grave and serious people, have wrapt the history of their early ages in fable. This people, so modern in comparison of the Asiatic nations, was five hundred years without historians. Accordingly, it is not at all surprising that Romulus was the son of Mars, that he was nursed by a wolf, that he marched at the head of twenty thousand men from the village of Rome, against twenty-five thousand of the village of the Sabines, that he was afterwards made a god, that Tarquin the elder cut a flint with a razor, &c. &c.

The first annals of all our modern nations are equally fabulous: prodigious and improbable things ought to be related merely as proofs of human credulity; they belong to the history of opinions.

There is but one way of knowing, with certainty, any thing concerning antient history, and that is to see whether there are any incontestible monuments of it remaining: we have only three in writing; the first is the collection of astronomical observations which were made at Babylon during nineteen hundred successive years, sent by Alexander into Greece, and made use of in Ptolemy's *Almagest*. This series of observations which reaches 2234 years before our common æra, proves incontestibly that the Babylonians were a people several ages before; for arts and sciences are the work of time, and that indolence which is natural to man, leaves them thousands of years without any other knowledge but that of nourishing themselves, guarding against the inclemencies of the seasons, and cutting one another's throats. Let us judge of this by the Germans and English in the days of Cæsar, by the Tartars at present, by one half of Africa, and by all the nations we have found in America, excepting, in some respects, the kingdoms of Peru and Mexico.

The second monument is the eclipse of the sun, which was calculated at China 2155 years before our common æra, and universally acknowledged by astronomers. The same must be said of the Chinese as of the Babylonians; they were, unquestionably, before this, a vast political body: but what places them above all the nations on earth, is this, that for four thousand years, there has been no change in their laws, their manners, nor in the language which is spoken among them by their men of letters.

The third monument, much inferior, indeed, to the other two, is the Arundel marbles—and these are the only monuments which antiquity has to boast of.—

What we call *antient* history, though in reality it is very *modern*, reaches no farther back than about three thousand years: before this period, we have nothing but a few probabilities, and these

these probabilities are preserved in two profane books alone, the Chinese chronicle, and the history of Herodotus. The ancient Chinese chronicles relate only to the Chinese Empire, which is separated from the rest of the world. Herodotus is more interesting for us. When he read the nine books of his history to the Greeks, he charmed them by the novelty of his enterprize, by the beauty of his stile, and, above all, by his fables. Almost the whole of what he relates upon the faith of foreigners, is fabulous; what he himself saw is true. We learn from him, for example, the amazing opulence and splendour of Asia Minor, which at present is reduced to the greatest poverty. He saw at Delphi those wonderful golden presents which were sent thither by the kings of Lydia, and he spoke to those who knew Delphi as well as he did himself. Now what length of time must have elapsed, before the kings of Lydia could accumulate so much superfluous treasure, as to enable them to make such considerable presents to a foreign temple?

But when Herodotus relates the tales he heard, his book is only a romance like the Milesian fables. He tells us of a certain king called Candaules, who shewed his queen naked to his friend Gyges, and that this queen, out of modesty, left Gyges no other choice but that of killing her husband, and marrying her, or of being put to death himself. He tells us of a Delphian oracle, who, in the spirit of divination, declares that at the very time he was speaking, Cræsus, at the distance of a hundred leagues, was ordering a tortoise to be boiled in a brazen vessel. Rollin, who repeats all such stories, admires the knowledge of the oracle, the modesty of Candaules's queen, and sagely observes, upon this occasion, that young people should not be allowed to bathe publicly. Time is so valuable, and history so wide a field, that we ought to be saved the trouble of reading such fables and such moralities.

The history of Cyrus is quite disfigured by fabulous traditions. It is very probable that Cyrus, at the head of a warlike people, actually conquered Babylon, which was enervated by effeminacy and voluptuousness. But we do not even know what king it was who reigned at Babylon at that time; some say one, others say another: Herodotus tells us, that Cyrus was killed in an expedition against the Massagetæ, and Xenophon, in his moral and political romance, says that he died in his bed.

In this darkness of history, we only know that, from time immemorial, there had been vast empires, and tyrants, whose power was founded upon public wretchedness, that superstition governed mankind, that dreams were looked upon as admonitions from heaven, and that peace and war depended upon them.

When Herodotus, in his history, comes nearer his own times, he is better informed and more to be depended upon. Before those grand enterprizes of the Persians against the Greeks, we have nothing, indeed, but idle tales, wrapt up in childish fables. Herodotus becomes the model of historians, when he describes the prodigious preparations that were made by Xerxes in order to subdue Greece, and afterwards Europe. He informs us how all those different nations were armed, that accompanied this monarch; not one is forgotten from Arabia and Egypt to the northern extremities of the Caspian sea. We see with amazement that this prince possessed as extensive a territory, as the whole Roman Empire: he had all that now belongs to the Great Mogul, on this side the Ganges, all Persia, all the country of the Usbecs, all the empire of the Turks, excepting Romania. We see by the extent of his dominions, with what injustice declaimers both in verse and prose treat Alexander, the Avenger of Greece, as a madman, for subduing the empire of the enemy of the Greeks. He went to Egypt, Tyre and India, because Egypt, Tyre, and India belonged to that power which destroyed Greece.

Herodotus had the same merit that Homer had: he was the first historian, as Homer was the first epic poet; and both of them seized the peculiar beauties of an art till then unknown. It is a glorious sight which Herodotus entertains us with, that of an emperor of Asia and Africa transporting an immense army, upon a bridge of boats, from Asia to Europe, taking possession of Thrace, Macedonia, Thessaly, Upper Achaia, and entering Athens, which was abandoned and forsaken. The Reader little expects to see the Athenians, without city, without territory, put the famous fleet of the great king to flight, returning home victorious, obliging Xerxes to carry back, in the most ignominious manner, the wretched remains of his army; and afterwards forbidding him, by treaty, to sail upon their seas. This superiority of a handful of men, brave and free, over a whole empire of slaves, is perhaps the most glorious event in the annals of time. When we read modern history, a victory gained in modern times puts us in mind of a similar one gained in ancient times; we compare a modern hero with an ancient one, and this, perhaps is the only advantage we can derive from the knowledge of those remote times.

Thucydides, who succeeded Herodotus, gives us only the history of the war of Peloponnesus, a country no larger than a province of France or Germany, but which produced men, in all the different walks of merit, worthy of immortal fame; and, as if intestine war, the most terrible of all calamities, gave new fire and force to the human mind, it was at this time that all the arts flourished in Greece. They begun to be carried to
perfection

perfection at Rome likewise, during the civil wars, in the times of Cæsar; and in the fifteenth and sixteenth centuries of the common æra, they revived during the troubles of Italy.

After this war of Peleponnesus, comes the famous age of Alexander, a prince worthy of having had Aristotle for his master, who built more cities than others destroyed, and who gave a new face to human affairs. In his time, and in that of his successors, flourished Carthage, and the Roman republic begun to fix the attention of all the neighbouring nations. The rest of the world is buried in barbarity; the Celts, the Germans, and all the nations of the north, are unknown.

The history of the Roman empire is what most deserves our attention, because the Romans were our masters and our legislators. Their laws are still in force in the greatest part of our provinces; their language is still spoken, and long after the fall of their empire, was the only language in which the laws of Italy, Germany, Spain, England, Poland, and France were written.

When the Roman empire was dismembered, in the west, a new order of things arose, and this is what is called the *history of the middle age*; a barbarous history of barbarous nations, become Christian, indeed, but not in the least improved.

While Europe is thus thrown into confusion, in the seventh century, the Arabians make their appearance, who till then were shut up in their deserts. They extend their power to Asia, Africa, and Spain; the Turks succeed them, and establish the seat of their empire at Constantinople, about the middle of the fifteenth century.

Towards the end of the fifteenth century a new world is discovered, and soon after the politics of Europe and the arts assume a new form. The art of printing, and the restoration of the sciences, furnish us with faithful histories, instead of ridiculous chronicles shut up in cloisters since the days of Gregory of Tours. Every nation of Europe had its historians. Ancient poverty is converted into superfluity; there is scarce a city that is not desirous of having its own history. We are overwhelmed with trifles. The man, who is desirous of real instruction, is obliged to confine himself to great events, and to disregard little ones; such a person, in the multitude of revolutions, seizes the spirit and genius of ages and the manners of nations. Above all, he must fix his attention on the history of his own country, study it, be master of it, enter minutely into it, and content himself with a general view of other nations. Their history is no farther interesting than as it is connected with his own, or on account of the great things they have performed: the first ages, after the fall of the Roman empire, are only, as has been already observed, barbarous adventures under barbarous

barbarous names, excepting the age of Charlemagne.—The north is savage till the sixteenth century: the quarrels of the emperors of Germany and the Popes spread desolation over Italy during six centuries. All is confusion in Spain till the reign of Ferdinand and Isabella. France, till Lewis the Eleventh, is a prey to intestine calamities, under a weak government. Daniel alledges that the early times of France are more interesting than those of Rome, but he does not consider that the weaker the beginnings of a vast empire are, the more interesting they are, and that we take pleasure in seeing the small source of a mighty torrent, which has overwhelmed half the globe.

The utility of history consists in the comparison which statesmen and citizens may make of the laws and manners of other countries with those of their own; this comparison excites modern nations to vie with one another in arts, commerce, and agriculture. Great errors committed in past ages are of great consequence to future ages; and the crimes and calamities occasioned by absurd quarrels cannot be too frequently repeated, or represented in too strong colours, for it is certain that by renewing the memory of such quarrels, the return of them is often prevented.

But the great use of modern history, and the advantage it has over ancient history, arises from its shewing that, ever since the fifteenth century, whenever a prince became too powerful, a confederacy was formed against him. This system of the balance of power the ancients had no idea of; and hence we may account for the astonishing success of the Romans, who having formed a militia superior to that of other nations, subdued them one after another from the Tiber to the Euphrates.

The uncertainty of history.—Times are generally distinguished into fabulous and historical; but the historical times themselves should be distinguished into truths and fables. I do not mean those fables which are now acknowledged as such; the prodigies, for example, with which Livy has embellished or spoiled his history, are out of the question. But in regard to what is generally believed, are there not many reasons for doubting? If we consider that the Roman republic was five hundred years without historians, that Livy himself laments the loss of the annals and other monuments, which were almost all destroyed when the city was burnt; *pleraque interiere*; if we reflect that in the first three hundred years of Rome the art of writing was little known, *rara per eadem tempora litera*; we shall find reason to entertain doubts concerning all those events which are out of the ordinary course of human affairs. Is it probable that Romulus was obliged to carry off the Sabine women by force? Is the history of Lucretia probable? Can we readily believe, upon the faith of Livy, that king Porcenna was filled with admiration

of the Romans, because a fanatic wanted to assassinate him? Is it not more reasonable, on the contrary, to believe Polybius, who wrote two hundred years before Livy, and who tells us that Porfenna subdued the Romans? Are we to credit the account which is given of the punishment which the Carthaginians inflicted upon Regulus? If it had been true, would not Polybius, who lived at the time, have spoken of it? But he says not one word of the matter; and does not this afford reason to suspect that the story was invented long after, in order to render the Carthaginians odious? Open Moreri's dictionary at the article Regulus, and you see him affirming that the punishment of this Roman is mentioned by Livy. Now that part of Livy's history which relates to this affair happens to be lost, and, instead of it, we have only the supplement of Frenschmuis, so that Moreri only quotes a German of the seventeenth century, instead of a Roman in the days of Augustus.

Are public monuments, annual ceremonies, and medals, historical proofs? One is naturally disposed to believe that a monument erected by a nation, in order to celebrate an event, shews the certainty of that event. If such monuments, however, were not raised by cotemporaries, if they celebrate improbable events, they prove nothing but a desire to consecrate a popular opinion.

The rostral column, erected in Rome by the cotemporaries of Duilius, is unquestionably a proof of the naval victory gained by Duilius. But does the statue of the augur Navius, who divided a flint with a razor, prove that Navius performed this prodigy? Are the statues of Ceres and Triptolemus, in Athens, undoubted proofs that Ceres taught the Athenians agriculture? Does the famous Laocoon, which is still entire, prove the truth of the history of the Trojan horse?

Ceremonies and annual festivals established by a whole nation are no better proofs of the originals to which they relate. Almost all the Roman, Syrian, Grecian, and Egyptian festivals were founded upon silly and ridiculous tales, as well as the temples and statues of their ancient heroes. They were monuments of credulity consecrated to error.

A medal, even a cotemporary one, is not always a proof. How many medals have been struck by flattery upon occasion of battles which were far from being decisive, though dignified with the title of victories? In the war of the English against the Spaniards, in the year 1740, was there not a medal struck, to shew that Carthagera was taken by Admiral Vernon, at the very time that this admiral was raising the siege of it?—Medals are only unquestionable vouchers, when the event is attested by cotemporary authors; the proofs, in this case, support each other, and establish the truth.

Are harrangues to be inserted in history, and characters to be drawn? If, upon an important occasion, a general or a statesman has spoken in a striking and remarkable manner, characteristic of his genius and that of the age he lived in, his speech ought, undoubtedly, to be inserted word for word; such speeches are, perhaps, the most useful parts of history. But why make a man say what he never said? We might almost as well attribute actions to him which he never performed; this is nothing but an imitation of one of Homer's fictions. But what in a poem is a mere fiction, is in an historian a lye. Several of the antients, indeed, adopted this method; but this only proves that several of the antients were fond of displaying their eloquence, though at the expence of truth.

Characters very often shew a greater desire to shine than to instruct: cotemporary writers, indeed, have a right to draw the characters of those statesmen with whom they negociated, or of those generals under whom they served. But how much is it to be feared that the pencil will be guided by passion? The characters in Clarendon are drawn with more partiality, gravity, and wisdom, than those we read with so much pleasure in Cardinal de Retz.

But to be desirous of painting the antients, to attempt unfolding the inmost recesses of their breasts, to look upon events as characters, by means of which we may clearly read the very secrets of their hearts, is an enterprize of a very delicate nature, and in many writers a mere puerility.

Cicero lays it down as a maxim, that an historian should never dare to tell a falsehood, or conceal a truth. The first part of this precept is incontestible: we must examine the other. If a truth can be of any advantage to a state, your silence is highly blameable. But if you are writing the history of a prince who has trusted you with a secret, are you to reveal that secret? Are you to tell posterity what it would be criminal in you: to tell in confidence to any individual? Must the duty of an historian prevail over a still higher duty? Suppose you had been witness to a frailty which had no influence on human affairs, are you to reveal this frailty? If so, history would degenerate into satire.

Concerning the style and manner of writing history.—I shall say very little upon this subject, as so much has been already written upon it. We know that the style and manner of Livy,—his gravity, and his sage eloquence, are well suited to the majesty of the Roman republic; that Tacitus is an admirable painter of tyrants; that Polybius excels in laying down the maxims of war; and Dionysius of Halicarnassus in writing of antiquities.

But

But in copying after these great masters, the moderns have a more difficult task than they had. We expect from modern historians more detail, facts more clearly proved, greater precision in dates, more attention to customs, laws, manners, commerce, finances, and agriculture: It is with history as with mathematics and natural philosophy, the career is wonderfully enlarged.

It is expected that you write the history of a foreign country in a different manner from that of your own. If you are writing the history of France, you are not obliged to describe the course of the Seine or the Loire; but if you are writing the history of the Portuguese conquests in Asia, you must give the topography of the discovered countries. You must lead your reader by the hand along the coasts of Africa and Persia, you must acquaint him with the manners, the laws, and customs of countries new to Europe. If you have nothing to tell us, but that one barbarian succeeded another barbarian on the banks of the Oxus, what benefit does the public derive from your history? The method which is proper for a history of your own country, is not proper for writing an account of the discoveries of the new world. The history of a city is very different from that of a great empire, and the life of an individual must be written differently from the history of Spain or England.

These rules are sufficiently known; but the art of writing history well will ever be very uncommon. We know that the style of history must be grave, pure, various, and agreeable; there are laws for writing history, as there are for every other species of composition: we have precepts in abundance, but we have few great artists.

We shall make no apology for inserting this article, as no apology, we apprehend, is necessary. Our Readers, however, are not to imagine that all the articles in this work are of equal length or of equal value: there are several of them very short and very superficial; but the collection, upon the whole, is a valuable one; equally instructive and entertaining.

De la Maniere d'apprendre les Langues; i. e. The Method of teaching Languages. 8vo. Paris, 1768.

THE study of languages is so essential a part of modern education, and takes up so large a portion of the time allotted for it, that every attempt to facilitate the acquisition of them is justly entitled to a favourable reception. Whether the method proposed by the ingenious Author of this work will, upon a fair trial, be thought a good one or not, we cannot take upon us to determine, as many schemes appear plausible and practicable in theory, which cannot possibly be reduced to practice.

acc. We will venture, however, to recommend his work to our Readers, as he appears through the whole to be a man of taste and judgment, and writes in a very agreeable and entertaining manner.

The study of languages, says he in his preface, is one of the most common employments in civilized nations. Almost every gentleman's son is obliged to study Latin, and persons of every age amuse themselves at present in learning Italian, and especially English. German is necessary for the gentlemen of the army; and every language in which there are good books, is useful to men of letters. Whence is it then that many arts which are less useful have been carried to perfection, while the art of studying languages has made no progress? A rudiments and a dictionary, themes and versions, is a summary of the ancient method, and is indeed the only method that is followed at present in all public schools, and in the greatest part of the private ones. Is it because the inventors of this method attained perfection at once? This would be a singular example indeed. The human mind advances, but it does not fly; on the contrary, it proceeds slowly from step to step. The method of operation in new arts is always clumsy and complicated; the most simple, the most easy method, and that which it is natural to imagine must have first presented itself to the mind, is the result of time, experience, and reflection, sometimes of chance, and but seldom of inventive genius.

This method, however, which is so much esteemed, and so generally followed, is not borrowed from the enlightened nations of antiquity. Grammar was known at Rome, it was cultivated at Rome, but it was not made use of to teach languages. The Roman youth learned Greek as they learned Latin, in the houses of their parents, and by conversation only. When they understood the language, they went to the schools of the grammarians to learn to pronounce properly, to read with taste, and to enter into the spirit of authors. But in the ages of ignorance it was thought an important discovery to apply grammar to the study of Latin. They reasoned perhaps in some such way as this: A language is a collection of words which are joined together according to certain rules which are agreed upon. Let us put all these words together in a dictionary, and all these rules in a system of rudiments. With these two elementary works a beginner will be able to make versions and themes, and thus accustom himself to understand Latin and to write it.

If this specious reasoning was capable of imposing upon an age fond of false refinements and the dupe of them, experience should have undeceived them. A dictionary contains the signification of words; but when there is a variety of significations, it does not teach us which we are to make choice of. A book of
rudiments

rudiments contains all the rules, but it does not shew us how we are to apply them upon particular occasions. Accordingly the study of Latin, after all the assistances we have from dictionaries, &c. is still attended with unsurmountable difficulties to the generality of young persons. Nor is this at all surprising; if we consider the nature of things. For what is language among men? a practical art. Now practical arts are learned by exercise, and not by reasoning. Put a pen between the fingers of a child, guide his hand, and in a short time he will learn to write, without knowing any thing of the theory of writing. Exercise his tongue and his ears, and he will soon understand what you say to him and be able to answer you, without knowing the rules of the language. Properly speaking, practical arts have no rules; what is called by this name is only a collection of observations made upon the manner in which such arts were first exercised by the mere instinct of nature. Hence it is that dexterity does not consist in knowing these rules, but in observing them without reflection, whether we know them or not. All Frenchmen understand their language; how few of them have studied the grammar of it?

Accordingly it is pretty generally agreed that the best way of learning languages is use and practice. But how are languages which are no longer spoken to be learned by practice? This obstacle is not unsurmountable. Languages are made use of for the purposes of writing as well as of speaking, why then may they not be learned from books as well as from conversation. The only difficulty is to make books understood by him who is ignorant of the language in which they are written. M. du Marfais has found out a very simple method of doing this: he places over Latin words such French words as correspond to them. Other authors have imitated and even improved this method. The form is merely a matter of indifference; the only essential thing is, always to join a known word to an unknown one, so that in reading a book written in an unknown language, we may understand the words and the thoughts of the author.

This method of learning dead languages has so many advantages over the common method, that it is difficult to conceive why it was not adopted as soon as it was known. I know well the power of custom, but I know likewise that, in France especially, the charms of novelty balance the force of custom. This method therefore, I am apt to suspect, is not sufficiently understood. It has been thought to be a different system, which the advocates for novelty want to substitute in the place of the old one; and what is to be gained by changing one system for another?—The method we have mentioned is disfigured by this complaisance for public prejudices, and does not appear to be what it really is, a plain imitation of nature. Children learn

the language of their parents without hearing a word of declensions or conjugations. What necessity therefore is there of mentioning them for another language? Use and custom will teach them the meaning of Latin nouns and verbs by their termination, as it teaches them the meaning of prepositions and adverbs. They will be ignorant, it is true, of their grammatical denomination; but of what consequence is their being ignorant that *PATRUM* is the genitive plural, provided they know that it signifies *des pères*? It is true likewise that they will not learn, by means of one verb, the signification of all similar tenses; but nature leads us to the same point by a shorter and easier way. She teaches us to judge of like things by analogy: you have told me that *AMABAM* signifies *j'aimois*; you have no occasion to tell me that *CANTABAM* signifies *je chantois*; analogy alone teaches me this.

Another reason may have prevented the success of this method. Till now, one sort of elementary books only has been thought of, viz. a literal version, accompanied with a translation. Now such a book is neither sufficient for beginners, nor for those who have made some progress in the study of languages; it contains too many difficulties for the one, and too few for the other.

Without pretending to make any discovery, therefore, I flattered myself that I should be usefully employed in treating this subject. By placing the method I have mentioned in its true light, I apprehend that I should clearly shew the advantages of it; and by giving the necessary illustrations, that I should facilitate the practice of it. The plan I have pursued is this:

I begin with tracing the origin of all languages in order to shew what they are compounded of, and to explain clearly how nature teaches children to speak and to understand the language of their country. I shew, in the next place, that the method of learning languages by means of literal versions is, an imitation of the method of nature. In order to explain and illustrate this method, I consider wherein any two languages differ from one another, and take the French and Latin languages for my examples. I find four essential differences, all which I unite in the first elementary book, which leaves no difficulties for beginners to surmount. But in order to quicken their progress, I soon take this book from them, and substitute a second in its place, with a few slight difficulties in it; after this a third, and then a fourth, with difficulties increasing by degrees. By this means their labour is always proportioned to their strength, and their assistance to their wants. The very first day, the student understands a few lines of an author, because his elementary book tells him every thing; as he goes on, his book assists him less, and yet he continues to improve, till he comes at last to

have no farther occasion for assistance, and knows enough of Latin to read an author. In order to render this reading more agreeable and useful, I enter into a pretty long detail concerning the beauties of style, and the manner of transferring them from one language to another. I proceed next to consider how the student may learn to write and even to speak Latin, and conclude with a short specimen of elementary books, in a few lines of Greek, German, English, Spanish and Italian. It will appear that the principles I have established are general, though I have exemplified them in the Latin tongue. In a word, I proposed to resolve this problem—*When one language is known, how is another to be learned by means of reading?* I have spared neither time nor pains to resolve it, and shall think I have done some small service to letters, if I have contributed to facilitate an acquaintance with the best writers of antiquity and of foreign countries.

Such is the general view our Author gives of his plan, and the manner in which he prosecutes it. If any of our Readers are desirous of having a fuller view of it, they must have recourse to the work itself, where they will find many ingenious and some new observations.—We cannot conclude without expressing our wishes, that the Author would favour the Public with some elementary books, for the use of Greek and Latin students, as he seems well qualified for such a task, and as the method he proposes for learning languages; renders the assistance of such books absolutely necessary.

De la Population de l' Amerique. Of the Population of America, &c. Concluded.

IN our last Appendix we gave the Reader a view of the Author's general design, with an abstract of his scheme to account for the peopling of America. The solution of that question, however, makes but an inconsiderable part of the work. By far the greater part is employed in a very critical and laborious enquiry into the *causes and extent of the deluge*, and in the discussion of several other topics, which he apprehends have some relation to his main argument. As his general hypothesis, that the original inhabitants of America were antediluvians, supposes the deluge to have been only partial, he sets himself to establish that point, and remove the objections that lie in his way. This part of his work he introduces with some reflections on the inspiration of the sacred writers, and the style of Scripture; and endeavours to shew, from other similar passages, that the expressions, in the Mosaic account of the deluge, which seem to imply its universality, are not to be taken in a strict sense, but in a greater latitude; and relate only to those countries

which are mentioned in the Old Testament as the scene of that history, and which probably were at that time imagined to include the whole earth.

He then proceeds to examine the principal systems that have been advanced to explain the theory of the deluge; and particularly that of Whiston; upon which he bestows near a whole volume: not because he thinks it preferable to the rest, but on account of the regard which he has found learned men pay to it. Indeed this gentlemen is so far from showing any deference to the opinion of our ingenious countryman, that he can find no better title for his hypothesis than *the Reveries of Whiston*, and represents the whole of his reasoning as absurd and contradictory.

Having demolished the systems which others had raised, it was natural for the reader to expect he would establish a more unexceptionable one of his own. He has accordingly offered a solution of this problem; which, however, he does not propose as certain and indisputable, but rather as a probable conjecture, which he submits to the judgment of the reader. He acknowledges, indeed, that the thought is not altogether new, having seen it suggested by the authors of the Universal History, who have taken it from Ray's discourses.—The scheme, in short, is this: That by an immediate exertion of the divine power, the center of gravity in our earth was in a small degree changed, and insensibly brought nearer to those parts of the globe, which were the seat of the deluge: in consequence of which, the atmosphere would be heaped up over those countries, and produce a continual rain: while at the same time the waters of the abyss would be forced out of the clefts and caverns of the earth, and overflow the land, and those of the Pacific and Atlantic oceans would by degrees be attracted towards the same parts, till at length an inundation would be produced sufficient to cover the highest mountains in those countries. This gradual rise of the water, like the flowing of the tide, would, he supposes, be so gentle, as not in the least to endanger the ark, which, upon the other schemes, could not, without a miracle, have escaped being destroyed by the sudden and violent manner in which, according to them, the water was raised. This supposition, he observes, likewise agrees with the expression Moses has made use of, that the *waters increased, and prevailed**, implying that they rose gradually to their greatest height, and continued in that state for a considerable time; whereas, upon the other schemes, there must have been a sudden burst of water,

* We have given the translation as it stands in our English Bibles, which is a very exact one. The French words are, *Les eaux s'élevèrent & se renforcèrent.*

which

which would soon have been spent. But upon his hypothesis the whole body of water would remain in its state of elevation till the former center was restored; which might be effected in the same imperceptible manner in which it was first changed. This diminution of the waters, however, he supposes would not immediately take place upon restoring the center: the effect would remain some time after the cause ceased to act; as the waves of the sea continue in motion after the storm is over. He therefore ascribes the immediate stopping of the waters to the wind, which we are told arose on this occasion, observing that it is not said, as Whiston explains it, that the wind *diminished* the waters, *dried them up*, or caused them to retire into the earth, but only that *the waters were assuaged*†.

Our author, having thus explained his hypothesis, and endeavoured to reconcile it with the Mosaic history, proceeds to answer the argument, that has usually been brought to prove the universality of the deluge, from the petrified substances, which are to be found in the bowels of the earth in all parts of the globe. The vast inundation, which upon his scheme must have been produced, will, he observes, account for a great number of these phænomena: others might be occasioned by earthquakes, which, by making chasms in the earth, and even in the most solid rocks, might let in large quantities of water from the rivers or the sea, and thus fibres of different kinds might find a way into these cavities under ground. These, and other causes which he hints at, will, he apprehends, afford, in part, a solution of this difficulty, without supposing the Mosaic deluge to have been strictly universal. But to supply what is deficient in this answer, he has recourse to another hypothesis, which doubtless will appear to most persons a very extraordinary one.—It is, that our earth had been a habitable world long before the Mosaic creation; and that having answered the purposes the Creator intended by it in that state, it was reduced to a chaos; in consequence of which, the whole frame being broken and dissolved, it will be easy to account for the formation of those solid rocks of marble and other stones, with those innumerable petrifications, which are found beneath the surface. Those vast beds of shells and other petrified fish, some of which have never been seen in any of our seas, are, according to him, remains of the old world, that were buried in the chaos.—If the reader is disposed to smile at these conjectures, what will he think of the boldness of our Author, when he is told that he has ventured to give his opinion concerning the antient inhabitants of our globe in this its primæval state. He supposes them to have been no other than *the angels*,

† In the French *les eaux s'arrêtèrent*,

both good and bad, who were probably then clothed with bodies like ours, though perhaps of a much larger size: some traces of which, he thinks it not impossible, are yet to be found in those bones of a gigantic stature, which, if we may credit some writers, have been dug out of the earth. In confirmation of this singular hypothesis, he refers us to some eastern traditions, quoted by D'Herbelot in his *Bibliothèque*, which say, that this earth, long before the creation of Adam, had been the seat of other being, called *Divs* or *Genii*, some of whom are now in a state of punishment for their rebellion, whilst the others are advanced to a higher rank as a reward of their continued obedience. If it be asked, from whence these traditions could be derived, he answers, that the patriarchs might possibly receive the intelligence from some of the angels, with whom they conversed, and some imperfect traces might be preserved amongst their posterity, though mixed with fables. But the argument on which he lays the greatest stress is taken from the account the Scriptures give us of these beings. From hence he infers, that they were once in a state of trial, some of them having preserved their integrity, while others fell; and from the intimate connection they are represented as having, even now, with this earth and its inhabitants, he thinks it highly probable that our world was the original place of their residence; a supposition that seems confirmed by what is said of the evil angels in particular, that their final sentence is reserved till the end of our world; which seems to intimate, that they have a more peculiar relation to this globe than to any other part of the universe.

These, it must be owned, are speculations, in which few persons will think themselves much concerned, and in which there is great room for the imagination to work: and yet to a contemplative mind they may appear not altogether visionary and romantic. Whoever has been used to consider the immensity of the universe, and the probability of innumerable other worlds and systems, designed by the creator as the habitation of intelligent beings of different orders*, will not think it incredible that the same planet should have undergone various revolutions,

* The Author, to prepare the mind of the reader for his scheme, has taken some pains to show the probability of the modern system of philosophy on this head: and though there is nothing new in what he has said on this and some other philosophical subjects, yet his manner of treating them is easy and popular.—He has also spent several pages to prove that the Mosaic creation is not an account of the original of this planet, but only of its reduction from a chaotic state to that of a habitable world. Herein he acknowledges that he agrees with Whiston, as he also does in the solution of the principal phenomena in Moses's account of the creation.

and

and in successive periods have become the residence of a distinct set of creatures. And though such uncertain inquiries cannot yield the mind equal satisfaction with the improvements of science; yet they may tend to enlarge our ideas of the divine works, and at the same time to teach us humility, and lessen our apprehension of our own importance.

Our Author, having thus endeavoured to answer the usual arguments brought to prove the universality of the deluge, proceeds to establish his own scheme, by representing the insuperable difficulties that attend the common opinion. He begins with observing the utter impossibility of finding a sufficient quantity of water to cover the whole earth to the height required: and to suppose a miraculous production of water, which was afterwards to be annihilated, he thinks inconsistent with all the accounts which the Scriptures have given us of miracles, amongst which there is not a single instance of annihilation. And, indeed, it must be owned, that the supposition does not sit easy upon the mind, and ought not to be admitted without an absolute necessity.—Yet notwithstanding what he has here advanced, it does not appear but the waters of the abyss would be abundantly sufficient for the purpose, if any method can be imagined for raising them to the surface, and causing them to spread uniformly over the earth: and if a miracle be requisite, it is not easy to see why it should not be admitted on so extraordinary any occasion. His next argument is taken from the difficulty of finding room in the ark for all the animals which upon the common hypothesis it must have contained. It is well known in what manner learned men, and particularly Dr. Wilkins, have attempted to remove this objection: our Author, it is probable, was not acquainted with the latter of these writers, as he only mentions Ray, who makes the distinct species of quadrupeds amount to 150, and those of birds to 500, besides insects. Wilkins's computation, as we remember, reduces the number much lower. But this Author, on the contrary, supposes, not only that there are many other animals that should be added to the list, but that the different kinds of dogs, monkeys, pigeons, &c. ought to be reckoned as so many distinct species, since he apprehends that one pair could never produce all that variety which we see take place. But he does not seem to be aware of the great alteration which a change of climate, soil and food will effect in the same species, which perhaps may account for all that diversity in colour, size, and other circumstances, which he observes.—Another difficulty arises from the vast quantity of food which all these creatures would consume; especially as both the beasts and birds of prey must feed upon flesh. According to his calculation, upwards of 5000 sheep, and as many fowls, would

would have been requisite for their support during their stay in the ark; all which must have been supplied with their proper food: and as it would necessarily be a considerable time after they left the ark before they could be provided for in the ordinary way, a proportionably larger stock of provisions must be laid up to supply them in the mean time.—He farther asks, whether it was possible for eight persons to take care of all these creatures, most of which must be kept in separate apartments, and would require a constant attendance; or whether it can be conceived by what means, after they left the ark, they got over to America. Some of them, he observes, though natives of a hot climate, must have passed over the coldest parts of Asia, (admitting that there is a passage by land) and have travelled many thousand miles before they could arrive at the southern parts of America, where they are found. But the instance he particularly insists upon, as sufficient of itself to discredit the supposition, is that of the creature called *the Sluggard*, which can travel at most but 50 paces in a day. By what means, he asks, could this animal possibly find its way into Brazil, or how could it support the extreme cold of those northern regions through which it must pass?—Upon the whole, he concludes, that we must be obliged to depart somewhat from the letter of the text, and suppose that Noah only took into the ark some domestic animals, and those that were of most use; or at least only those creatures that inhabited the country where he lived.—To all which he adds, that as Noah is represented in Scripture as having preached to those who were destroyed by the flood; we ought not to suppose that destruction more extensive than his preaching: but it is not to be imagined he could travel into very distant countries for that purpose: it is much more probable his preaching was confined to those who lived in the neighbouring parts, and who, having enjoyed peculiar advantages, were, like the Jews in after times, made signal instances of the divine vengeance. As to the other descendants of Adam, he supposes they had long before separated from their brethren, to whom the Mosaic history relates, and had removed into very distant parts of the earth; and having had no share in the peculiar and aggravated guilt of those that were left behind, escaped their punishment.

Such are our Author's sentiments on this difficult subject; a subject, on which it is much easier to find objections to another's scheme, than to establish a more unexceptionable one in its room. The solution before us is certainly not without its difficulties, even admitting that it may be reconciled with the text; and the conjectures, to which the Author has recourse, will appear to most persons too precarious to build much upon. Indeed, he seems, in many instances, to have followed his
 imagi-

Imagination rather than his judgment; and, like many other ingenious writers, has too easily given credit to every thing that favoured his particular hypothesis. Nevertheless, it must be owned, that he has started hints, which deserve to be considered, and may suggest some useful reflections to the intelligent reader.

The remainder of these volumes is taken up in examining the history and chronology of the most antient nations, in order to derive from thence additional proofs that the whole human race, except one family, did not perish in the deluge. But it would lead us too far to enter into any particulars in this part of the work. We shall therefore here take our leave of the author, and only add, for the satisfaction of the reader, who may have a curiosity to know what was his particular hypothesis to account for the colour of the negroes, (referred to under the former article) that it is no other than what had been proposed by Whiston before him*, viz. that they are the immediate descendants of Cain, who had this mark set upon him and his posterity: and that, by mixing afterwards with their brethren of a fairer complexion, all those varieties of colour were produced, which are found in different parts of the earth. This question, and its solution, reminds us of an anecdote of Job Ben Solomon, the African. When Job was in England, being once in company with Dr. Isaac Watts, he was asked by the Doctor, how he accounted for his colour, and that of his countrymen, when Adam, from whom, said the Doctor, we are all descended, was white?—"But how you know, replied Job very shrewdly, that Adam be white? We say, Adam *black*; how came you be *white*?" A question which, it may be presumed, the Doctor, with all his learning, was not prepared to answer.

* See Whiston's Exposition of Cain and Lamech's curse.

Antonii de Haen, Pars undecima, Rationis Medendi, &c. Lugd. Bat. 1767. i. e. Anton. de Haen's Practice of Physic, Part eleventh, &c.

DR. de Haen begins this eleventh part of his *Ratio Medendi* with a chapter on intermitting-fevers.—He relates three histories of very obstinate intermittents, and the method of cure which he pursued. The two first were removed by what he calls a most powerfully *resolving decoction*, made from the roots of the dandelion and grass, to which was added some of the simple oxymel of sal polychrest: and the last, our Author says, was in part cured by this decoction, and in part by the bark. It is remarkable, with respect to this case, that the patient no sooner began with the bark, than his appetite, strength,

strength, and spirits were much altered for the better, ; and a very stubborn jaundice-like complexion gradually disappeared, so as to be entirely gone within ten days. Our Author thinks, however, that his highly resolving decoction had contributed its share to remove the obstructions of the viscera, and particularly those of the liver: and that the strengthening qualities of the bark completed the cure.

Three kinds of tumors are mentioned as the effects of intermittents. The first is formed in the abdomen, and frequently in the left hypochondre; there is a swelling and hardness about the region of the spleen. This, Sydenham says, is an appearance rather to be wished for: it shews that the disease will soon take its departure; it requires no particular treatment, but will disappear by slight frictions, or on the return of strength.—The second kind proceeds from more deep seated obstructions, either in the viscera of the thorax or of the abdomen: these are very difficult to be removed, especially when accompanied with jaundice, dropsy, or rickets.—The third, is so very deeply rooted in the viscera, as to be irresolvable; and degenerates into schirrus or cancer, accompanied with the black jaundice, dropy or slow fever. In this case, our Author says, the free use of those medicines which are called evacuants, are prejudicial.—We wish Dr. de Haen had briefly pointed out by what symptoms these three different kinds of tumors might be distinguished.

The remaining part of this chapter is taken up with an account of the different methods by which intermittents have been supposed to be cured. These are digested under the following heads; and to some one of which, our Author says, every method which has been practised may be referred.—1. An exact, and well directed diet.—2. Emetics.—3. Purgatives.—4. Bleeding.—5. Sudorifics.—6. Epithems, and plaisters applied to the wrists.—7. Frictions, ointments, and plaisters applied to the spine.—And 8. the use of the Peruvian bark. The bark may be used, he says, in every case where the intermittent ought to be cured, viz. where it is not complicated with such other diseases, as require the continuance of the intermittent in order to their removal.—2. In semitertians, which do not yield to the usual treatment, but are likely to degenerate into worse conditioned and malignant fevers.—3. In those fevers which accompany internal or external suppurations.—4. In very putrid and malignant fevers, whether remitting or continued.

In the next chapter, which treats of acute diseases, we have two histories. The 1st a pleurisy, to which there was no proper crisis, and yet the disease was entirely carried off by the seventy-first day, and without the least sign of any other disease being

being produced by it.—In this pleurisy the pain moved from the lower to the higher part of the thorax; but the translation, instead of relieving, aggravated the disease, contrary to the observations of Trillerus and Van Swieten. This difficulty our Author supposes to be removed, by his observing that the translation mentioned by them occurred on the 6th, and his on the middle of the 5th day. The patient was bled five times, and the blood exhibited very different appearances.—That this obstinate pleurisy was removed without leaving any bad effects, or being converted into some other disease, is attributed, in part, to the virtues of lintseed-oil, which was freely used internally, externally, and likewise administered in glysters.

The 2d history is that of a peripneumony, in which there was an imperfect crisis on the fifth and sixth days; a relapse on the fourteenth; and the patient died on the seventeenth. The body was examined; but tho' our Author calls the disease an inflammation of the lungs, he only mentions a very extensive and complicated adhesion, but takes no notice of the internal state of the lungs.—Dr. de Haen seems to be surprised in the present case, with the strength and fullness of the pulse after such copious and frequent evacuations, and gives not the most satisfactory account of this symptom—'*Quanta humorum aut copia, aut rarefactio! Post demptas 50. sanguinis uncias, pulsus ad mortem usque plenus ac fortis fuit.*'—Had our Author reflected that the nature of the pulse depends full as much upon the state of the solids, as upon that of the fluids, he would not have sought for an explanation of this phenomenon solely from the quantity or rarefaction of the blood.

The title of the 15th, which is the next chapter, is *De illo Morbo*. In this we have five histories of the iliac passion, with a variety of practical observations, and a number of references to different authors.—Much is said in favour of crude mercury, and concerning the advantages which are to be derived from cold water: and hence it is concluded, that the objection which has been made to the use of mercury on account of its coldness, is without foundation; for that this very coldness, independent on the other qualities of the mercury, will have its good effects.—But we must ask, are there not some distinctions to be made? Can cold water be used with the same freedom, and with the same safety, in all cases? Can it be administered with the same boldness, where the disease is caused by, or accompanied with, inflammations, as where it is produced by other causes, and attended only with pain, costiveness, and an inverted peristaltic motion?

The subject of the 16th chapter is the dropsy, with some of its varieties.—The first case which is here related was an ascites with swelled legs, which succeeded an intermitting fever. The swelling

swelling of the legs was removed, but no medicines had any effect in diminishing the quantity of water in the abdomen. The patient was tapped, and sixty-eight pounds of water evacuated; which was of a reddish colour, and deposited a quantity of grumous blood. After the pressure from the water was taken away, the secretion of urine was greatly increased, the appetite returned, and an inextinguishable thirst was removed. She recovered and returned home within fifteen days. On account of the particular appearance of the water, an ounce of the bark was directed to be taken every day; and on quitting the hospital, half the quantity was to be continued for sixteen days longer.

The second case.—A girl eight years of age, of a rickety habit, who had gone through the small-pox three years before, and from that time was healthy, had an ascites; the fluctuation was distinct soon after the first appearance of swelling, and as medicines proved ineffectual, she underwent the operation. The same favourable alterations occurred as in the former case; a decoction of the bark was given; and the patient entirely recovered. The water, after being kept twenty-three days, was putrid, effervesced with vinegar, and yet remained coagulable by heat.

In the third case, after the operation for the ascites, it appeared that there was likewise an encysted collection of water: the bark was given; the ascites returned, but was removed by diuretics.

The patient, whose history is next related, had naturally weak lungs, sometimes spit blood, and likewise suffered a long continued hæmorrhage from the uterus. An ascites was formed, and thirty pounds of water were drawn away, which did not coagulate by heat, but evaporated almost entirely, leaving only a thin pellicle. After the operation a hard and unequal tumor remained on the right side, behind the navel; the nature of this tumour could not be ascertained by the touch; the water collected again; the patient died; but after all, it could not be discovered, even by dissection, what had formed the above mentioned tumor. This singular circumstance our Author attributes to wind, and is confirmed in this opinion by what occurred in the next case which he relates: the tumor here vanished sometime before the death of the patient, and must have been, he concludes, an emphysematous affection of the membranes of the intestines.

The sixth, is the history of an encysted dropsy, formed in the right ovary, and extended into an immense sack, which was spread over with vessels containing red globules of blood.

After these histories, Dr. de Haen makes some observations on the distinguishing characters of the different species of dropsies.

—Five species of the dropsy, he says, are generally enumerated. 1. The anasarca. 2. The ascites. 3. The peritonæal. 4. The encysted. 5. The tympanites.—Our Author enters into a particular examination of each of these, and then concludes the chapter with some practical observations.

The last chapter is chiefly anatomical, and contains an explanation of the several engravings which accompany this eleventh part of the *ratio medendi*. Some of these refer to the preceding histories, others to some cases which are hereafter to be published.—The varieties and singular appearances of the colon in different morbid affections, are the principal subjects of these engravings.

Historia Anatomico-Medica, system, &c.

The anatomical and medical History of Diseases, exhibiting the Dissections of a great Variety of morbid Bodies, and thence more clearly tracing out the Seat, Causes, and Effects of Diseases. Divided into Four Books; the first, comprehending the Diseases of the Abdomen; the second, the Diseases of the Breast; the third, the Diseases of the Brain; and the fourth, the external Diseases. By Jos. Lieutaud, M. D. Member of the Academy of Sciences, &c. Revised, enlarged, and rendered more compleat, by the Addition of an Index, digested in a nosological Order, by Anton. Portal, M. D. &c. 2 Tomes. 4to. Paris, 1767.

THIS is an useful collection of medical and anatomical observations, made from a great variety of authors, and to which Dr. Lieutaud has occasionally added such histories and dissections as have occurred in his own practice.—We have under each observation a short history of the morbid affections which preceded the death of the patient, and after this the appearances on dissection.—That our Readers may form a more exact judgment of the nature and utility of this work, we shall lay before them the sixth section of the second book, which treats of the Diaphragm.

‘ S E C T I O S E X T A .

‘ D E D I A P H R A G M A T E .

‘ *Diaphragma Inflammatum.*

‘ OBSERVATIO 773. Vir septem & quadraginta annorum *parapneumotide* corripitur. Variis, serius quàm par erat, adhibitis prædiis, accessit pro more *risus sardonicus*; & quinto die obiit.

‘ Institutâ cadaveris sectione, reperitur universum diaphragma, maxime propè ejus capita, inflammatum, cum variis gangrænæ notis. Præ-
APP. Vol. xxviii. N n te:ed

terea crusta quædam tenax pulmones affligebat ad membranam costarum succingentem, diaphragma & pericardium. CLAR. HAEN.

‘ OBS. 774. Quædam virgo acerbissimis doloribus cruciabatur *versus costas mendasas*, & alam sinistram, cum febre *vehementi & delirio*. Perfulente mo. bo intrâ paucos dies fatis cecidit.

‘ Inter exenterationem cadaveris inventum est septum transversum in anteriori parte inflammatum, & purulentiâ descœdatum. BONETUS.

‘ OBS. 774. (a) Cultro anatomico subjectum cadaver cujusdam *phrenitici* exhibebat diaphragma gravi inflammatione correptum; similiter afficiebatur hepatis pars inferior. BLASUS.

‘ In hac serie locum assequi valent observationes Libr. I. 100, 603, 1522, 1565.

‘ *Diaphragmatis ulcus, & purulentia.*

‘ OBS. 775. Virgo undecim annorum *sævissimis doloribus* vexabatur, qui *regionem sub ali sinistri lateris*, & *costas mendasas* occupabant; ac interdum ad thoracis vertebrae, vel ad imum ventrem exporrigebantur. Sæpè motibus convulsivis tentatur, & non rarò *suffocari* videtur, cum *tussi & delirio* per vicas recurrente; *vigente febre* continuâ, cum lotio crassiori; die quadragesimo quarto à morbi invasione obiit.

‘ Inventum est septum transversum in anteriori parte suppuratum ulcusculis refertum. Quemadmodum tota pleura contaminata & relaxata; cum abscessu manifesto sub alâ sinistrâ, in parte interiori, non disrupto. LÆLIUS A FONTE.

‘ OBS. 776. Nobilis mulier omnia *signa vera gestationis* per tres ferè annos antè obitum habuit. Circà tertium annum macilenta evadit. Frequentibus *animi deliquiis* conflatur, cum *ventris doloribus*, & gravitate circà pubem. Ingruunt postèa *cardialgie*, & *convulsiones*, unâ cum vomitu, aliisque symptomatibus, usque ad interitum.

‘ Pulmones erant semi-putridi; & septum transversum ulcere quasi totum corrosum. Mesenterium partim putrescens. Uterus insuper magnus videbatur, & humore crassissimo albo repletus. Præterea stagnabat in abdominis cavo materia quædam flava & ichorosa ad quatuor et viginti libras. CRUCIUS.

‘ OBS. 777. In cadavere cujusdam *asthmatici* reperiebatur in cavitate pectoris præsertim dextrâ, ingens aquæ fetidæ copia, cujus acrimoniâ tota diaphragmatis superficies, unâ cum plevrâ, exulcerata erat et erosa. Pericardium etiam continebat aquæ sex vel septem cochlearia. BARTHOLINUS.

‘ OBS. 778. Quidam juvenis *febre* prehenditur, *lateris & capitis dolore* stipatâ. Quinto die accedit *spirandi difficultas*; & septimo die occubuit.

‘ Lustratum cadaver exhibet ulcus in parte lævâ & lacertosâ diaphragmatis; cum maximâ aquæ sordidæ copiâ, in pectoris cava stagnantis. CRÉNAL.

‘ Hanc classẽ ingrediuntur observationes Libr. I. 1434. 1571. Libr. II. 378.

‘ *Diaphragma*

• *Diaphragma perforatum.*

• Obs. 779. Vir quinquagenarius poculis indulgens, variis *doloribus*, quasi *rheumaticis*, obnoxius, nullo prævio alio symptomate, *venitque* corripitur *enormi*, unâ cum *spirandi difficultate*; quæ subito ingravescens ægrum intra horæ quadrantem ad plures mittit.

Pulmo sinister, aliâs sanus, innatabat colluviei fordidae, multâque discrepanti ab humoribus in pectore stagnari solitis. Exhausto hoc liquore, patet diaphragma perforatum & dilaceratum; quo foramine recipiebantur laciniae corporis cujusdam membranacei putridi, quod nil aliud erat quàm portio ventriculi in diaphragmatis hiatus, herniæ instar, adacta. Secto abdomine in conspectum venit ventriculus inflammatus et gangrænosus: pars diaphragmatis huic prospiciens ejusdem mali erat confors. Haud absimilis etiâ læsionis erat particeps proximior hepatis lobus. Hinc intelligitur ingressus ingessorum ad pectus. E NOSTRIS ADVERSARIIS.

• Obs. 780. Quidam *peripneumoniâ* gravissimâ laborans, tandem *phthisis* evadit. Dolorem profundum in latere dextro patiebatur; & summè torrebant *sputa fordida*, & purulenta. Dein incidit in *fluxum alvi* colliquativum, nauleis stipatum. Tandem post tres menses, *febre lentâ*, & *macie*, confectus obiit.

Reperitur pulmo dexter plevræ & diaphragmati accretus. Pars hujusce visceris diaphragmati incumbens materiam purulentam recondebatur quæ viam sibi paraverat trans diaphragma ab hepate, quod tres pollices excavatum reperitur. Ex ACT. EDINBURGENSIB.

• Obs. 781. Vir duorum et quadraginta annorum, cum à tribus circiter annis *renum* & *dorsi doloribus* tentaretur; arenulas quoque rubras copiosè cum urinâ excerneret, comitante vomitu, *calculosus* judicabatur, derepentè obiit.

Sinistrum pectoris latus exhibet concretum sanguinem ad mensuras tres. Diaphragma inibi perforatumprehenditur, quod pertransiit caro quædam putrida, nigricans & corrupta, quæ nil aliud erat quàm pancreas summè labefactatum. Viciniores vertebræ foetidissimâ carie lædebantur. Renes etiâ nigerrimi & putridi occurrebant. E MISCELLANEIS CURIOSIS.

• Traditis subnectere licet observationes Libr. I. 142, 220, 510, 511, 712, 718, 1123. Libr. II. 838. Libr. IV. 87.

• *Tumores diaphragmatis.*

• Obs. 782. Vir quinque & quinquaginta annorum *pectoris angustia* & *respirandi difficultate* afficiebatur. Haud tussiebat; nullaque erat inflammationis suspicio. Post multos labores, tandem ingravescente orthopnæâ de medio tollitur.

Aperto cadavere, objicit se corpus quoddam, constans crassiore tunica, continente aquæ foetidæ uncias circiter quadraginta. Aquæ innatabant filamenta quædam oblonga, quæ digitis contrectata, etiâ in latitudinem quamdam deduci poterant. Evasebatur hic tumor typicatus à lumborum vertebris, quibus bini diaphragmatis processus implantantur. KERKINGIUS.

• Obs. 783. Puer quinquennis febre, virium defectu stipatâ, corripitur. Intereâ exurgit *bubo pestilentialis* in axillâ dextrâ. Lingua ig-

nea nigricabat, erumpunt exanthemata per totum corporis habitum. Ac tandem fatis cessit.

Occurrit pustula, carbunculi instar, gangrenosa in parte tendinosa diaphragmatis, hepatis prospiciente. Ventriculus & intestina maculis gangrenosis erant signata, & bilem atro viridem continebant. Pulmones varias maculas purpureas exhibebant. COUZIER.

Obs. 784. Rimato corpore cujusdam *asthmatici*, reperitur supra diaphragma steatomo pigni magnitudine. Molesti ponderis, & difficilis respirationis, de quibus querebatur æger, causam præbebat hic tumor. VESLINGIUS.

Obs. 785. Exenterato cadavere cujusdam juvenis *tabe* extincti, in conspectum veniebant tumores duri, diaphragmatis radici infixi. FERNELIUS.

Obs. 786. Instituta cadaveris sectione cujusdam viri *in ventrem* sublato, deprehendebatur diaphragma pustulis oblitum. GEINERUS.

Hunc ordinem subire queunt observationes Libr. I. 1505, 1682.

Nodus in nervo diaphragmatico.

Obs. 787. Puer sexennis, infiliante in se canē, ita terretur, ut integro triduo convellatur; horrendosque post modum *epilepsia* insultas ferē quotidie patiat. Morbus spatio sex annorum adeo exasperatur ut pluries, vel vigesies, intra nyctemchri spatium recurrerent paroxysmi, nonnunquam ferocissimi. Insultum excipiebat sudor fetidissimus & glutinosus. Accedit *hæmorrhagia narium*. Accessiones frequentiores erant inter somnum. Irritis omnibus prædiis ad opium cautè devenitur, quo sensim fugantur paroxysmi. A tribus mensibus integrā fruebatur valetudine, puer, cum erumpit tumor in *inguine*; & paulo post *dysenteria* rapitur.

Lustrato cadavere patuit tumorem in inguine fuisse ingentem abscessum. Referato pectore reperiebatur nodus durus nervo diaphragmatico, in medio suo itinere, arctè circumdatus: alius similis occurrebat propè diaphragma. Insuper thalami nervorum opticorum erant emaricidi. CLAR. HAEN.

Crusta hærens diaphragmati.

Obs. 788. Instituta sectione cadaveris cujusdam viri multis abhinc annis, *asthmate* quasi continuo conflictati, & inter graviorem paroxysmum denati, in propatulum veniebat materia quædam lenta & viscida, crustæ instar digiti crassitiem æquantis, superiori diaphragmatis parti infidens, & hærens. BONETUS.

Circà hanc læsionem. Vide *Pulmones crustâ obduti*.

Diaphragma ossium.

Obs. 789. Inter exenterationem cadaveris cujusdam senis *derepentè defuncti*, deprehendebantur pulmones tuberculis, quasi calcareis, repleti; & undequaque adnati. Trachea arteria extus exhibebat tumorem nucem moschatam, figurâ & magnitudine referentem, simili materiâ calciformi scotum. Diaphragma inter pulmonem dextrum, illi continuum, & hepar totum tangebatur caltilagineum vel ossium; adeo ut flexum frangeretur cum sonitu. Ex ACTIS PETROPOLITANIS.

Diaphragma

• *Diaphragma extrà sedem.*

• *Obs. 790.* Vir quidam consentiæ ætatis de *pectoris angustia* jamdudum querebatur, à levi motu ingravescente, sub insultùs asthmatici facie. Rebus sic se habentibus, tandem subitanè morte extinguitur.

• Aperto cadavere, reperiebatur pectoris cavum angustius quàm par esset, ob pravam conformationem, vel altiore diaphragmatis situm; quod pulmones ultrà modum comprimebat: hinc horum substantia densior & quasi schirrhosa deprehendebatur. *DIONIS.*

• *Obs. 791.* Introspecto cadavere cujusdam *hydropici*, diaphragma, ob ingentem molem aquæ in abdomine stagnantis, ad jugulum ferè repellebatur; mirè compressis corde & pulmonibus. *SAXONIA.*

• *Defectis diaphragmatis.*

• *Obs. 792.* Puer *asthmate* chronico, & *frequentis tussi* ab incunabilis vexatus, tandem septimo ætatis anno extinguitur.

• Cadavere cultro anatomico subjecto; nullum reperiebatur diaphragma, desiderabatur etiam mediastinum. Pulmones verò à solitâ formâ degeneres unicum lobum præbebant. *DIEMERBROEK.*

• De Diaphragmate granuloso. *Vide observ. Libr. I. 265.*

• ————— itrumoso. *Vide observ. Libr. II. 1576.*

• ————— sphacelato. *Vide observ. Libr. I. 812.*

Dr. Portal's Index takes up more than 230 pages, and is digested under the following heads:—1. The internal diseases, whether general or particular. 2. The external diseases. 3. The diseases of females and infants.—Each page of the Index is divided into two columns: in the first, the essential or accidental symptoms, are very concisely enumerated: and in the opposite column the appearances on dissection are very briefly related, with reference to the cases as they stand in the work itself.—A specimen from the Nosological Index may make it more clearly understood.

• **F E B R I S A C U T A.**

Symptomata morborum.

Cum dolore et tensione hypochondrii dextri.

Cum capitis dolore, lotio vix fluente.

Cum dolore in regione epigastriæ.

Cum morfu ventris, aphthis in faucibus, dentium stridore & motus manuum læsione.

Cum tumore hypochondrii dextri, dolore oculorum, cardialgiâ & convulsionibus.

Cum dolore sinistri lateris, navis urgentibus asthmaticum invadit; dein propinato emetico, oriuntur convulsionες lethales.

Extispicia cadaverum.

Hæpar putriditate diffuens *pars I. obs. 792.*

Ventriculi cerebri aquæ turgidi. *pars III. obs. 379.*

Peritoneum et limbus diaphragmatis inflammata. *pars I. obs. 3.*

Peritoneuni, hepar inflammata. Cystis fellea bile turgida; pulmones crustâ obducti. *pars I. obs. 9.*

Lumbricus in ductu choledoco. *pars I. obs. 907.*

Pulmones pure erosi. *pars II. obs. 388.*

Cum

N n 3

Pulmones

Symptomata.

Cum dipſinâ & ardore interno.

Cum dolore et tumore in hypo-
chondrio dextro, tuffi & difficultate
ſpirandi, ſubſequenti ſingultu, &
mentis obnubilatione.

Cum difficultate ſpirandi, tuffi, &
difficili ſuprà dorfum decubitu, pul-
ſu parvo, celeri, & inæquali.

Cum doloribus univerſalibus.

Cum hypothyiis, ſputis paru-
lentis, urinis turbidis.

Cum dolore hypochondrii ſiniſtri
ad humerum uſque producto.

Cum ſpiratione anxiâ & celeri ;
dolore, tuffi, cordis tremore, dolore
verſus ſternum, animi deliquiis,
pulſu duro & inæquali, & tandem
morte triduo adveniente.

Cum dolore lateris, tuffi ſputo
cruento, ſpiratione, ſiti, & eryſi-
pate in facie.

Cum immani diarrhœâ.

Cum fluxu hepatico & vomita in-
terpolatis.

Scabiei intempèſtively exſiccata.

Dolori hypochondrii dextri.

Leipothyiis, & dolori ardenti
in thorace ſiniſtro, cum cordis pal-
pitationibus, & ſputis purulentis.

Vomitui ſanguineo.

Cafui in occipite, cum gravedine
ſuprà nares.

Aſcitem.

Dolores nephriticos.

Febrem lentam cum dyſpnœa,
tuffi et fluxu alvi ſœtido.

Sphacelum totius corporis.

Extiſpicia.

Pulmones aridi, inteſtina inflam-
mata. *part II. obſ. 288.*

Hepar & inteſtina inflammata.
part I. obſ. 597.

Inflammata pleraque corporis
viſcera. *part II. obſ. 679.*

Cyſtis fellea bile turgida. *part I.
obſ. 34.*

Pericardium purulentum. *part II.
obſ. 673.*

Omentum circumvolutum ; lien
putridus & gangrenofus. Hepar
putredine affectum. *p. I. obſ. 955.*

Pericardii inflammatio. *part II.
obſ. 669.*

Pulmones inflammati, pericardi-
um putridum. *part II. obſ. 680.*

Glandulæ meſenterii atheroma-
toſæ. *part I. obſ. 517.*

Inteſtina inflammata. *part I. obſ.
1026.*

Pancreas ſchirrhoſum, & cor qua-
ſi uſtolatum. *part II. obſ. 16.*

Inflammatio meſenterii. *part I.
obſ. 516.*

Pericardium pure conſpurcatum.
part II. obſ. 673.

Hepar ingens omentum, exeuſum.
part I. obſ. 577.

Pus in cranio, juxtà os æthmoi-
deum. *part III. obſ. 504.*

Lien purulentum. *p. I. obſ. 950.*

Corpus teſtaceum in pelvi. Pan-
creas & inteſtina ſphacelata. *part I.
obſ. 1052.*

Pulmones putridi. *p. I. obſ. 387.*

Cor diſtentum. *p. II. obſ. 429.*

That any particular affection or diſeaſe may the more eaſily
be turned to as it ſtands in the Index, there are added ſix pages
which comprehend the *ſumma capitum indicis* ; in which the con-
tents of each part of the Index are enumerated in the ſame order
that

that they occur in the Index itself.—The principal value of a work of this kind is, that it may be occasionally consulted : and the greater the facility with which this can be done, the more completely will it answer the design of the publication.

Destruction des Jesuites, en France. Seconde Partie. Ou Lettre à Mr. &c. Par un Auteur désintéressé ; that is, The Suppression of the Jesuits in France ; the Second Part. By an Impartial Hand *. Paris. 12mo. 1767.

IN the Appendix to the thirty-second volume of our Review, we gave a large account of the first part of this work ; the second is written with great spirit, and is strongly marked with the genius of the Author ; it is addressed to the same magistrate to whom the first part was dedicated, and is intended as a supplement to it. The Jesuits, indeed, are now in the high road to annihilation ; but as the utter ruin of so large and celebrated a body is a very memorable event, whatever relates to it, is both curious and interesting.

I have had the satisfaction, Sir, says our Author, to see that the most illustrious members of the different parliaments of this kingdom have, like you, found my work useful to the cause of reason and of truth ; they have owned themselves obliged to me for the blow given to the dangerous society from which we are delivered, as well as for that freedom and boldness with which I have exposed and attacked their contemptible antagonists ; shewing as little favour to the absurdity of one party as that of the other.

As to the judgment which both parties have passed upon my work, it is such as I expected : the Jansenists, for the justice I did them, loaded me with scurrility, and overwhelmed me with such epigrams as they are capable of writing ; the Jesuits were silent, and in a manner forgave me the truths I told in regard to them, on account of the freedom wherewith I treated their enemies.—The indulgence which I have hitherto found from the Jesuits and their defenders puts me in mind of the eulogium given by Father Berruyer to the famous apology of the Abbé de Prades ;—I must confess, says he, that the work has merit ; we are roughly handled in it, 'tis true ; but our enemies, thanks to God, are still more so than we.

Notwithstanding my reluctance, continues our Author, to paint the Jansenists in their native colours, I must, however, have succeeded tolerably well in it, if I may judge from the spirit of their pamphlets against me, the very titles of which you are a stranger to, and which I have indeed forgot myself. You'll be diverted, however, with the manner in which one of them

* Supposed to be *M. de Alembert*.

lets out ;—*the work*, meaning mine, gives a just account enough of the Jesuits : some friend of the Jesuits will perhaps attack me in his turn, and begin, I hope, in the same manner—*the work gives a just account enough of the Jansenists*. Now as the truth of one half of my work is acknowledged by one party, and that of the other half by the other party, it is only uniting these two judgments, in order to have the truth of the whole acknowledged.

Our Author now proceeds to mention some facts in regard to the Jesuits, which he had not related with sufficient exactness in the former part of his work ; after which he goes on to give new proofs and illustrations of the genius and spirit of the whole party.

To shew the spirit of the Jesuits, says he, I shall give an extract from a letter written last year by one of the most respectable men in Europe.—‘ The author of the book on the *suppression of the Jesuits*, says this gentleman, has forgot to mention some facts that do no great honour to the reverend fathers, for example, that of the fraudulent bankruptcy at Seville, about an hundred years ago.—The reverend fathers, out of the abundance of their Christian charity, established a bank for the benefit of widows and orphans, where their money was to be deposited to great advantage. After having received about five hundred thousand crowns, they pretended a bankruptcy, and were judicially convicted of the fraud. All Spain knows the truth of this fact. Another affair happened in my time : the reverend fathers quarrelled with one of the king’s governors near Paraguay ; his name was *Antequera* ; they called him *Antechristo*. Upon their sending troops against him, he found himself too weak, and fled to Lima : the reverend fathers pursued him thither, and accused him of having revolted against the king, upon which he was behended. People, in general, were convinced of the governor’s innocence. The court of Spain gave orders to a bishop near Paraguay to enquire into the matter : the bishop acquitted the reverend fathers, but before he died, he writ to the king, asking forgiveness of him and of God, for not daring to declare the truth through fear of being assassinated or poisoned, and justifying Governor *Antequera* in every respect. The bishop’s nephew was charged with the letter, who durst not however deliver it, nor was it found till after his death, about eight or ten years ago. This I was assured of from the best authority, when I was at Madrid, in the year 1760.’

Judge now, Sir, says our Author, what we are to think of the charity of the Jesuits ; judge whether I ought to retract what I said in the former part of my work concerning the paintings in the church of St. Ignatius. I do not speak of the offence it may give many people, to put the words our Saviour spoke

spoke of himself into the mouth of St. Ignatius ; *I am come to send fire on earth*. The Jesuits perhaps will say, that St. Ignatius uses these words only in a figurative sense, *for the fire of divine love* : but the wild beasts in the roof of the church prove that the founder of the society spoke in a literal sense. A Jansenist would add, that the fire of divine love is what the Jesuits are least disposed to kindle ; but I am no Jansenist.

After taking notice of one or two passages in the former part of his work which the Jesuits have cavilled at, our Author introduces a digression concerning the *Encyclopedie*.—Every man of letters in Europe, says he, knows the rage of the Jesuits against the *Encyclopedie* ; but few know that this was owing to their being refused the theological part in that work. This refusal was the cause of the violent attacks of the Jesuits of *Trevoux* in their literary journal, which did not cease till the publication of the third volume of the *Encyclopedie*, where the justice of these gentlemen was exposed with great clearness and moderation. It is not pretended that this dictionary gives no occasion for criticism ; this is far from being the case : on the contrary, no work is more exposed to it, from its nature, its form, the multiplicity of the objects it contains, from faults of omission and commission which are unavoidable, from the number of writers employed in it, who do not always agree with one another, from the too great liberty some have taken in declaiming, and from the too great carelessness of others, &c. &c. A candid critic would no doubt mention all these sources of imperfection, but at the same time he would do justice to whatever is useful, curious, or new in the work, and would acknowledge that the *Encyclopedie* is one of the finest monuments that letters could possibly have raised in honour of the reign of Lewis the Fifteenth.

After justifying and strengthening his former assertions relating to the Jesuits, our Author attacks the Jansenists with equal freedom and with great spirit. I feel no remorse, says he, for the manner in which I exposed the doctrine of the Jansenists ; it is not my fault that it appears shocking and ridiculous. If you can have patience to look into their answers, you will see clearly that their doctrine, though explained in a vague and obscure manner by them, and *modified*, as they express it, with *prudence*, is such as I have represented it to be. To convince you still farther of this, be so good as to ask them to explain to you, clearly and plainly, the principal points of their catechism ; they will tell you, and they will quote St. Augustin, St. Prosper, St. Fulgentius, that all even the most virtuous actions of unbelievers are sinful ; that men never resist grace, properly so called, though yet they may resist it ; (is not this very clear ?) that God has not a real or proper will to save all men,
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but only a simple *velleity*; that the grace given to all is a sufficient grace, yet does not suffice, a grace merely of form, if one may say so, since with its assistance we can do no good work: but I shall not trouble you with more of their absurdities.

With such a theology, Sir, and a system of logic of the same kind, the Jansenists think themselves formidable; they persuade themselves that modern philosophers dread them, hate and persecute them, through fear: but they may be perfectly easy on this head: if philosophy paints them in their genuine colours, it is from the concern it takes in the interests of true religion, which they disgrace, and those of society which they want to disturb. Besides, has reason any thing to fear from a sect, whose opinions are only fit to be hissed by children?

I should not have enlarged so much on their absurdities and the defenders of them, if it was not of importance to the public that they should be made known and despised; and in fact they begin to be so, to such a degree, that every thing announces their approaching end, which has been delayed only by the folly of their adversaries.—They pretend, however, to have many protectors in the different parliaments of the kingdom: for the honour of the nation, and that of magistracy, this pretension ought to be fairly stated. The parliaments, attached to the maxims of the state, opposed the bull which attacked those maxims, and, of course, opposed the refusal of the sacraments, of which this bull was the pretext. They only protected the Jansenists therefore in this respect, as they would protect the meanest subject, whose parson should refuse him the sacrament from private pique: but our magistrates have matters of too much importance upon their hands, to take any concern in fixing the meaning of Jansenius, in the disputes about *preventing grace*, and the like absurdities.—Let not the Jansenists, therefore, mistake this matter; if the society of Jesus be destroyed, it is not out of any affection or esteem for them; it is because the Jesuits found out the secret of provoking the whole nation against them. Have you a mind to ruin your enemies? the surest way of succeeding is not to make yourself be loved, but to make them be hated. This was the case of the Jansenists; they had enemies who were universally detested: let them not flatter themselves from this, however, that they have the esteem or good-will of the public. This is a piece of advice I think it incumbent upon me to give them, and I hope they will make a proper use of it.

Before our Author has done with the Jansenists, he attacks them, with great humour, upon their convulsions, and pretended miracles at the tomb of the Abbé de Paris.—To enliven this letter a little, says he, I shall in a few words relate to you one or two of their wonderful prodigies.—A gentleman known

in the learned world, (for men of letters have been concerned in this folly) pretended to be cured, at the tomb of Mr. Paris, of a deafness, which he has still.—Some time after his cure, one of his friends happened to meet him, and supposing him still deaf, asked him, very loudly, how he did: don't speak so loud, answered the gentleman; don't you know that I am cured of my deafness at the intercession of the blessed deacon?—Oh! I am glad of it, says his friend, in a lower tone; and how long have you been cured?—Sir, what did you say? answered the deaf man.

The famous Abbé Becheraud, who invented the convulsions, had one leg shorter than the other; he hopped about upon the tomb of the saint in order to lengthen it: a Jansenist, author of one of the gazettes, published every week the number of lines the leg lengthened; upon putting these several lines together, it was found that the shorter leg became considerably longer than the other.

Our Author concludes his letter with some general and very pertinent reflections.—The most effectual method, he says, which the government can make use of to put an end to theological fury and theological disputes, is not that of authority, but that of ridicule. God Almighty himself, he tells us, would not be able to silence divines, when once warmly engaged against each other; for they would maintain that they understood his interests better than he did himself.

There are two objects, we are further told, to which the French government ought to be very attentive: the first is, never to suffer the Jesuits to have another establishment in the kingdom; the other, to prevent the Jansenists from raising themselves upon the ruins of the Jesuits, and disturbing the peace of both church and state.

L'Esprit de la Ligue, &c. The Spirit of the League, or a political History of the Disturbances in France during the sixteenth and seventeenth Centuries. 3 vols. 12mo. Paris, 1767.

THE anonymous author of this history, has composed, from eighty-seven printed works, and one manuscript, (his opinion of each of which is prefixed to the first volume) a concise, but very distinct account, of the most memorable public transactions that occurred in France, during the period mentioned in the title of his book. In his preface, he says, 'his design is to convince his cotemporaries, by the examples of their forefathers, that all kinds of evils are preferable to civil wars: that a conflagration often arises from a single spark; that

that the people are commonly victims to the ambition, and other passions of the great ; that they always are in least danger when they attach themselves to their kings ; that the greatest possible misfortune is, when subjects lose the confidence and affection due to their sovereigns ; that every revolution begins with publications which, although they set out with moderation, insensibly become audacious ; and with associations which, although formed under plausible pretences, and with appearance of justice, become, nevertheless, fires, at which factions light the torches by which, in process of time, kingdoms are consumed.

The history itself begins in this manner : ‘ The sixteenth century is a period in the history of Europe, remarkable for dreadful revolutions which changed the face of almost all her states. Religion was the pretence, rather than the motive, of the civil wars which distinguish this unfortunate century from all others. According to the different characters of nations, and of their leaders, the destructive passion for novelty, and the malignant affections of hatred, ambition, jealousy, revenge, kindled the piles of persecution, dethroned princes, put arms into the hands of fanaticism, and converted Europe into a theatre of blood, in which the passions of men, concealed under the veil of religion, exhibited the most tragical catastrophe.

The doctrine of Luther, however favourable it might be to the avarice of princes, who, ever eager to seize the wealth of the church, perhaps might have made a less rapid progress in the empire, if it had not been considered by many members of the Germanic body, as a convenient curb to the ambitious schemes of Charles V. Heresy, discountenanced by this emperor, often found, even among the catholic princes, resources which rendered it much more formidable.

The insincere treaties of peace which this prince often made in the exigencies of his affairs, the conferences and the political debates which he tolerated, his contradictory edicts, served only to embroil the Catholics with the Lutherans, and to hasten the ruin of the old religion. The spirit of enthusiasm seized these new evangelists, who were sometimes checked too severely, and sometimes imprudently tolerated. A multitude of sects were fostered in the bosom of Germany ; from whence sprung monsters of ferocity, barbarity, and incontinence. Such were the Anabaptists, who trampled on the laws, erected detestable abominations into articles of faith, and raised themselves to thrones, from which it was impossible to drag them, without the slaughter of an infinite number of wretches, who had allowed themselves to be drawn away by the torrent of seduction.

Apprehension of the Austrian power, rather than zeal for religion, collected together the remains of some ancient heretics, who were still wandering in the forests of Hungary and Bohemia. Their number was increased by sectaries expelled from the Catholic states, and grew in proportion to the attacks made on the privileges of those haughty and warlike people. Perfidious policy, treachery, and base assassinations, were the means employed to subject them to the yoke they dreaded.

Herefy, which triumphed in so many other countries, made but very slow progress in Poland; because no party was interested in promoting it: a few examples of severity were sufficient to intimidate and almost to annihilate it. But in Prussia the allurements of a crown rendered it supreme. This country belonged to the Teutonic order: Albert of Brandenburg, the grand master, threw off the yoke of his vow, in order to marry, and render the scepter hereditary in his family. The greatest part of his knights followed his example, and transmitted to their posterity, as lawful inheritances, commanderies, of which formerly they had only been depositaries.

The faction, which had invited the brutal Christiern II. from Denmark into Sweden, was headed by bishops. This was sufficient reason for taking revenge on their religion for the cruelties of that tyrant. Gustavus well knew how to avail himself of the disposition of his people, who were still raging on account of massacres which had been made of the whole senate and the chief nobility, by an order of Christiern. He gave out that this barbarity was owing to the bishops; and by that stratagem rendered their religion odious. To fix himself on the throne of Sweden he multiplied the Lutherans, and made them a rampart against the opposite party. The same policy engaged Christiern the third, a son of Frederic Duke of Holstein, who had wrested the scepter of Denmark from the cruel Christiern the second, to support himself, by means of the new religion, against the power of the Danish bishops, who remained attached to their former king.

It is impossible to mistake the motives which led Henry the eighth to change the religion of his country. Love, and peevishness served with him in the stead of conviction. The allurements of the wealth of the church, which was distributed among the nobility, rendered them very tractable to their monarch, and the people were gained by declarations that the design was only to deliver them from the tyranny of the pope: and his incessantly repeating to them the word *liberty*, which has so often duped the English nation.

In Scotland, the revolution was still slower; because the innovators embraced the new opinions only in proportion to the
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necessity they were under of conforming to the sentiments of the English, their protectors.

In like manner this pretended reformation was promoted in Flanders, chiefly by the discontent of the people, who were soured by the arrogance of the ministers of Charles Vth, and of Philip II. However, it might not perhaps have subdued such a number of provinces, if a dread of the inquisition, which was equally terrible both to Catholics and Protestants, had not alarmed their minds, and alienated their affections. The cruel executions ordered by the Duke of Alva compleated the rebellion. The cause of religion was soon confounded with that of its merciless defenders. The one being abhorred, the other became odious; and the Flemings were eager to exterminate a faith, which seemed to devote them either to slavery or to death.

All these different causes, which in so many countries concurred to extinguish the Catholic faith, and to establish opposite sects, co-operated in France to extirpate (if that had been possible) the ancient religion, and to plant Calvinism in its stead. Luther had no sooner published his doctrines, than the love of novelty gained him proselytes in that kingdom. Consequently Calvin had very little trouble afterwards in possessing himself of minds already prejudiced, and even in supplanting other reformers, by the allurements of a faith less incumbered with mysteries, and stripped of abundance of rites, and ceremonies, which he represented as useless and burdensome. Yet, for a considerable time, his feeble flock, exposed as they were, to severe edicts, and rigorous prosecutions, was preserved merely by silence and dissimulation. Insensibly, however, the number of the Calvinists increased, and they became a considerable sect: but it could never have grown formidable, unless the interests of particular persons had given it credit during two turbulent minorities; and these interests contributed much more than zeal for either religion, to produce all the mischief that followed.

The Author introduces his narration of the reign of Henry the third by the following account of the spirit of those times; with which we shall conclude this article.

It may be proper to take a general survey of a reign distressed by so many convulsions, that, by reviewing the tempers of men's minds, and the conjunctures of circumstances, we may better comprehend the origin and progress of those factions which shook the throne, and which had like to have placed upon it a stranger, who was become the idol of the people. Revolutions of this consequence never occur in political bodies, without being preceded by obvious symptoms.

The most remarkable symptoms in the time of Henry III. were, on the part of the king, a wildness of conduct, which
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deprived him of the confidence of the nation, and caused his own character to be criticised, to the contempt of his person. On the part of the people, a spirit of fanaticism and of enthusiasm, which had become more general since the cruelties of Bartholomew, had produced a persuasion that the differences were to be decided by the poinard: lastly, on the part of the court, an universal taste for intrigue. The princes of the blood, the Guises and the Montmorencies, acquired an habit of separating their own causes from those of their country, and of gaining creatures that should become solely attached to their persons. The gentlemen of the court piqued themselves upon an entire devotion to those they called their masters. In this respect a rivalry prevailed among the protected, and also among the protectors, which often degenerated into personal quarrels. They defied and challenged one another; the women intermeddled, and amorous intrigues, and domestic bickerings, became affairs of state.

The memoirs of these times which still remain, even those written by courtiers, attest these facts; and abundance of little particulars besides, which it is useful to know, because they are connected with great events, and indeed are often causes of such events. The Louvre was a kind of school, open to all the young gentry of the kingdom. There they passed whole days, in the lower rooms, in the exercise of fire-arms. It was a singular honour to excel the rest in running, in leaping over ditches, in managing with dexterity a pistol or a poinard. They talked of nothing but gallantry and murder, fire and bloodshed. They invented and related marvellous feats of arms: these stories heated their imaginations, produced frequent challenges, foolish projects, and rash enterprizes.

Extravagant notions about even the most common occurrences, were exceedingly relished by this rising generation. They bound themselves by oaths never to abandon one another, always to adhere to the same party, to share equally in prosperity and in adversity. A misfortune of any one caused a sensible affliction to the other; and the absence of a friend occasioned a mourning. For this reason alone they dressed in dismal habits, let their beards grow beyond the common lengths, denied themselves all pleasures, lived like men plunged into the most profound melancholy; and the court applauded these childish affectations.

They derived, however, from this education, an intrepid courage, and unalterable attachments and connections, not only with their equals, but also with the principal nobility; all of whom, even the king himself, reckoned it honourable to gain a number of those bravos, by praises, by caresses, and frequently by favours, advantageous marriages, &c.

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Still some traces of the antient gallantry between the sexes might be observed, but they were much degenerated. The women, instead of the sentiments which formerly were inspired by heroism, became vain of extravagant proofs of attachment from their lovers, who were now inspired by frantic passion. It was fashionable, on the slightest signal from a mistress, for an enamorado to plunge into a river without knowing how to swim; to provoke ravenous beasts, to let himself bleed with a dagger, in order to shew his resolution to love the lady even to death. According to the taste of the times, Henry III. when he was writing from Poland to a princess of whom he was fond, drew blood from one of his fingers, and opened and closed up the puncture as he wanted to fill his pen. The men, in return for this sacrifice of their reason to the caprices of women; asked more than decency could grant, and indeed obtained, in this licentious court, too much. Hence sprung jealousies, enmities, spies, confidents, informers, discoveries—which dishonoured the king and his family in the eyes of the whole nation.

But, at that time, either the great cared very little for the esteem of the public, or they had not the same ideas we have of the respect that persons of high rank owe to themselves. Nothing was more common than riotous expeditions of the king with his whole court, sometimes to fairs, where he would dance, sing, insult the merchants and spectators, expose himself to the roar of an insolent mob: sometimes to the houses of tradesmen at weddings, christenings, or other merrymakings. On these occasions disorders were committed which became subjects for the pleasantries of the day. These public debauches were followed by specious acts of religion, such as solemn masses, and pompous processions: but by a prophane combination, persons, who had just been assisting at these devotions, with all the external shew of piety, went from thence to the houses of astrologers and conjurers, a sort of people brought into fashion by the credulity of Catharine of Medicis. Affignations were made at these houses. There also they purchased potions to procure love, and charms to obtain revenge. In the number of these imaginary forceries may be reckoned the small statues of wax found in the possession of the unfortunate *La Moli*, when he was seized. Half of one of these, was melted away, and the heart of the other was pierced by a pin. During his torture, they asked him whether these were representations of the king; and whether by this magical machinery he designed to destroy the health of the young monarch; supposing that would be weakened as the wax should melt, and as the pin should penetrate the heart? *La Moli* acknowledged these superstitious transactions, which were then common to almost all the court, and are proofs of the grossest igno-

ignorance; but he affirmed that he had recourse to them only to gain the love of a girl of Provence, by whom he was captivated.

Our Author here introduces the famous San Pietro, a soldier of fortune, who, in these turbulent times, with the assistance of France, effected a revolution in Corsica — Pietro, who was born at Bastia, the capital of Corsica, had sucked in with his mother's milk an hereditary hatred to the Genoese. From his infancy he bore arms against them, and by his valour and military skill, became formidable to the republic. His exploits rendered him famous, and gained him the heart of Vanina Ornano, the only daughter of the viceroy of Corsica, a very rich and beautiful heiress.

Pietro might have lived in tranquillity, sheltered by his advantageous marriage, if he had not supposed that the Genoese never could pardon his offences. Full of this imagination, and of new schemes, he withdrew into France with his wife and children. There he served the court very successfully during the civil wars; but still desirous of setting his country at liberty, he was incessantly endeavouring to plague the Genoese. He went even to Constantinople, to solicit the Grand Signior to send a fleet against them.

During this voyage, the republic, attentive to the proceedings of Pietro, sent their agents to his wife, who remained at Marseilles, to induce her to return to her country, by promising the restoration of her fortune, and giving hopes that her placing this confidence in the state would procure pardon to her husband. The credulous Vanina was persuaded. She first sent away her furniture and her jewels, and then, together with her children, set sail for Genoa. A friend of San Pietro receiving early intelligence, armed a ship, pursued the fugitive, brought her back into France, and surrendered her to the parliament of Aix.

Pietro returning from Constantinople, was informed of this adventure. One of his domestics, who had had some knowledge of the transaction, but who had not had sufficient resolution to oppose it, he stabbed with his own hand. He then went to Aix, and demanded his wife. The parliament was unwilling to trust the lady in his power; but Vanina, who was superior to fear, although expecting some fatal event, earnestly solicited to be restored to her husband. Her request was granted, and they set out together for Marseilles. When Pietro came to his own house, he found it unfurnished. This sight roused his fury. Without departing from the respect which he had constantly preserved for his wife, because her descent had been greatly superior to his, he reproached her with her misconduct, declared it could be expiated only by death; and commanded

two slaves to execute this terrible sentence. "I do not shrink from my fate, replied Vanina; but since I must die, I beg, as the last favour, it may not be by the hands of these wretches, but by that of the bravest of men, whose valour engaged me to espouse him." The barbarian sent his executioners away, threw himself at the feet of his wife, asked her pardon in very humble terms, and caused their children to be introduced. She embraced them. He wept with the unfortunate mother over these melancholy pledges of their affection, put the fatal cord round her neck, and strangled her with his own hands. He then set out for the court; where the news of his crime had arrived before him; and he was forbid to appear. Notwithstanding this, he presented himself to the king. He talked of his services, claimed their reward, and exposing his naked bosom, which was scarred with scars. What signifies it to the king, said he, what signifies it to France, whether a good or a bad understanding subsists between Pietro and his wife? Every person was shocked at the daring behaviour of this maniac; but, nevertheless, he was pardoned:—the semblance of heroism, says our Author, which was joined to his guilt, easily pleaded his excuse in a court where the prince himself set examples of violence.—This crime of Pietro's was committed in 1567; seven years before the reign of Henry III.

We have styled San Pietro a madman; and certainly in more temperate times, or other climates, such desperate actions as that which is here recorded of this revengeful Italian, would justify the inference. Yet, is there not something in his conduct, with respect to the violent death of his wife, resembling that of the old Romans*, in similar cases, wherein the rigid virtue of that brave people, and their keen sense of honour, have been wounded? Suffer us farther to conjecture, that if such inflexibility of spirit, such obduracy of resolution, inhabit the breasts of the Corsicans of these days, the grand monarch himself may find it an hard task to subdue them. What may we not expect from a nation of heroes who can so ill brook any injury, or affront, real or imaginary, offered to their persons, their property, or their honour?

We now take our leave of these memoirs of the extravagant, romantic spirit of those distracted times which pro-

* San Pietro was, in truth, a great character, as a soldier and a patriot; though he sometimes sullied the lustre of his arms by his cruelties: on which account, only, we are withheld from styling him the Pascal Paoli of his time. There is a circumstantial history of his exploits, written by Mich. Metello. His actions are also celebrated in *The History of Genoa*: see Rev. Vol. IV.—He was at last killed in an ambuscade, headed by the brothers of his wife, the unfortunate Vanina d'Ornano.

duced, in France, the ever memorable *League* of the catholics, with all the miseries of a religious civil war,—the most dreadful of all wars ! and we here bid adieu to this anonymous Historian, of whose strict attachment to monarchy, and to the church of Rome, we have taken no particular notice ; chusing rather to leave him and his principles to the animadversion of our intelligent Readers.

Histoire de la Vie de Lewis XIII. Roi de France, & de Navarre, &c.
The History of the Life of Lewis XIIIth King of France and Navarre. By Mr. De Bury. In 4 Volumes, 12mo. Paris, 1768.

THIS Author, (who is already known to the public by his life of Henry IV) introduces the work before us with some remarks on the most useful manner of writing history, and with giving the reader an idea of the plan he has himself pursued. He acknowledges that he looks upon an historian merely as a compiler, whose sole merit consists in the order in which he disposes his work, and the judicious choice he makes of his facts. He thinks his style ought to be plain and simple, and that truth does not stand in need of eloquence or the ornaments of language to recommend it, which in many instances only serve to conceal or disguise it. He has accordingly studied the greatest simplicity in his own work, and contented himself with relating the principal facts with clearness and precision, leaving the reader to make his own reflections. Upon the same principle he is in general very sparing of his characters: those of Richlieu and Lewis being the only two he has drawn at any length : with regard to the other principal actors he leaves the reader to form his own judgment from the materials with which he has furnished him. In his account of battles and military operations he purposely avoids entering into any minute details, for which he observes none but masters in that profession can be qualified, and in attempting which, even they are liable to commit very great mistakes. But he is more circumstantial in relating the particulars of those cabals and intrigues amongst the great with which this reign abounded, and which, indeed, are the most entertaining parts of the history.—Upon the whole, we can truly say, we have read these volumes with a sensible pleasure, and cannot but think the public greatly indebted to the author, for the pains he has taken to collect with so much judgment, and to dispose in so easy and natural a method, the most striking and interesting facts that have been recorded during this period.

As the history of this reign is in effect the history of the administration of Cardinal Richlieu, who by the superiority of his genius had the absolute direction of all public affairs, we pre-

sume we shall gratify our readers by giving them the character which the author has drawn of this truly great man; at the same time adding such particulars relating to him as seem most curious, as far as our narrow limits will allow us to enlarge.

Richlieu has shared the fate of all those who are raised above others by their merit and their great actions. Envy, influenced by ambition and interest, was continually at work in forming cabals and plots against his power, and even against his life. The impotent malice of his enemies stooped so low as to fill the kingdom with satires and libels upon his character and conduct, while foreigners beheld him with admiration. Beautru, (the French ambassador at the court of Spain) complaining one day, to the Count duke Olivarez, of the defamatory libels that were printed in Flanders against the king and his council, the Count duke replied: "I will do all in my power to prevent it, being equally concerned myself in my character as minister of state. But with regard to the Cardinal-duke, I have often told the King of Spain, it was his greatest misfortune that the King of France had the ablest minister, that has appeared in Christendom for these thousand years. For my own part, I could be content to have whole libraries published every day against me, if my master's affairs were but as well managed as those of the most Christian King."

Never did minister meet with greater obstacles to the execution of his designs than Richlieu. Scarce a year passed, in which some cabal was not formed to ruin, or some plot to assassinate him. If he had lived under Henry IV, he would not have shed so much blood. The great lords of the kingdom, whom he in a manner annihilated, would have been undoubtedly preserved. Henry would have known how to have kept them within those bounds of duty, to which by his gentleness, wisdom and resolution he had reduced them. The great will more willingly obey a prince who can maintain his authority, than a minister to whom he intrusts it, whom they usually consider as their equal, and often as their inferior. From hence arose all those plots and factions, which forced him to use severe methods, when mild and gentle means were insufficient. He gave a pretty just idea of his own character, when (speaking one day to the Marquis of Vieuville he said, "I never venture to undertake any thing till I have considered it thoroughly: but when I have once formed my resolution, I never lose sight of my object, I overturn, I mow down all before me, and then I throw my red cassock over it, and cover all."

He would willingly have kept in favour with the queen-mother, and even with Monsieur, (the Duke of Orleans, the king's brother) without being wanting in what he thought was due to the service of the king and the good of the state. He

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used to say sometimes, "That he had three masters, the King, Mary of Medicis, and the Duke of Orleans: that his honour, and his duty obliged him to serve them all three, but in order, and each in their rank; and that he would never be reproached with having given to the third what was due only to the first." But he could not succeed in pleasing these three persons, who seldom had the same views or the same interests: and the king, whom he served with so much zeal and success, gave him more trouble and concern than the other two.—

• He was indefatigable in his application to business, though he had a very delicate constitution, and was subject to almost continual attacks of illness. He generally went to bed at eleven, and when he had slept three or four hours, he had a light, and pen, ink, and paper brought him, to write himself, or to dictate to a secretary, who lodged in his chamber. He then went to sleep again at five or six, and rose between seven and eight.

• His word might be depended upon, and if he had once promised a person a favour, he was sure of obtaining it. He was earnest in serving his friends, and all those who were attached to him. The officers of his household looked upon him as the best of masters: they received from him nothing but marks of kindness, and they thought themselves happy in his service. If at any time an angry or impatient expression escaped him, which happened very seldom, he made them abundant amends by the favours he bestowed upon them.

• The expences of his household amounted to four millions (of livres) every year, including the maintenance of his guard. He had a hundred horse-guards, commanded by a captain, a lieutenant, two quarter masters and four brigadiers. This was the first guard the king granted him at the time of the plot formed against him by de Chalois. From 1632, the king added to these a company of 200 musketeers, and after that a second of 120 gendarmes, and a third of six score light horse. The number of his domestics was prodigious. He had never less than 24 or 25 pages: sometimes they amounted to 36, whom he educated with great care and at a great expence. He had every day four different tables, and all served magnificently. The first consisted of fourteen covers, to which usually none but the first nobility, his relations or particular friends were admitted. There was a second in another hall, where his master of the household sat, consisting of 30 covers: a third for his pages and the principal officers of his household, and a fourth for the servants in livery, who were very numerous.

• When he travelled, the vast number of carriages of all kinds in his train resembled the march of a sovereign prince rather than that of a rich subject. His band of music, with which he was always attended, was composed of twelve musicians,

sicians, chosen out of the greatest artists in France : and his household was better paid and made a more splendid appearance than the king's. His master was displeased at the state and magnificence his minister affected, and did not conceal his sentiments from the Cardinal himself, especially when he was out of humour at any bad news : and when he durst not take notice of it to him, he complained of it to those with whom he was more intimate.

‘ The Cardinal had for some time before his death been losing ground in the king's favour, and probably would have been entirely discarded, if he had lived much longer. When the king paid him a visit in his last illness, as he was sitting by his bed-side, Richlieu, after thanking him for the honour he had done him, addressed him in the following manner : “ Sire, this is the last adieu. In taking leave of your majesty, I have the satisfaction to leave your kingdom in the highest degree of glory and reputation it has ever attained, and your enemies subdued and humbled. The only reward of my labours and services I presume to ask of your majesty is, that you would continue to honour my nephews and other relations with your protection and favour. I give them my blessing, only upon condition that they never swerve from that obedience and fidelity which they owe you, and which they have solemnly engaged always to maintain.” The king gave him his promise, and they had a private conversation together, in which the Cardinal recommended to him the ministers who were already in place, assuring him that they were thoroughly acquainted with the state of affairs, and strongly attached to his service. He added, that he knew of no person, more capable of filling up his own place, than Cardinal Mazarine, whose zeal and fidelity he had experienced on many occasions. The king replied, that he should always follow the advice he had given him, having long been convinced of the wisdom of his counsels, and that he would employ Mazarine and the other ministers, who should be continued in their posts.

‘ When the king was retired, the Cardinal asked the physicians, how long they thought he could live. *Do not be afraid,* says he, *of telling me your real sentiments, you are speaking to one who is perfectly resigned to the will of God, either for life or death.* They told him, they saw at present no immediate danger, and that they must wait till the seventh day before they could absolutely pronounce upon the case. *That is well,* replied the Cardinal : but towards evening, his fever returned with so much violence, that they were obliged to bleed him twice. *M. Chicot,* said he, addressing himself to one of the king's physicians, *speak to me, I beseech you, not as a physician, but as a friend, without disguise.* My Lord, replied Chicot, after having made some

difficulty in giving his opinion, *I believe that in 24 hours you will be either dead or well. That is speaking as you ought,* replies the Cardinal, *I understand you.* After confession, he asked for the viaticum, which was brought him an hour after midnight. *Behold my Lord and my God,* cries the Cardinal, *which I am just going to receive: I protest before him and call him to witness, that in the whole of my conduct during my ministry I have had nothing in view but the welfare of religion and of the state.* Some hours after, he received extreme unction. *My Lord,* said the curate who attended him, *do you forgive your enemies?* It is said he made him this answer, *I never had any but those of the state.* Others affirm, that he only said, *Yes, with all my heart, and as I wish to be forgiven myself.* For a day or two after, he seemed a little revived by a medicine which was given him by a quack, who undertook to cure him, when his physicians had given him up. While the effects of this lasted, he conversed with the secretaries of state upon business, and was well enough to receive the compliments that were sent him from the Duke of Orleans and the Queen; and gave his answers to them with a great deal of strength and presence of mind. But he soon after became so weak, that he perceived he was near his end. *Niece,* said he to the Duchess of Equillon, *I am very ill!—leave me I beseech you; your tears affect me: spare yourself the pain of seeing me die.* Father Leon, coming up to the Cardinal, told him he was at the end of his life, of which he was going to give an account to God; at the same time he presented the crucifix to him to kiss, and pronounced the last absolution over him. The commendatory prayers were scarce begun, when he expired, in the 58th year of his age, and the 18th of his ministry.—Soon after the King being informed that his minister was departed, said very coldly to some of his courtiers, *There is a great politician gone.*

The Cardinal's most intimate friend and confident was father Joseph, a Capuchin, who was reckoned the most able negotiator in Europe. He entered into all the cardinal's views, and being less embarrassed with the numberless intrigues of the court and cabinet, and not obliged like his friend to take any state upon him, he could think over at leisure in his cell the schemes they had formed together: so that our author thinks it exceeding probable, that Richlieu would have been very much at a loss to have conducted so many great and successful negotiations, without his assistance.—Upon some occasion the popular clamour being raised against the Cardinal, he kept himself shut up in his palace, and was afraid of being seen in the streets. But by Father Joseph's advice he was persuaded to go through the city without his guards, and shew himself to the people; who instead of offering him any insult, being pleased

with this instance of his confidence, and with the affability and condescension he expressed to all he met, loaded him with their blessings. Upon his return, his friend said, *did not I tell you, that you was only faint-hearted: and that with a little courage and firmness you would soon raise the spirits of the citizens, and restore your affairs?*

Perhaps the reader, from this sketch of Cardinal Richlieu's character, may be inclined to think with us, that if he had contented himself with a plain, modest and humble manner of living, like Father Paul of Venice, who was for many years as much the oracle of that state as the Cardinal was of France, he might have avoided a great part of the envy he incurred, and would not have been under the disagreeable necessity of making so many sacrifices to his own safety. It is true, as this author has observed, that ambition has generally the largest place in great minds: but it is likewise true, that it discovers a still greater mind to despise and get above it; and that a sincere regard to the public good, and a disinterested love to one's country, are much nobler and more certain principles of action than any views of private advancement or renown.

The remainder of this article shall be filled up with an extract from the conclusion of this work, in which the author has given the character of Lewis, which the reader may compare with that already given of his minister.

‘ This prince possessed many good qualities, which yet never could appear to advantage, because his mother had neglected to give him an education suitable to his birth. He had learnt but little Latin: he knew however enough to understand the scriptures; from whence he selected several passages, out of which, with the assistance of Father Caussin his confessor, he composed short offices of devotion for his own use, on the principal festivals of the year, and on some particular occasions. There was a pretty large number of them printed at the Louvre in 1640.

‘ It does not appear, that he was acquainted with history, not even that of France; Gombeville, in his book of the doctrine of manners, says, that Lewis XIII. conceived a prejudice against reading, from Fauchet's history of France, which was the first book upon the subject they put into his hands: not indeed much to the honour of his preceptors.

‘ Lewis XIII. often gave proofs of his courage; but it was a courage void of all heat, and without any thing striking in its appearance: it is true he seldom had occasion to discover it. He understood the rules of the military art: he was well acquainted with the nature of fortifications and the manner of making attacks. He knew the merits of all his principal officers: he took care to be informed of the services they had performed,

performed, and he never failed to reward those who had distinguished themselves. In his reign, interest scarce ever raised any to the chief posts in the army: and these were almost the only favours, the disposal of which he reserved to himself.

He was perfectly acquainted with the different talents of his ministers, and he knew how to form a true estimate of them. If it was by the influence of his mother, and almost in spite of himself, that he was persuaded to raise Cardinal Richlieu, whom he did not yet know, to the head of his affairs, it was not long before he was convinced of the vast extent of his genius, and the difference between him and his predecessors: accordingly, he did him all the justice he deserved, and protected him resolutely against those, whom envy, jealousy, and the desire of governing, had made his enemies. Mazarine, whose merit he had tried, was his own choice, when, in order to place him at the head of affairs, he gave him the preference to Chavigny and des Noyers. In these he had discovered abilities only of a second rate, very useful indeed on many occasions, because they had been under the direction of the genius of Richlieu. They were such kind of persons as Tacitus speaks of, *parvi negotiis neque supra*; that is, equal to the posts assigned them, but too limited to go beyond them. Though after Richlieu's death, Lewis seemed to distinguish des Noyers from the rest, yet upon his putting on airs of importance, he was dismissed. *The little honest man*, said this prince one day to his courtiers, *pretends to threaten me with resigning, when I happen to differ from him. I suffered Cardinal Richlieu to talk in that manner, because I could never have found another minister able to fill his place: but as for des Noyers, I can find a hundred who are equal to him.*

He carried his prudence and caution even to dissimulation, and it was impossible to discover his real sentiments. He knew perfectly the whole extent of his power, but his natural timidity frequently prevented his exerting it. If the almost unbounded authority, which he suffered the Cardinal as it were to usurp, constituted the glory of his reign, it did at the same time obscure his own personal merit. He was never considered as a great king, because he had a great minister: nevertheless, his unshaken firmness in supporting him against his own inclination is a proof of wisdom, discernment, and perhaps of greatness of soul, which does honour to his memory. He was by no means blind to the faults of his minister; but he chose rather to bear with them, than to deprive himself of the advantages he received from his great abilities. Satisfied with making him sensible from time to time, that he was his master, he almost always yielded to his superior understanding: but Richlieu made no other use of this deference, than to persuade him by the strength of his arguments; which was a proof of this prince's

prince's good sense, who only wanted a larger acquaintance with affairs. Those who blame him for making no use of the royal authority, are obliged to acknowledge, that it was in his reign that the power of the crown was established upon the most solid foundation, because he knew at least where to find a person with whom to intrust it, who was of all men in the world the most capable of causing it to be respected.

‘ Being sober and regular in his manners, he was an enemy to luxury and expence. His principal diversion was hunting : and when the weather was bad, he shut himself up alone in his closet, where he amused himself with designing, painting, or composing music.

‘ When he gave audience to foreign ambassadors, he usually spoke with great propriety and dignity.

‘ He always discovered good dispositions and principles of virtue and equity ; and he was bent upon having justice administered with the greatest strictness. If he sometimes carried his severity too far, it was because, through the neglect of his education, he had not been sufficiently instructed to know that true virtue lies between the two extremes of vice, and that a just severity ought to be a medium between excessive rigour and too great indulgence.

‘ If he has been censured for having always some favourite, he cannot however be charged with suffering himself to be governed by them : for Richlieu, whose merit he well knew, is not to be reckoned in the number. Being naturally of a grave and melancholy turn, he wanted the bosom of a friend in which he could repose his cares, his vexations and his difficulties ; and this made him extremely sensible to the charms of friendship. It seemed that the favourites, with whom he had intrusted his confidence, were either not worthy of it, or did not know how to preserve it : for when once removed, they were forgot for ever : and there is reason to believe, that he did not dismiss them, till he had found upon trial that, governed solely by their interest or ambition, they were unworthy of the confidence with which he had honoured them.

‘ If Souvré and the other preceptors of Lewis XIII. had cultivated with care those powers of mind with which nature had endowed him, they would have rendered a very important service to their prince and their country. Nevertheless, as he had naturally good sense, the habit he had formed of thinking and acting in concert with so fine a genius as Richlieu, had furnished him with very considerable lights for the government of the state : and it may be presumed, that if he had lived much longer, he would in reality have reigned alone after Richlieu's death.’

Traité de Morale, ou Devoirs de l'homme envers Dieu, envers la Société, et envers lui-même : that is, A Treatise of Morality, or the Duties of Man to his Creator, to Society, and to himself. By M. Lacroix. 12mo. Paris, 1767.

THE Subjects treated of in this performance, as appears by the title, are of the utmost importance to the happiness of man, whether considered as an individual, or as a member of Society. The narrow limits to which the Author has confined himself, lay him under a necessity of passing slightly over many parts of his subject. Notwithstanding this, his work has very considerable merit, and there are few books that contain so many useful things in so narrow a compass. He writes with great perspicuity, and, in general, with equal precision; he appears to be a sincere friend to virtue, and a lover of mankind. In a few instances the prejudices of education shew themselves, for which every candid reader will make proper allowances. On the whole, however, he writes like a person of a liberal and enlarged turn of mind.

He divides his work into three books; the first contains our duty to our Maker, the second our duty to society, and the third our duty to ourselves.—As our several duties arise from our nature, and the situation wherein we are placed, he introduces his work with some preliminary observations upon the nature of man, and the relation he has to other beings: he shews briefly, but clearly, that the Deity could have no other view in creating man, but to make him happy; that all men are naturally equal; that virtue is the road to happiness; and that the author of our nature has implanted in us the faculties of reason, and the moral sense, to enable us to discover our duty.

As a specimen of his way of writing, we shall lay before our Readers what he says concerning the *means of forming the morals of a state*.

If men, says he, are not lovers of virtue, punishments will not be sufficient to keep them in their duty; they will gratify their passions whenever they think they can do it with impunity. The best way, therefore, nay the only way, to make men obey the laws, is to give them morals; that is, to inspire them with the love of virtue.—Those who would govern a state properly, says Isocrates, must not think of filling porticos with laws written upon tables, but must take care that citizens have the maxims of justice engraved upon their hearts. It is not laws, indeed, but morals which serve to regulate a state. Those who have had a bad education, do not hesitate to violate the clearest and most determinate laws; whereas those who have been well educated, cheerfully and readily submit to proper regulations.

The love of virtue is produced in a state, by giving youth a good education, by granting honorary distinctions to virtue, by proscribing

proscribing luxury, and by diffusing the knowledge of the Christian religion.

In order to educate men properly, they must be taken in their infancy, before their minds are filled with prejudices, and before vicious inclinations have taken root in their breasts: it is too late to form them after they are corrupted. Among the Persians and Lacedemonians, the children of every citizen were considered as belonging to the state; accordingly the state took the charge of their education, and directed it entirely towards the love of their country, and obedience to its laws. What, indeed, is the end proposed by a public education? Is it to make scholars and learned men? It is of more importance to every state, surely, that its members should know how to live well than speak well; and there is no principle but virtue that can lead them to live well: Fear is without efficacy, when men think they may avoid punishment; and Honour or the desire of esteem is extinguished, when it is not animated by the public favour. Let the end proposed by public education, therefore, be to teach virtue, and to inspire youth with the love of the several duties incumbent on them as men and citizens. It is now several years since an establishment has been formed in the heart of France upon these views, (*L'Ecole Militaire*) and which promises to the nation a new race of citizens. It is there that the young nobility of the kingdom, trained under the eye of the minister by able masters, are taught the love of virtue and of their country, to know and to reverence the laws and maxims of the state. It is there, that having the generosity and munificence of their prince constantly before their eyes, they animate one another to copy after the example of their illustrious ancestors, and qualify themselves for defending the state and supporting the honour and dignity of their sovereign, even at the expence of their lives: an establishment worthy of the highest praises, and which will be an everlasting monument of the wisdom and beneficence of Lewis the Fifteenth.

Though virtue be naturally beautiful, though she constitutes the true felicity of man, yet such is the weakness and imperfection of human nature, that there must be rewards and distinctions, for her votaries. Let virtue then be crowned with honour; let the dignities of the state be conferred on her. Has vice any claim to them? They were originally established for the good of Society, and if vice usurps them, the end of their institution is defeated. Has birth any title to them? A long train of illustrious ancestors does not confer merit, nor transmit to their posterity either talents or virtue. If the descendants of a citizen, who distinguished himself in the service of his country, have no personal merit, they are only monuments to preserve

serve the memory of a virtuous man, and in this view are only entitled to empty admiration and outward respect.

Luxury, above all things, ought to be checked by severe laws. It inspires a passion for frivolous pleasures; renders money the supreme good, makes men sacrifice every thing to the acquisition of riches, enervates the body and entebles the soul. Can there be a more dreadful scourge in any government? It makes part of the money of the rich, indeed, circulate among the poor, but at the same time it makes beggars of a vast number of citizens, by the enormous consumption it occasions of provisions of every kind.

Beside, if the rage of distinguishing themselves by glare and parade be checked, citizens will employ their wealth in schemes of public utility, and virtue will diffuse more blessings among the poor than the most extravagant luxury.

What are we to think then of the reason which an illustrious modern assigns for permitting luxury in monarchies; viz. that if the rich do not spend a great deal, the poor will be starved? Monarchies, adds the same politician, (Montesquieu) are ruined by poverty: History furnishes no example of this. The first empires of Niniveh and Babylon fell amidst the greatest opulence. Persia, when poor, destroyed the rich empires of Lydia, Babylon, and Egypt; when rich, she was not a match for a handful of Macedonians. When Macedonia became opulent, when the kingdoms of Syria and Egypt abounded in wealth, they were obliged to yield to the warlike poverty of the Romans, who fell a prey themselves to barbarians, after pillaging the universe.—Riches are the natural source of luxury; luxury begets corruption, and corruption destroys states.

But the firmest support of laws is religion; there is no motive which acts more powerfully upon the mind of man, than the firm belief of an all-powerful deity, who punishes vice and rewards virtue: this too is the only motive capable of restraining the impetuosity of the passions, and counterbalancing private interest. *I knew not*, said the Roman orator very justly, *whether by banishing religion and piety we do not destroy good faith among men, and consequently justice, which is the most excellent of all virtues.*

Of the different forms of religion which are established upon the face of the earth, there is none whose precepts and doctrines are better calculated than those of Christianity, to form the morals of a nation, to check the impetuosity of human passions, to controul the influence of climate, and to inspire submission and obedience to the laws.

This religion gives civil laws the greatest efficacy they can possibly have, by lending them the aids of conscience. It is not in the least repugnant to the social spirit; for the social spirit is only that attachment to one's country which makes a man consecrate

sacrate his talents, his fortune, and his life to the service of it. Now there is nothing that inspires this attachment so much as Christianity, since there is nothing which inspires a man with a stronger desire of performing his duty. Republican virtue, the principle of honour in monarchies, of fear in despotic states, are feeble motives to influence a citizen to sacrifice his dearest interests and strongest inclinations to the service of his country; it is Christianity alone that can raise man above the weaknesses of his heart.

It would be a great error therefore in policy not to introduce Christianity into a state, or not to maintain it if it is established. But as the good effects it is capable of producing depend upon the degree of authority it acquires over the mind, nothing ought to be employed, in order to spread or support it, but persuasion. Violence would only make hypocrites. Writing or speaking, however, against this religion, ought not to be permitted; for this would be permitting an attack upon the most solid foundations of the state, and would give occasion to public dissensions and commotions.

Though Christianity be very favourable in itself to public prosperity and order, yet it has been the occasion of many calamities, and of the most cruel and bloody wars in Germany, Italy, and France; but it would be gross ignorance, nay downright madness, to make it answerable for such calamities; they are only to be imputed to the barbarity of the times, and to cursed ambition. Let Christians only be well instructed in the principles of their religion, and they will ever be the best of subjects: the conduct of the first Christians is a sufficient proof of this.—

This may serve as a specimen of our Author's manner; such of our Readers as are pleased with it, and have a desire to read the whole work, will have no reason, we apprehend, to be dissatisfied with us for recommending it to their perusal.

Histoire de l'Academie Royale, &c.

The History of the Royal Academy of Sciences of Paris, for the Year 1764, with the mathematical and physical Memoirs for the same Year. 4to. Paris, 1767.

IN our review of this academical collection, we shall follow, with some small variation, the arrangement adopted by the Historian of the academy; and accordingly begin with the papers which treat of

GENERAL PHYSICS.

MEMOIR I. *On the Effects of Thunder, compared with those of Electricity,*

Electricity; with some Considerations on the Means of preserving ourselves from the first. By the Abbé Nollet.

The identity of that very subtle and active matter which, in electrical experiments, is either mediately or immediately brought under the cognizance of every one of our senses, with that which produces the *phenomena* of lightening—an identity which has of late been so fully ascertained by the numerous and decisive experiments to which Dr. Franklyn's excellent theory has given occasion, receives collateral proofs, if such were wanted, from facts related even by the writers of antiquity, who not having any thing analagous with which to compare them, could have no suspicion of the agent which produced them. When Cæsar tells us that, in the African war, during a tempest which happened in the night and disordered his whole army, the spears of the fifth legion showed a light at their points: *Quintæ legionis pilorum cacumina sua sponte arserunt*—every electrician readily recognizes the appearance exhibited by the electric matter, in its entrance into, or egress out of, a conducting substance, during a violent thunder-storm. The lights also which have been observed by sailors, ancient and modern, at the tops of their masts, and called by the names of *Castor* and *Pollux*, *Feux de St. Elme*, and *Comazants*, (particularly that so excellently described by the Count de Forbin in his Memoirs) enter naturally into the class of electrical phenomena: but no observations previous to the actual discovery of this identity in the late experiments, are, we think, comparable to the very curious relation which the Author of this memoir gives us in the beginning of it, of a practice which has long been observed in the castle of Duino in Friuli, on the coast of the Adriatic; where it has been customary, from time immemorial, for the sentinel on guard, when there are signs of a thunder-storm, to examine from time to time the top of a pike fixed upright on one of the bastions, by bringing near to it the point of a halberd, which is always kept ready for that purpose; and when he perceives the sparks between them are strong and frequent, he rings a bell to alarm the peasants and fishermen, and to give them notice that a violent thunder-storm is at hand; on which they make the best of their way home. The antiquity of this practice is proved, we are told, by the constant and unanimous tradition of the country, as well as by a letter of Father Imperati, dated in 1602, in which, alluding to this custom of the inhabitants of Duino, he says, *Ignē & hastā hī mire utuntur ad imbres, grandines, procellasque præagiendas, tempore præsertim æstivo.*

The Abbé's memoir is divided into two parts, in the first of which, after proposing some conjectures concerning the manner in which the clouds acquire so strong a degree of electricity, he endeavours

endeavours to shew, by several experiments, and what he thinks to be natural deductions from them, that an electrified thunder-cloud striking into the earth, not only differs solely in degree, as to its effects, from a common insulated conductor of an electrical machine, charged by an excited globe, and spontaneously darting forth luminous pencils, or giving sparks to a body in the neighbourhood of it; but that the sparks or explosions in both cases are caused by the shock or collision of two currents of matter, meeting each other in opposite directions. We have not room to explain the Abbé's reasonings on this subject, which will be but little relished, we believe, by those who are acquainted with, and have attentively considered, the very natural explication of these phenomena by Franklyn, Wilke and Æpinus; or the observations of Signior Beccaria: beside, the language used by the Abbé with regard to the explanation of electrical phenomena is so very different from that of other electricians, that, had we room, we should despair of rendering his reasonings on this head intelligible.

In the second part of this memoir, after treating pretty largely of several incidental matters relative to his subject, and explaining, according to his own theory, the phenomena attending some remarkable thunder-storms, the Abbé treats of the means of preserving men and buildings from the ravages of the electric matter: but here indeed he gives us poor comfort. Our Author was very early in declaring his opinion of the inefficacy of the methods proposed for conducting the electric matter of a thunder-cloud, with safety, to the earth; and in strongly suggesting how improbable it was that the large torrents of electrical matter, in motion during the storm, could be carried off by being filtered, as it were, drop by drop, through a slender piece of metal. He still persists in the same sentiments. Our pointed rods, he says, may justly be considered as *electroscopes*, that is, they may very readily inform us when it thunders, or is going to thunder; but he thinks them perfectly inadequate to the service expected from them; and affirms that they are more likely to draw down the matter of lightning upon our heads, than to preserve us from it. The justice of this conclusion he supposes to be sufficiently proved by the death of Professor Richmann. According to the Abbé, therefore, it must thunder on, and the lightning must take its course, notwithstanding any thing we can do to modify or direct it. Few unprejudiced electricians will, we believe, with regard to this matter, be of opinion with the Abbé; who takes no notice, in this memoir, of the numerous experiments which militate against it, nor produces any which in any degree confirm it. The instance adduced of the death of Professor Richmann is certainly ill chosen, as it is very evident, that, had not the professor brought his body into

into such a situation, with regard to the wire of his apparatus, as to become the nearest *conductor* communicating with the floor, the whole electric matter would undoubtedly have been carried off through a metallic conductor of a proper thickness, reaching to the earth (with or without an explosion, according to its quantity) without prejudice to him or his house. We might as well declaim on the dangers attending a channel cut with a view of preserving a man's house, by carrying off the waters of an inundation, because the owner may happen to slip his foot and be drowned in it, as object against the use, or deny the safety of these electrical drains, because a curious and incautious philosopher has been killed by first damming up the torrent, and then running his head into it. By certain of nature's operations, which remain hitherto unknown to us, except by their effects, the electrical *equilibrium* between the earth and the clouds, as well as that between one part of the earth and another, is liable to be frequently disturbed; and certain sudden, violent and dangerous explosions are the consequence of its being restored. The operations by which this *equilibrium* is broken we cannot prevent; but it appears to be in our power, if not to keep the *balance* even, at least to prevent the ascending *arm* from violently *kicking the beam*, and knocking us on the head. In short, to return to our former metaphor, with regard to the channels which we provide for the carrying off the electric matter, it must be our own fault, if we do not make them large enough, or if we tumble into them, when we have made them.

We could not help smiling at the Abbé's *management* and adroitness in trimming between his two characters of a churchman and a philosopher, when treating of the many real or imaginary preservatives against thunder. Speaking of the efficacy of church bells properly prepared by an ecclesiastical benediction, and rung at the appearance of a thunder-storm, he says, that, in virtue of this benediction, they should dispel the tempest and preserve us from the thunder, but that the church certainly means to leave to worldly prudence the choice of the *time when* they are to be rung: the Abbé very judiciously observes, that no time can be so improper as that of a thunder storm, for the ringers at least; whose post would be still more dangerous, if the dry bell-ropes were better conductors than they really are. The credit of sacerdotal benediction with regard to its power of averting the *procellas turbinum*, the *impetus tempestatum*, *omnesque spiritus procellarum*, as the Roman ritual expresses it, received a most rude shock from a thunder-storm, that, in the year 1718, struck twenty-four churches, from Landernau to St. Pol-de-Leon in Brittany, which were precisely those where the bells were rung; entirely ruining one of them, where two out of four of the ringers were killed; while all the churches,

where the bells were not rung, escaped. We shall not extend this article by an enumeration of the *human* means recommended by the Abbé. A few pounds of iron, properly disposed, we think, are superior to them all. We shall only observe that the Abbé's preservatives are chiefly founded on the principle of *insulation*, or resisting the electric matter, by the assistance of non-conductors, or electrics: It appears to us on the contrary, much more prudent not to contend with so powerful an antagonist; but to provide for it a peaceable entry into and passage through those conductors which it is known most to affect, and which happily are very easily procured.

II. *On the extraordinary degrees of heat which men and animals are capable of supporting*: by Monsr. Tillet.

Boerhaave, in his Chemistry, relates certain experiments made with great accuracy by the celebrated Fahrenheit and others, at his desire, on this subject, in a sugar-baker's office; where the heat at the time of making the experiments was up to 146 degrees of Fahrenheit's thermometer. A sparrow subjected to air thus heated, dyed, after breathing very laboriously, in less than seven minutes. A cat resisted this great heat somewhat above a quarter of an hour and a dog about 28 minutes: discharging before his death a considerable quantity of a ruddy coloured foam, and exhaled a stench so peculiarly offensive as to throw one of the assistants into a fainting-fit. This dissolution of the humours, or great change from a natural state, the professor attributes not to the heat of the stove alone, which would not have produced any such effect on the flesh of a dead animal; but likewise to the vital motion, by which a still greater degree of heat, he supposes, was produced in the fluids circulating through the lungs, in consequence of which the oils, salts, and spirits, of the animal became so highly exalted.

Messieurs Du-Hamel and Tillet having been sent into the province of Angoumois in the years 1700 and 1761, with a view of endeavouring to destroy an insect which consumed the grain of that province, effected the same in the manner related in the Memoirs for 1761, by exposing the affected corn with the insects included in it, in an oven where the heat was sufficient to kill them, without injuring the grain. This operation was performed at Rochefoucault, in a large public oven, where, from oeconomical views their first step was to assure themselves of the heat remaining in it on the day after bread had been baked in it. This they did by conveying into it a thermometer on the end of a shovel, which on it's being withdrawn indicated a degree of heat considerably above that of boiling water: but M. Tillet, convinced that the thermometer had fallen several degrees in drawing to the mouth of the oven, and appearing under some embarrassment on that head, a girl, one of the attendants on the oven,

oven, offered to enter, and mark with a pencil the height at which the thermometer stood within the oven. The girl smiled on M. Tillet's appearing to hesitate at this strange proposition, and entering the oven, with a pencil given her for that purpose, marked the thermometer, after staying two or three minutes, standing at 100 degrees of Reaumur's scale, or to make use of a scale better known in this country, at near 260 degrees of Fahrenheit's. M. Tillet, who does not seem on this occasion to have been disposed *corio humano ludere*, began to express an anxiety, very commendable in an experimental philosopher, for the welfare of his female assistant, and to press her return. This female salamander however assuring him that she felt no inconvenience from her situation, remained there 10 minutes longer; that is near the time when Boerhaave's cat parted with her nine lives under a much less degree of heat; when the thermometer standing at 288 degrees, or 76 degrees above that of boiling water, she came out of the oven, her complexion indeed considerably heightened, but her respiration by no means quick or laborious. After M. Tillet's return to Paris, these experiments were repeated by Mons. Marantin, *Commissaire de Guerre* at Rochefoucault, an intelligent and accurate observer, on a second girl belonging to the oven; who remained in it without much inconvenience, under the same degree of heat, as long as her predecessor, and even breathed in air heated to about 325 degrees, for the space of five minutes.

M. Tillet endeavoured to clear up the very apparent contrariety between these experiments and those made under the direction of Boerhaave, by subjecting various animals, under different circumstances, to great degrees of heat. From his experiments, in some of which the animals were swaddled with clothes, and were thereby enabled to resist for a much longer time the effects of the extraordinary heat, he infers that the heat of the air received into the lungs was not, as was supposed by Boerhaave, the only or principal cause of the anxiety, laborious breathing, and death, of the animals on whom his experiments were made; but that the hot air, which had free and immediate access to every part of the surface of their bodies, penetrated the substance on all sides, and brought on a fever, from whence proceeded all the symptoms: on the contrary, the girls at Rochefoucault having their bodies in great measure protected from this action by their clothes, were enabled to breath the air, thus violently heated, for a long time, without great inconvenience. In fact we should think too that the bulk of their bodies, though not thought of much consequence by Mr. T. appears to have contributed not a little to their security. In common respiration, the blood in it's passage through the lungs is cooled by being brought into contact with the external inspired air: In the pre-

sent experiments, on the contrary, the vesicles and vessels of the lungs, receiving at each inspiration an air heated to 300 degrees, must have been continually cooled and refreshed, as well as the subcutaneous vessels, by the successive arrival of the whole mass of blood contained in the interior parts of the body, whose heat might be supposed, at the beginning of the experiment, not to exceed 100 degrees. Not to mention that M. Tillet's two girls may not possibly have been subjected to so great a degree of heat as that indicated by the thermometer; which appears to us to have always remained on the shovel, in contact with the hearth.

It is observable that none of the animals which suffered under Mr. Tillet's experiments exhaled any disagreeable odour: Mr. T. therefore supposes that the dog, from whom so great a stench proceeded, in the set of experiments made by Fahrenheit, laboured under some internal disorder, and had within him some latent principle of corruption, which was, as it were, developed by the extraordinary heat. If we might venture to hazard our opinion, after those of Dr. Boerhaave and Mr. Tillet, we should observe, in the first place, that, among the animals used in the experiments related by Boerhaave, the dog only exhibited the *phenomenon* in question; and that in those of Mr. T. that animal was not employed. We should think therefore that the horrid stench complained of, neither proceeded from any decomposition or putrescency of the humours, effected by the extraordinary heat, co-operating with the vital action of the vessels in the fluids of the animal, as is supposed by Boerhaave; nor that it was caused by any general or accidental vice of the humours, in the *individual* dog; who was the subject of the experiment, as is suggested by Mr. T.; but that it may more naturally be supposed to arise from the fetid humour which is known to be secreted from the *glandula odorifera* seated near the *anus* of that animal; the secretion of which may be supposed to have been increased, as well as its natural offensiveness greatly heightened, by the action of the heat on the living animal.

Before we quit the subject of this Memoir, we cannot, *salutis conscientia*, help interceding with natural philosophers, in behalf of our fellow creatures of the brute creation, at whose expence the philosophic appetite for knowledge, in matters of pure curiosity (for such we must esteem the present) is often most unfeelingly gratified. In the present instance, though we have no material objection to Mr. Tillet's first experiments, as we see no great harm in an experimental philosopher's giving two willing girls a sweat, in his own peculiar manner, with a view to the propagation of natural knowledge; yet we cannot think so well of those which follow, nor look on our ingenious Academician as quite so innocently employed, in putting to torture, and to death, the poor innocent rabbits, pullets and finches,
which

which were the victims of them : and this merely to have the pleasure of knowing how high Mons. Reaumur's thermometer would stand on the occasion : for we cannot be of opinion with Mr. T. that experiments of this kind may possibly be of use in medicine ; nor are we quite clear how far they are justifiable, on that supposition.

III. *On the Evaporation of salt-water. By the Baron de Haller.*

To procure from a given quantity of the water of saline springs, or that of the sea, the greatest quantity of salt, of the best quality, and at the least expence, is the object treated of in this Memoir. At the salt works in the government of *Aigle*, in the republic of *Berne*, which belong to the state, and over which the illustrious author presides, as governor of that district, various methods have been employed, as well as elsewhere, for oeconomic purposes, and particularly with a view to lessen the expence of fuel, to reduce the water to as small a quantity as possible, before it is put into the boilers. For this end, it has been made to pass slowly and repeatedly over, and drip from several faggots of thorns, placed at a considerable height, by which means, in consequence of the large increase of surface, it's quantity is greatly diminished by a natural evaporation, and its strength proportionably augmented : but this method is attended with several inconveniencies, particularly when it rains or freezes, and with a certain, and, in some cases, enormous loss, during high winds, when the saline spray is perceptibly scattered to great distances and in great quantities. A loss likewise attends the method proposed by Stahl, of previously concentrating the salt water, by means of frost, in the same manner as has been practised with a view to increase the strength of wines and vinegar : but the ice procured is found to contain and carry off too considerable a portion of the salt. Another method proposed and practised at *Aigle*, by one of M. Haller's predecessors, was found to be equally inefficacious. It was founded on a supposition that the lower parts of a body of salt water, which has been some time at rest, become, by the subsidence of the saline parts, more considerably charged with salt, or stronger than those near the surface : but by accurate experiments M. Haller found that under the most advantageous circumstances, the water at the bottom of a column of 33 feet was only a $\frac{1}{100}$ th part stronger than at the top. Supposing these inconveniencies lessened or removed, the greatest defect in the preparation of the salt remains behind, which arises from the boiling heat usually given to the water ; by means of which the produce is not only diminished, but the salt being in a great measure decomposed, and a considerable portion of the marine acid being carried away, as is proved by evident experiments, the remaining salt, overcharged with it's alkaline and earthly basis, is considerably

weakened, and is likewise, as is well known, rendered subject to deliquiate, or run with the moisture of the air. We have formerly [Append. to vol. 36. p. 560.] taken notice of the extraordinary heat observed by M. Haller in that part of Switzerland over which he presides, which he makes to amount frequently to 140 or even 150 degrees of Fahrenheit's thermometer. A practical and æconomical application of this remark has not escaped our intelligent Academician on this occasion; who besides knew very well that on the coasts of *Saintonge* and the *Pais d'Aunis*, where the heat is rather inferior, very extensive salt-works are carried on, by the sole heat of the sun. He accordingly constructed a large basin of wood, 24 feet long and 14 feet broad, and, for æconomical reasons, a smaller one of marble, to receive the liquor when reduced to a strong brine; in the progress to which state, the attraction between the particles of the salt and those of the water is continually increasing, and the evaporation proportionably diminishing. The result of M. Haller's experiments, regularly carried on through a course of six years, (the particulars of which are minutely specified in tables which contain the quantity of water evaporated each day, the state of the weather, the height of the barometer and thermometer, and the produce of salt) evidently shew the practicability and utility of his method; which is applicable to the more extensive works, and is capable of being employed in all countries where the heat is nearly equal to that of the district of *Aigle*. He observes that, in the hottest days of summer, the greatest evaporation of the water, before concentration, generally amounted to about three lines. In the winter, even in the finest days, with a north wind blowing, the evaporation made no sensible progress whatever: from whence he concludes, it may perhaps be thought too generally, that wind does not contribute to the evaporation, and that heat is the sole agent in that operation. His observations, however, strictly considered, only shew, in our apprehension, that when there is not a sufficient heat, the wind will not *alone* produce any sensible evaporation; but not that it will not increase it, when there is, by continually removing the vapors first raised by the heat, and which, in a calm, must hover over, or stagnate upon, the surface of the fluid, and thereby retard the process.

The superior quality of the salt prepared by the solar heat is well known to those concerned in commerce: M. Haller likewise affirms that the marine acid procured from it by distillation, is much more concentrated than that which rises from the salt prepared by fire; Mr. Spielman, a celebrated chemist, having found that a certain quantity of the former would saturate four parts of alkali, while an equal quantity of the latter would saturate only three parts. On the whole; the other
observe

observations and calculations of M. Haller, which we omit, sufficiently shew the very great savings and gains to be made in the articles of machinery and firing, and by the increased produce and improved quality of the salt; and the Canton of *Berne*, as well as other countries properly situated, are put in a condition of profiting by the lights furnished by this *patriotic philosopher*, whose method might perhaps be advantageously extended to some of our own colonies; where the practicability of it may have hitherto been as little suspected, as it had been in the district of *Hige*, through an inattention to, and a neglect of making a proper application of, a simple thermometrical observation.—— So slow is the progress of improvements seemingly the most obvious!

IV. Botanical and Meteorological observations made at the castle of Denainvilliers near Pithiviers, in the Gâtinois, in 1763, by Monf. Du Hamel.

The most remarkable observation in this article is that of an extraordinary disorder, which suddenly attacked almost all the horses and cows in the *Gâtinois*, in the month of June. It manifested itself first by the appearance of a small pimple on the upper or lower surface of the tongue, and sometimes, but rarely, on both; extending in twelve hours to the breadth of one's hand, and of such virulence that the tongue dropped out, & some of the cattle died, if no remedy was applied. A very simple one however, whose efficacy had been proved in a similar disorder, which had appeared in those parts 30 or 32 years before, stopped the progress of the disease, and when early and assiduously applied, effected a cure in three days. The part was rubbed with the edge of a spoon or piece of metal, till it bled, and was then frequently embrocated with a mixture of salt, pepper, vinegar and a clove of garlick. When the disorder was more advanced, the separation of the gangrenous *eschar* was promoted by rubbing it with blue vitriol. The composition abovementioned was found to be an effectual preservative to the sound, as well as cure for the distempered cattle. A wooden bit, wrapped round with a cloth dipped in the mixture, and constantly worn in the mouth, secured all the Author's cattle from the infection. Others invariably found the like good effects from other methods of applying the same remedy; which deserves therefore to be more universally known. At the latter end of the same year, an epidemical and very fatal disorder appeared among the dogs, which began with a sneezing and cough, and was followed by a palsy of the hind parts, which extended sometimes to the fore legs. This disorder, it is well known, spread over the greatest part of Europe, extending to this island; where it has since, likewise, from time to time, made its appearance.

V. *On the Mineralogy of the Environs of Paris, and of the marine subjan'es found there.* 3^d Memoir. By Monf. Guettard.

This Memoir is accompanied with six well executed plates, containing figures of the numerous and various fossils found in the neighbourhood of Paris, which are accurately described by the Author; who likewise offers a somewhat new system concerning the origin and nature of the *Belemnites*, which has so long exercised the sagacity of the fossilists, and does not yet appear to be thoroughly ascertained.

This division of the Memoirs concludes with some short and general physical observations, and by an account of a sixth volume of the Abbé Nollet's lectures on experimental philosophy, which treats of astronomy, magnetism and electricity.

CHEMISTRY.

Memoir on the manner of chrySTALLIZING the fixed alkali of tartar. By Monf. Montet.

This Memoir, which is the only one in this volume reducible under this class, does not properly belong to the Royal Academy of Paris, but is the contribution furnished annually by the Royal Society of Montpellier, in consequence of a regulation of long standing. The Author observes that all Chemists have hitherto looked upon salt of tartar as incapable of chrySTALLIZATION. In the year 1761, however, he first accidentally observed this *phenomenon*. In March 1762, he presented to the Society of Sciences at Montpellier some large chrySTALS of this alkaline salt, and delivered in the process of this operation on the July following. Mr. Montet looks upon himself as undoubtedly the first who has made this discovery; observing that no Chemist, to his knowledge, has ever spoken of the possibility of it; and quoting in particular the most modern French chemical authors; especially Macquer, Beaumé and Macky. By his process, the success of which, he observes, depends on a certain address easily attainable by an experienced Chemist, he has obtained large chrySTALS (especially when he has worked upon large quantities) not only from salt of tartar, but likewise from the alkaline salt which is the basis of Nitre, as well as from alkali's obtained from vegetable substances by incineration, perfectly freed from their oily matter and from any mixture of neutral salts. The abridged process is as follows:

After a complete calcination of the tartar, a strong lye is made with a sufficient quantity of rain water, which is filtered through grey paper, and put into a wide shallow vessel of a foot diameter.

This is bedded up to it's brim in a common furnace, with an open fire, where the heat is so regulated as to prevent the liquor from boiling. As soon as the lye appears to have a strong and thick pellicle on it's surface, resembling, in consistence, a kind

of jelly, the fire is to be checked; two or three hot coals only being left, covered with hot ashes, and the registers all stopped up. The liquor is suffered to cool by very slow degrees, and large, regular chrystals are formed, having six sides terminating in a point, or sometimes consisting of solid, hexagonal columns, hanging down from the strong pellicle abovementioned, or adhering to the sides of the vessel. To insure the success of the operation, the air of the place must be warm and dry, and to preserve the chrystals, when made, they must be kept in a bottle well stopped, which must stand in a dry place in winter, and in a cool situation in summer: too great a degree of warmth causing them to melt intirely.

We have not omitted, we believe, any essential circumstance of this simple process, which differs so little from that by which fixed alkali's have been usually prepared, that it appears amazing that the produce of it should at this time be new; or that chance or design should not, in the numerous operations for the obtaining fixed alkaline salts, have frequently presented them under this chrySTALLINE form. We believe, indeed, that this is the first time in which any such process has been given: most systematical writers indeed having made an incapacity of being chrySTALLIZED, one of the distinguishing *criteria* of all fixed vegetable alkali's whatever. We shall observe however that Dr. Lewis, in his *Materia Medica*, has spoken of the actual chrySTALLIZATION of this salt, on a simple exposure to the open air. "Though these salts, says he, as commonly prepared, are never found to shoot into chrystals, they do chrySTALLIZE in part, when solutions of them have been exposed, for a length of time, to the open air. The chrystals are far milder in taste, and effervesce more strongly with acids, than the alkali in it's common state." We think it not very improbable that the chrySTALLIZATION may, in this instance, be effected by an attraction of an additional quantity of fixed air, or a combination with the aerial acid: at least, the greater mildness of this chrySTALLIZED alkali seems to give some degree of plausibility to this supposition; as well as the increased power of effervescing with acids, attributed to it by Dr. Lewis: an appearance which is observed to attend the gradual addition of acids to alkaline salts, to a certain point, in their progress towards saturation. An ingenious solution of this *phenomenon* is given us by Dr. Black, in his excellent essay on Magnesia. Dr. B. supposes that the common fixed alkali, having some of it's parts reduced to a caustic form, or freed from their fixed air, by the action of the fire, are thereby disposed rather to receive than expel air, on the first affusions of an acid. In the chrySTALLIZED alkali of which we are now speaking, those parts may be supposed to have recovered their lost air, and the whole to be in a condition to effervesce more strongly with acids than before.

BOTANY.

This head contains no memoirs ; but there is an observation in it which appears interesting. The Smyrna wheat is known to have branched ears, on which account this species of corn is called by Pliny, *fertilissimum tritici genus ramosum, aut quod centigranum vocant*, and in France, by the name of *blé de miracle*. This property has hitherto appeared to be peculiar to this particular kind of wheat : Mr. Adanson, however, walking in the plain of Ivry, found a ripe ear of barley ramified in this manner, which he brought to the academy, on September 3, 1764, the grains of which he has undertaken to sow, in order to discover whether this specimen was only an accidental variety, produced by the luxuriance of the soil ; in which case there can be no expectation of a permanent progeny of the same kind ; or whether it is not a new and distinct species, which may be perpetuated. When nature and time have determined this question, Mr. Adanson proposes to inform the academy of the result. This observation is followed by an account of a work of Mr. du Hamel, *de l'exploitation des bois*, &c. in two volumes 4to, in which every thing relating to that subject is said to be treated in a most satisfactory and interesting manner.

[To be concluded in a future Number.]

Memoires de l'Academie, &c.

Memoirs of the Royal Academy of Surgery at Paris.

4to. Vol. IV. 1768.

THE excellent work, with an account of which we here present the public, is such as might be expected from the society to whom it owes its publication ; a society who, ever since their first institution, have fully justified the distinctions with which they have been honoured by the sovereign. The French surgery had long been depressed and contaminated by a humiliating and ridiculous connection with a company of illiterate artificers, which would have disgraced the ages of barbarism, but which nevertheless remained during that of Lewis XIVth, who, in 1686, had nearly fallen a victim to the ignorance which it occasioned. It has however made the most rapid advances under the present reign ; when the golden age of this art, which subsisted in the days of Paré, and under the protection of Francis I. again returned ; in consequence of the breach of this absurd conjunction, and of the regulations by which the surgeons of Paris were reinstated in their rights, as members of the university ; where their admission, formerly, had been

been often attended with difficulties, founded on the canon law, in consequence of that *abhorrence of blood*, which the church professes.—A principle which, in its great wisdom, and through a most immoderate squeamishness, it extended to this case in particular; though it has too often thought proper to depart from it in many others. In consequence of these new regulations, which were by no means relished by the doctors of the faculty, the taking a degree of master of arts was made an indispensable requisite to an admission to practise surgery*; which, on this occasion, triumphed over graduated and un-graduated ignorance, prejudice and self-interest, opposing its progress, in the persons of canons, doctors and barbers united; and was again restored, from the state of a mere manual or operative art, to that of a scientific profession: one of whose principal objects is the prevention of those very operations, to the mechanical performance of which it had been pretended, by its graduated antagonists, that it ought to be almost solely confined. As if the physicians, who supported these pretensions, had not work enough upon their hands already, in the large and obscure department of internal disorders: or as if a person furnished with the proper requisites, devoting himself to the study of external disorders, conversant in their appearances, and in the effects of medicines upon them, was not, from his situation, the properest judge of every part of the treatment which was requisite for their cure! It could never redound to the benefit of the public, or the improvement of surgery, to have the theory unnaturally separated from the practice of it; or, in other words, to place the exercise of this art in the *hands* of one man, while the theory or *rationale* was to be sought for in the *head* of another.

Of all the societies formed for the advancement of useful knowledge, the academy of surgery seems best to have fulfilled the intention for which it was established: and this it appears to have been enabled to do, both in consequence of the excellence of its plan, and the spirit and intelligence of its members. The academy may be considered as a magazine or repository of chirurgical facts and observations, received at different times, and from different persons, members and others, and accompanied with various reasonings upon them. These are not published in the detached and insulated manner, in which they were presented; but preserved, till those relating to a particular subject are collected and methodised by a single academician; who, in a set memoir on the subject to which they relate, adds likewise the result of his own observations and experience; and establishes, upon the whole, certain useful points of doctrine and

* This part of the regulations, we should observe, was limited to the city of Paris.

practice. We cannot conceive any method better adapted than this to the progress of the art: and though in some cases it may happen, and to a peruser of these academical collections it may perhaps appear that it has actually happened, that different, and even perhaps contradictory doctrines and practices have been founded and recommended, in the prosecution of this plan; this cannot, we think, be justly imputed to the imperfection of the method, but to the nature of the subject, and that immense number of combinations, which present themselves, even in cases apparently the most simple: from whence it arises that surgery, notwithstanding the apparent solidity of some of its principles, and the evident certainty of others, cannot justly be considered otherwise than as one of the conjectural arts, the successful exercise of which, both with regard to the *agenda*, and the best manner of executing them, must greatly depend on a sagacious application of the doctrine of probabilities, founded on *data*, furnished by a proper evaluation of chirurgical facts or events, investigated through the various, and, in many cases, intricate complication of causes which produced them. We mean not, however, by these reflections, to encourage an unreserved pyrrhonism, which would be ridiculous in the present improved state of this useful art; but only to insinuate the propriety of a decent and mitigated degree of it, sufficient to arouse the professors of it from a torpid state of acquiescence in old established systems and modes of practice, the bane of all advancement in knowledge; and to stimulate to fresh inquiries and further improvements.

We shall pass over the history of the academy, properly so called, observing only that it contains a well-wrote and spirited account of the French surgery, and of the establishment and progress of the academy down to the year 1742; which is followed by an account of certain academical discussions on the separation of the bones of the *pelvis*, and a description of a new *tire-tête*, by Mons. Baquié, accompanied with a plate. We shall give the titles of all the memoirs in their order, accompanied with as satisfactory an account of the major part of them, as our limits will allow; adding occasionally such observations and reflections as have occurred to us, on an attentive, but too hasty perusal of a work of such importance: to which, however, we are in a great measure necessarily subjected from the nature of our plan.

MEMOIR I. *On the Treatment of Gun-shot Wounds.* By Mons. de la Martiniere, First Surgeon to the King, &c.

The celebrated *Thesis* of Mons. Bilguer, surgeon general in the armies of the king of Prussia, *de membrorum amputatione rarissime administrandâ, aut quasi abrogandâ*, seems to have given rise

rise to this memoir, or rather perhaps the translation of that *Thesis* by Monsr. Tiffot, who is charged with having adopted and extended the principles of M. Bilguer, with a kind of enthusiasm, not at all adapted to the discovery of truth; which is certainly best attained by a calm and sober inquiry; without interesting the passions in the debate, or throwing out injurious imputations of want of feeling, and of cruelty, in the practice of those who, it is to be hoped and believed, perform not the melancholly operation which he condemns, without regret, nor without a moral conviction of the necessity of it, all circumstances considered, to the preservation of life. The reasonings of M. de la Martiniere on this occasion are the result of his own very large experience, acquired in several campaigns, from the war of 1733 to the last. He begins with the most simple case, in which the limb is supposed to be carried off by the cannon-ball; and endeavours to shew, how much more eligible it is, by a new, artificial amputation, to procure a simple, smooth, regular and well-conditioned wound, of the smallest extent possible in such a case, than to attempt the cure of a large, irregular, complicated wound, attended with violent contusion and dilaceration of the muscles, tendons, nerves and blood-vessels, and sharp and jagged splinters of the bones; with a view of at last conquering, by means of large and repeated incisions, the numerous and horrid train of symptoms, naturally arising from a wound thus circumstanced. He observes that the calculations, which have been formed on this occasion, with regard to the event of different modes of treatment, are doubly erroneous: first in attributing to the operation the deaths which have been subsequent to it, and which have been owing to other and accessory causes; and next, in omitting to take into the account the lives which might have been saved, if the operation had been performed. M. de la Martiniere next considers those cases in which the limb is not carried off, but in which the injury done to the parts is often so considerable, that the preservation of it cannot be attempted, without manifestly hazarding the life of the patient; and thinks that a few successful instances of lives and limbs thus preserved, after a long course of applications, attended with the greatest dangers and sufferings, by no means justify the general and peremptory doctrine which is attempted to be established upon them. He terminates the memoir, which may be considered as a defence of the French surgery, against the avowed or implied imputations of M. Bilguer's translator and commentator, Dr. Tiffot, by some general and judicious observations on the subject of it.

Without entering deep into this interesting dispute, which can only be decided by just inductions, founded on such an extensive experience as falls to the lot of very few, we shall only take
notice

notice of an error in reasoning, which occurs in a note of Mr. Tiffot's [p. 61. English translation] to which a passage in Mr. Bilguer's treatise appears to have given occasion, and to have induced him to consider the *shocking artificial wound*, as Mr. Bilguer affects to call that caused by amputation, as being *super-added* to the original injury, instead of looking upon it, as inflicted on the patient in *exchange*, or only *substituted* for the other. Dr. Tiffot hereupon forms a kind of *reductio ad absurdum*, in defence of his Author's general doctrine. We omit, for want of room, the passage above referred to, and shall only give that immediately leading to Dr. Tiffot's note. 'It would be trifling, says Mr. Bilguer, to pretend that amputation would have saved a great many of those who died, had it been performed properly and in time.' 'Such a pretence, adds Dr. Tiffot, would in effect be absurd: the reasoning would amount to this; it is demonstrated that the danger arising from amputation, *joined* to that attending wounds of themselves curable, has killed a great many patients; therefore the danger arising from this operation, *joined* to that attending wounds which have proved incurable, would have saved a great many patients: only the most blinded obstinacy could reason in such a manner.'—As if the surgeon, in amputating a limb, at the same time left the original, *incurable* wound behind, and thereby subjected the patient to struggle with all its mortal symptoms, while he added to them, *ex abundanti*, those peculiar and consequent to the operation*. This, to speak the most favourably of Dr. Tiffot's reasoning, is undoubtedly not the true point of view, in which

* By way of illustration, let us apply Dr. Tiffot's reasoning to a different case. In a complete inguinal hernia, attended with strangulation, and threatening the destruction of the patient, the surgeon performs the operation for the *bubonocoele*. According to Dr. Tiffot's reasoning, he hereby adds, to a disorder which it is apprehended will be, of itself, fatal, the new danger arising from a weighty operation, and thereby, if the expression may be allowed, increases its fatality: whereas, in fact, he *removes* a probably fatal strangulation, and *substitutes* in its place a curable wound: in the same manner as, in amputation, he *removes* shattered bones, contused and dilacerated muscles, abscesses *in fieri*, &c. containing in them the seeds of death, which have already perhaps begun to germinate, and require only time to bring them to maturity; and *substitutes* in their place a large but simple wound,—perhaps even not so large as that which he removes. The parallel, it may be said, is not exact: the operation for the hernia, and that of amputation, are not equally dangerous. Be it so: we have no occasion to insist on it any farther, at present, than to shew that, in both cases, there is only an *exchange* of one disorder for another. It depends on experience, as we have already said, to determine whether, in the latter case, the exchange is made for the better.

the operation ought to be considered: especially when it has been performed at no great distance of time from the original injury; some of whose aggravating consequences may indeed subsist after the operation, in a patient harrassed and exhausted in consequence of too long a delay of it, and thereby render this late and last resource of art of no effect: but such an event cannot justly furnish an argument in behalf of M. Bilguer's indiscriminate prohibition of amputation; which, though proposed by him, no doubt, with the best intentions towards humanity, stands greatly in need of the equally well intended, and, we think, proper and necessary correctives and modifications applied to it by the author of this memoir.

II. *Memoir on certain circumstances attending gun shot wounds.* By M. le Vacher.

In a field of battle it is not unusual to find among the dead bodies some which have no external mark of violence. Among the wounded likewise some are found to have suffered violent contusions of the muscles, and even of the *viscera*, extravasation of the fluids, separation of the *periosteum*, and even fractures of the bones, without any apparent injury done to the skin. These effects have been hitherto attributed to what is called in this country, the *wind* of the cannon ball. M. Bilguer, in the *thesis* of which we have been speaking, likewise attributes these effects to the violent compression and action of the air, which, when put in motion by a ball, passing through it with great velocity, he supposes capable of producing a more violent contusion than the most solid body. M. Tissot adopts this solution and endeavours, in some measure, to ascertain, by calculations, the *quantum* of this supposed action of the air. The ingenious Author of this Memoir undertakes to shew, by reasoning on the known laws of the communication of motion, that the air acted upon by a cannon ball, is not capable of producing any such effects; and from certain facts, well known to occur frequently in engagements, that it does not produce them. We cannot enter into his reasonings on this head. It may be sufficient only to observe that they are founded on this position; that a body moving in a fluid cannot communicate to the parts of that fluid a velocity greater than it's own. Supposing then the velocity given to the air by a ball to be equal to, or even greater than that of the ball, it's *momentum* can never be thought great enough to produce the effects abovementioned, when it is considered that, under an equal bulk, it contains 1200 times less matter than the ball. M. le Vacher endeavours to shew that these effects are owing to the immediate action of the ball, the suppleness and extensibility of the skin, and the resistance of the bones. That the detection of error cannot be a matter of indifference,

difference, even in points seemingly of pure speculation, appears from the practical inferences which he draws on this occasion, with regard to injuries thus circumstanced; as well as in other cases, where from considering the refraction, if it may be so called, of the ball, when it enters the muscles, considered as a resisting medium, he deduces from thence certain useful practical observations, with regard to the discovery and extraction of it, but which we cannot particularise.

III. *New observations on the retraction of the muscles, after the amputation of the thigh, and on the means of preventing it.* By Mons. Louis.

In two excellent dissertations on Amputation, contained in the second volume of these Memoirs, the Author had shewn, from anatomical and other considerations, the causes from whence the protrusion of the bone arises, which so often occurs after an amputation of the thigh, and renders the cure tedious, and sometimes impracticable, through the greatness of the discharge, and other circumstances, arising from the increase of the surface of the wound, in consequence of it's conical figure: not to mention the total inability of the limb, in some cases, to support the weight of the body, or at least with any tolerable convenience to the patient; who has sometimes been obliged to submit to a second, or even a third amputation of the protruding parts, before the wound could be healed, or the stump rendered useful to him. He shewed that this protrusion did not arise from the contraction of the skin, nor could consequently be prevented by the double incision commonly practised; as had been supposed by some respectable Authors; but that it was principally caused by the retraction of the muscles, whose situation and direction, in this member favoured their withdrawing themselves from the bone: the very slender crural muscle alone adhering to it in it's whole extent, and the two *vasti* and *triceps* by their inferior edges only; while the remaining muscles, on being cut through, recede towards their superior insertions. He proposed a method of operating, founded on these considerations; the most essential and advantageous circumstance attending which, consists in performing the amputation by a *double incision of the muscles*, without a previous section of the skin alone; which he supposes to be not only unnecessary, but in this particular member, to be sometimes attended with inconveniences. He accordingly makes the first incision from the skin directly down to the bone, and a second, through the crural muscle, and the adhesions of the *vasti* and *triceps* to the hinder spine of the *femur*, considerably higher up, on the limb; which he is enabled to do by an artificial retraction of the other muscles, in aid of the natural, effected by means of a slit compress. One of the evident and indeed visible consequences of this manner of operating is, that

that the bone may be sawed off an inch and a half or two inches higher than the first incision, and the principal inconvenience formerly attending the cure, thereby removed.

This method, however, of our Author's, has found contraditors: though nothing can be more apparent, even *a priori*, if experience did not abundantly confirm it's utility, than that it must, in most cases, absolutely prevent, and, in all cases whatever, greatly diminish the protrusion of the bone, and the consequent pointedness of the stump. To one who has read with attention the memoirs abovementioned, it must, we think, appear as unnecessary, or rather as absurd, to endeavour, by any new arguments, to shew the utility of this method of operating, with regard to the object proposed by it, as it would be to undertake to prove, in form, that the two additional inches of the thigh bone, removed along with the amputated limb, can never afterwards protrude, or be troublesome upon the patient's stump. Nevertheless, Monsr. Ponteau, a celebrated surgeon at Lyons, has, in his *Mélanges de Chirurgie*, related two cases of an amputation of the thigh, performed in M. Louis's manner, which were both attended with a protrusion of the bone; and a third, in which a good stump was procured, though M. Louis's directions and precautions were totally neglected. The latter shews, we think, plainly, some degree of misrepresentation in M. Ponteau's printed account of the first of these cases, which differs from a written account sent him by that gentleman six years before, when the case was under his care; as well as a concealment of certain essential circumstances, which, in a great measure, account for the failure in the second. He likewise shews how it happens that, in certain cases, there is little or no retraction of the muscles, nor consequently any danger of a pointed stump; and he terminates the memoir, by some new observations, tending to render the operation, and the treatment afterwards, still more perfect.

IV. *Remarks on the treatment of wounds attended with loss of substance.* By Monsr. Pibrac.

The treatment which it is the principal purport of this Memoir to recommend, and which consists in dressing the wound seldom, and then only with dry lint, has been long adopted, and is pretty generally practised in this country. In simple wounds, not attended with contusion, &c. the five intentions of cure, insisted upon by systematical writers, are all excellently provided for by nature, who furnishes a fit matter for all these purposes, called *pus*, and which the dry dressing, recommended in this Memoir, is well adapted to absorb, and thereby retain upon the part.

V. *Memoir, in which it is proved that there is no actual regeneration of flesh, in wounds attended with loss of substance.* By Mons. Fabre.

VI. *Memoir on the healing of wounds in which there is a loss of substance.* By Mons. Louis.

It has been an opinion very generally received, that, in the wounds treated of in these two Memoirs, nature operates a cure by the actual reproduction of a fleshy substance, in the room of that which was destroyed. Two opinions have prevailed on this subject, with regard to the manner in which this reproduction is supposed to be effected. According to the first, a little drop of that nutritious juice, by which the daily loss of the human solids is repaired, arriving at the extremity of a divided vessel, fixes itself there, hardens, and becomes flesh. Many similar drops, following the same course, and fixing in the same manner, form, by juxta-position, a fleshy *annulus*, or ring, to which, by the same process, a second and third are added, and the vessel thereby elongated, in the same manner (to use an illustration of M. Garangeot's, ridiculed by M. Quésnay, in his treatise on suppuration) that a mason lengthens the funnel of a chimney, by the successive application of one brick to another. According to the other opinion, which was adopted by M. Quésnay, in the abovementioned treatise, and which he founds on a large collection of physiological and pathological observations, the loss is repaired by a simple extension of the vessels, caused by the vital action of the heart and arteries on their contained fluids, and analogous to that by which the development and consequent growth of the parts is effected in young subjects. Our two Academicians, who maintain that the loss of muscular flesh is in no case whatever repaired, endeavour to refute both these explanations. Mons. Louis particularly, joins in the rejection of the first with M. Quésnay, who had observed that the nutritious *molecules*, in causing an elongation of the divided vessels, by fixing themselves at their extremities, would thereby constitute only an unformed mass or concretion, instead of that organised texture, exhibited by the fleshy substance apparent on the surface of wounds and ulcers. We do not however see the justice of this consequence; as it appears to us that the adventitious parts, supposing them to arrange themselves in the manner above described, would form a substance whose structure would be vascular and organical, and consequently, in great measure, resembling the part of which it is supposed to be a continuation. For other reasons they reject M. Quésnay's solution of this difficulty, and both concur in affirming that the healing of wounds is not effected either by a regeneration, or extension of the parts; but that nature, in this process, follows a course directly contrary to that imputed to her.

According

According to them, whatever is carried off or destroyed is for ever lost, and is never replaced by any new substance. During the healing of a wound, they own that it's dimensions, certainly diminish, and it's cavity becomes less; but they affirm that this alteration does not proceed from the growth or accession of a substance, gradually rising and filling it up; but from the depression or sinking of the surrounding parts. To be more particular: They maintain that a wound is not healed by a pushing forth of new, or an extension of the old parts, both which, they think, would rather be obstructions to the cure; but, on the contrary, by a coalescence and agglutination of the neighbouring muscles and cellular membrane: that the *nova, rubra, viva materies, caro dicta* of Boerhaave, Aphorism 158, which appears at the bottom of a wound, and by the growth of which he supposes the cavity of it is to be filled up, is nothing more than the natural and pre-existent vessels of the part, transiently tumified, whose vegetation would frustrate the intention of nature, by separating the sides of the wound farther from each other, and thereby retard the healing of it, which is solely effected by the subsidence and successive consolidation of the *lamina* of the cellular membrane. They affirm, in opposition to M. Quesnay's doctrine, that there is no real, but only an apparent, elongation of the vessels, arising from the aforesaid subsidence, in the same manner (to use an illustration of M. Louis) that a coat, which at first would not meet, becomes *relatively* larger, and it's edges *apparently* extend, and approach nearer to each other, than before, when the wearer has lost flesh, and shrinks from it. That this is a true representation of the case, M. Louis thinks himself qualified to affirm, from an attentive and frequent observation of the appearances during the healing of wounds, and from the dissection of the parts after death: where, even in wounds attended with loss of substance, and penetrating down to the bone, he has always found the *cicatrix intimately adhering* to the bone, *without any intervening substance*, and become, as it were, a kind of *periosteum* to it*.

The

* Practitioners have observed, after an exfoliation of a bone, a fleshy substance rising from the new and denuded surface of it. 'I had once,' says an ingenious practical writer of our own country, in a late publication, [Gooch's practical treatise on wounds, &c. p. 244.] a very fair opportunity of discovering, without the assistance of a glass, the vibrations of the *new made arteries*, upon the appearance of this kind of *vegetation*, coming through small holes in the very thin scales of the skull, as they were casting off, by that means. This operation of nature is called the exfoliation of the bone: After that impediment to healing is removed, the flesh, proceeding from the extremities of the vessels belonging to the bone, forms a net work, which, covering the bone, and uniting with the flesh generated by the neighbouring parts,

The supposed incarnation of a wound, then, is nothing more than a subsidence of the soft parts, effected by the depletion of the vessels and membranous cells, attending suppuration, by which they tend on all sides towards the middle of the wound; and cicatrification then begins, when the skin which follows those parts, can be no longer extended; and consists in the union and subsequent exsiccation of the *lamina* of the *tela cellulosa*, by which an integument is formed, which *alone* supplies the place of *all* the parts which have been destroyed. Without adopting the opinion of the two Academicians that this is *all* that passes in the healing of wounds, we think it a very justifiable conclusion, from their excellent observations and reasonings on this curious subject, that if either or both the two causes before assigned do in some degree operate in this case, their effects are probably very confined; and that nature, which has endowed the polype and the earth-worm with the faculty of wholly regenerating their lost parts, either by development or accretion, has, doubtless for the wisest reasons, granted it to man, and the more finished animals, in a very limited degree.

'supplies the loss of substance.'—But these granulations, according to M. Louis's reasonings, are only the pre-existent vessels of the part, dilated and become conspicuous, on a removal of the pressure, and in consequence of that state of inflammation which attends suppuration; but which must again sink and be contracted to their former dimensions, before a permanent cicatrix can be obtained. Indeed, those very vessels, and the cellular membrane connecting them, according to his system, constitute that very cicatrix.

{To be continued in a subsequent number.}

CATALOGUE; OF, A *brief View of some other late* FOREIGN PUBLICATIONS.

Art. 13. *Eléments de l'Histoire de France depuis Clovis jusqu'à Louis XIV.*

The Elements of the History of France, from Clovis to Lewis the Fifteenth. By Abbe Millot, Preacher in Ordinary to the King. 12mo. 2 Vols. Paris, 1767.

THIS is one of the best elementary books of history that has been published for some years past. The Author appears to be a man of taste, judgment, and a liberal turn of mind. He does not perplex his readers with a multiplicity of objects, nor pass slightly over matters that are worthy of attention. Whatever concerns manners, the national spirit, the constitution of the state; in a word, whatever leads to the knowledge of men, is what he has principally in view. His style is neat and perspicuous, his method clear and distinct, and his narration short, rapid, and animated. The connection of effects with their causes is clearly shewn, and the attention of the young reader is directed, in a

natural and easy manner, to points of the greatest importance, viz. the interests and duties of men and citizens.

Our Readers will be highly pleased with the manner in which the Roman catholic divines themselves now speak concerning the revocation of the edict of Nantes. '*C'étoit sans doute, says our Author, un grand bien que d'établir l'uniformité de culte et de croyance. Mais c'étoit un grand mal, et pour le roi, et pour la religion même, que d'allumer la haine d'une infinité de François, devenus des lors les plus implacables ennemis de la patrie et de l'Eglise. Plusieurs, par esprit de zèle, ont admiré cette démarche de Louis XIV. La politique humaine, en balançant le pour et le contre, préfère la conduite de Henri IV. Il est impossible d'ailleurs de concilier avec les maximes évangéliques, bien différentes de celles du ministre Louvois, des cruautés qui révoltent au lieu de convertir.*'

Art. 14. *Histoire de l'Académie, &c.*

The History of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the year 1764. 4to. Berlin, printed for Haude and Spener, 1766.

We have time only at present to announce the title of this article; but shall take an early opportunity of giving a particular account of its contents.

Art. 15. *Oeuvres de feu P. André, &c.*

The Works of the late P. André, Royal Professor of Mathematics, &c. 12mo. 4 Vols. Paris.

A great variety of subjects are treated of in this collection, but there is little to be met with in it, that can be styled very new.

Art. 16. *Tableau Historique des Gens de Lettres, &c.*

A chronological and critical Abridgment of the History of French Literature, considered in its various Revolutions, from its Origin to the 18th Century. By M. L'Abbè de L—. 12mo. 2 Vols. Paris, 1767.

Those who are desirous of having a general view of the history of French literature will be pleased with this work, and wish to see it continued. The two volumes now before us reach only to the end of the sixth century. They are written in a plain and easy style; and the Author shews himself possessed of sound judgment, good taste, and a very considerable share of learning. He seems principally to have had in view the instruction of young readers, for whom his work is well calculated; it will save them the trouble of turning over many dull and voluminous compilations, upon the same subject.

Art. 17. *Histoire general, critique et philologique de la Musique.*

A general, critical, and philological History of Music, by M. de Blainville. 4to. Paris, 1767.

The Author of this learned and interesting work traces the history of music, through the several steps of its progress, from the earliest to the present times; examines the principles, and points out the rules of harmony. Those who are judges of music, will receive both entertainment and instruction from his performance; besides great knowledge of his subject, he has the talent of writing with perspicuity and precision.

Art. 18. *Dictionnaire Anti-philosophique.*

An Anti-philosophical Dictionary, &c. 8vo. Avignon, 1767.

Dictionary-writing was never so fashionable as at present; we have not only dictionaries of every language, but of every art, and every science; indeed, were it not for this species of literary composition, or rather manufacture, and for commentaries upon the Bible, and general histories of all nations, there would be a downright famine in the republic of letters.

The dictionary now before us is intended as a commentary upon, and antidote against, Voltaire's Philosophical Dictionary, and other works which have lately appeared against Christianity. It contains a short view of the evidences of our religion, and an answer to the objections of its adversaries, together with an account of the principal authors who have attacked it, and an apology for those who have appeared in its defence.

The Author's intentions are certainly laudable, but his zeal is often without knowledge or discretion. A narrow and illiberal spirit, a spirit of bigotry and persecution, appears in many parts of his work, which, notwithstanding all its blemishes, however, has no inconsiderable share of merit: it contains many articles that are useful, instructive and entertaining.

In regard to Voltaire, we could wish to see, what we have little hopes of seeing, an answer to what he has written against Christianity, by a person of an enlarged and liberal turn of mind; master of his subject and of his temper; a bigot to no party, to no religious establishment whatever; one who thinks and writes freely; one who can entertain as well as instruct his readers, and enliven his subject, on proper occasions, with strokes of decent humour and pleasantry. Mere reasoning and argument will do little with the bulk of readers in opposition to Voltaire; for one that can reason, or that is pleased with reasoning, there are a hundred who love to laugh, and to be amused.

Art. 19. *Grammaire Generale, ou Exposition Raisonnée des Elimens nécessaires du Langage, pour servir de Fondement à l'Etude de toutes les Langues.*

A General Grammar, &c. by M. Beauzéc, Grammatical Professor in the Royal Military School, &c. 8vo. 2 Vols. Paris, 1767.

In order to facilitate the study of particular languages, the Author of this work endeavours to trace the principles of language in general. With this view, he has consulted, he tells us, grammars of all kinds, Hebrew, Syriac, Greek, Latin, Italian, Spanish, German, English, Chinese, &c. The principles of language, he says, ought to be treated like the principles of geometry. Accordingly he attempts to simplify and reduce them to the smallest possible number, and to point out a short, uniform, and easy method of teaching all languages whatever.

Though his work falls far short of what is promised in the title, yet those who apply to the study of languages, especially to that of the French, will find their account in perusing it. There is a great deal of parade and ostentation, indeed, in the Author's manner; many of his definitions are extremely obscure; and he enters too frequently into

into minute discussions of controversial points of very little importance; but notwithstanding all this, he makes many useful and judicious observations, and appears to have studied his subject with care and attention.

Art. 20. *Histoire de Louis de Bourbon, second du Nom, &c.*
The History of Lewis of Bourbon, the second of the Name, Prince of Condé, first Prince of the blood, &c. By M. Desformeaux. 12mo. Vols. 3 and 4. Paris, 1768.

In the Appendix to the 35th volume of our Review, we gave an account of the former part of this entertaining work; which is concluded in the volumes now before us.—The work has very considerable merit; the Author, indeed, is partial to his hero, but, notwithstanding this, he is an agreeable and judicious historian.

Art. 21. *Histoire du Bas-Empire, par M. Le Beau, &c.*
The History of the Lower Empire by M. Le Beau, Professor of Eloquence in the *Collège Royal*, Secretary to the Academy of Inscriptions and Belles-Lettres, &c. Vol. 11 and 12. 12mo. Paris, 1768.

These volumes contain the history of the Lower Empire, from the year 554 to the year 648; they are written in the same agreeable and elegant manner as the preceding volumes, and do honour to the abilities of the Author,

Art. 22. *Le Diner du Comte de Boulainvilliers.* Par M. St. Hiacinthe. 8vo. 1768.

A poor dinner truly! nothing but a little soup meagre for infidels, cooked (as it is said) by M. Voltaire.

Art. 23. *Dictionnaire des Portraits historiques, Anecdotes, et Traits remarquables des Hommes illustres.*

A Dictionary of historical Portraits, Anecdotes, &c. of illustrious Men. 12mo. 3 Vols. Paris, 1768.

Though this dictionary does not convey so much instruction as many other biographical dictionaries, yet it is a very entertaining work. It contains slight, elegant sketches of the characters of many illustrious persons, and shews a very considerable degree of taste, candour and judgment in the Compiler.—*On se plaît, says Montagne, à guetter les grands hommes aux petites choses*; now this work is replete with *petites choses*, which, at the same time that they amuse the reader, are fine openings to a character, and often throw more light upon it, than the most splendid actions that are recorded in history.

Art. 24. *B. S. Albin Academitarum Annotationum, liber octavus. De Tabulis Scriptisque suis Opportunitate Epistolæ imperæ Petri Camper, Viri clarissimi.* Leida, &c. 4to. 1768.

The Eighth Book of Albinus's Academical Annotations, concerning his Plates and Writings, and occasioned by the Letters of Peter Camper, &c.

Camper, a scholar of Albinus, published the first book of his Anatomico-

mico-Pathological Demonstrations, in the year 1760; in which he criticised the Plates of Albinus.

It is impossible to give our Readers any abstract of this controversy. We shall only observe, that Albinus defends himself with spirit, acuteness, and dignity; and that those who wish to know the particulars of this altercation, must consult the book itself; 68 pages of which are taken up with the above subject; and the remaining 20 pages, include some further observations relative to the plates of Albinus, and some criticisms concerning Ravius's method of cutting for the stone.

Art. 25. *L' Origine des Dieux du Paganisme, et le Sens des Fables découvert par une Explication suivie des Pœsies d' Hésiode.*

The Origin of the Gods of Paganism, &c. By M. Bergier, Principal of the College of Besançon, &c. 12mo. 2 Vol. Paris, 1768.

The Author of this work adopts a different mythological system from that which is generally followed, and he supports it very plausibly. He rejects the historical sense of fables, and is of opinion that the ignorance of natural causes, the belief of a superior power acting in the universe, and of *geniuses* or *intelligences* diffused, and presiding, over the several parts of it, are the original sources of fables and idolatry. This system is not new, and whether it is founded on truth or not, is not very easy nor very important to determine. M. Bergier shews great learning in supporting this opinion; and though many of his readers will probably think that some of his arguments are more ingenious than solid, yet all must allow that he has thrown considerable light upon his subject, and explained several things which other mythological writers have left in great obscurity.

Art. 26. *Histoire de l'Ordre du S. Esprit.*

The History of the Order of the Holy Ghost. By M. de St. Foix*. Vol. I. 12mo. Paris, 1767.

Besides many curious remarks upon the different orders of knighthood in France, this work abounds with anecdotes, and entertaining stories, told in an agreeable and sprightly manner.

* Author of the Historical Essays on Paris: see Review, Vol. 37th, page 104.

Art. 27. *Histoire Abrégée des Empereurs Romains et Grecs, des Impératrices, des Césars, des Tyrans, et des Personnes des Familles Impériales, pour lesquelles on a frappé des Médailles, depuis Pompée jusque à la Prise de Constantinople, &c.*

A Short History of the Greek and Roman Emperors, &c. for whom Medals have been struck, from Pompey to the taking of Constantinople, &c. By M. Beauvais, of the Academy of Cortona. 12mo. 3 Vols. Paris, 1767.

This work is principally designed for those who make collections of medals; and such persons will find their account in perusing it, especially that part of it, which shews how to distinguish *antiques* from counterfeit.

I N D E X

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ERRATA, in this VOLUME.

- Page 51, par. 3, l. 8, for *natural*, read *rational*.
- 174, par. 2, l. 3, dele *them*.
- 259, l. 9, from the bottom, for every person who has the least, read *those who have any*.
- 377, l. 1, of the *note*, for *sacred professor*, read *fearful professor*.
- 380, par. 2, l. 19, for *opinions*, read *pinions*.
- 382, l. 13, for *date*, read *data*.
- 412, Art. 47, l. penult. for *delineated*, read *display'd*.
- 494, Art. 10, l. 11 from the bottom, dele *epithimum*.



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